

The
EARLY
and the
LATTER RAIN
of the
HOLY SPIRIT

SAUL LEACOCK

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Truth for the Final Generation
P.O. Box 725
Bridgetown, Barbados, W.I.
Tel/Fax (246) 421-7297
email: truth@sunbeach.net

Truth for the Final Generation
P.O. Box 216
Caldwell, Idaho 83606
email: info@TruthInJesus.org

Visit us on the web at <http://www.TruthInJesus.org>

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Contents

1. The First Angel's Message, True Worship And The Latter Rain	5
2. Worship As A Preparation For The Latter Rain	15
3. Latter Rain Praise Power — Giving Glory To God In Praise	21
4. Early Rain Experience: Our Only Preparation For The Latter Rain Outpouring	26
5. The Holy Spirit And The Latter Rain — The Fruit Or The Gift Of The Spirit	32
6. Pentecost And The Early And Latter Rain Dispensations	36
7. The Purpose Of The Latter Rain	44
8. Similarities And Distinctions Between The Early And Latter Rains	51
9. Faith And Prayer Preparation For The Latter Rain	55
10. Health Reform As A Preparation For The Latter Rain	60
11. The Sealing And The Latter Rain	66
12. Frustrating And Delaying The Latter Rain — SDA History	74
Appendix A: The Demonstration Of The Controversy	83
Appendix B: The Triumph Of Truth	85
Appendix C: Cleansing Of Earthliness	87

Reference Abbreviations

AA — Acts of the Apostles	MM — Medical Ministry
#BC — (Volume) Bible Commentary	NASB — New American Standard Bible
BE — The Bible Echo	OHC — Our High Calling
CD — Counsels on Diet and Food	PK — Prophets and Kings
CH — Counsels on Health	PP — Patriarchs and Prophets
COL — Christ's Object Lessons	RH — Review and Herald
CT — Counsels to Parents, Teachers, and Students	SC — Steps to Christ
DA — Desire of Ages	SD — Sons and Daughters
ED — Education	#SG — (Volume) Spiritual Gifts
EW — Early Writings	#SM — (Volume) Selected Messages
GC — Great Controversy	SR — The Story of Redemption
GW — Gospel Workers	ST — The Signs of the Times
HL — Healthful Living	#T — (Volume) Testimonies
HP — Heavenly Places	TM — Testimonies to Ministers
MB — Mount of Blessings	WM — Welfare Ministry
MH — The Ministry of Healing#	YI — Youth Instructor

CHAPTER 1

The First Angel's Message, True Worship And The Latter Rain

IN REVELATION 14:6 AND 7 an angel is seen flying in the midst of Heaven having the everlasting gospel to preach unto them that dwell on the earth. When this angel is heard preaching, his words were “*Fear God, and give glory to him; . . . and worship him that made heaven, and earth, and the sea, and the fountains of waters.*”

In this passage, praising, glorifying and worshipping God is part and parcel of and clearly associated with **the preaching of the everlasting gospel**. In the verses which follow, some of the most stern warnings and consequences mentioned in the Scriptures are given concerning **false worship**, the worship of the beast and his image or the reception of his mark in the forehead or in the hand. Obviously, this false worship is contrasted with the true worship mentioned in verses 6 and 7; so compared and contrasted are the true worshippers as opposed to the false worshippers, the identifying mark and characteristic of the true worshippers is mentioned, in verse 12, “*Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.*” So a **true worshipper** who fears God, gives glory to Him and worships Him, also keeps the commandments of God as well as the faith of Jesus. See Ecclesiastes 12:13, 14.

Clearly throughout Scripture, the supreme duty of every creature for time and eternity is to worship the Creator. The concept of worship

dominates the Bible. In Genesis, we discover that the “fall” came when man failed to worship God. In Revelation we learn that all of history culminates in an eternal worshipping community in the presence of a loving God.

Jesus quoted Deuteronomy 6:4–5 and called it the greatest commandment. See Mark 12:29–30. This is a call for worship, and it affirms worship as the universal priority.

Exodus 20 records the giving of the Ten Commandments. The very first of those commandments calls for and regulates worship. See Exodus 20:2–5.

In the Old Testament, worship covered all of life; it was the focus of the people of God. For example, the tabernacle was designed and laid out to emphasize the priority of worship.

The tabernacle was designed only for worship. It was the place where God met His people, and to use it for anything but worship would have been considered the grossest blasphemy. The arrangement of the camp suggests that worship was central to all other activity. The tabernacle was in the center, and immediately next to it were the priests, who led in the worship.

A little further out from the tabernacle were the Levites, who were involved in the service. Beyond that were all the tribes, facing toward the center, the place of worship.

The burnt offering was the most significant illustration of worship. Before entering the tabernacle itself, the rite of the burnt offering first had to be performed; this is because when anyone comes to God he is to come first of all in an act of worship, where **all** is given to God. Thus God reinforced worship as the priority.

Throughout history we see how God repeatedly judged those who failed to worship Him properly. Leviticus 10 describes the ordination to the priesthood of Nadab and Abihu, the sons of Aaron the high priest, who in their first real function as priest offered “*strange fire*” unto the Lord. They did not do what was prescribed to be done as priests, leading the people in worship. In His wrath both were consumed on the spot. King Saul was guilty of a similar sin. See 1 Samuel 13:8–14. Saul decided to usurp the role of a priest. He departed from God’s prescribed method of worship and it ultimately cost his descendants the throne. Uzzah was a Kohathite. The Kohathites had one task, and that was to transport the Ark of the Covenant. One of the basic principles they learned was never to touch the

Ark. It was carried by poles pushed through rings, and transported on their shoulders in a manner explicitly prescribed in Numbers 4:5, 6. That was God's method. 2 Samuel 6:3, 6, 7 describes Uzzah's method.

It may seem as if Uzzah was only trying to do his job, but he was malfunctioning. He was endeavoring to carry out a responsibility before God in a way that did not fit the revelation God had given. He may have seen his act as one of worship, an attempt to preserve the holiness of God, but he defiled the Ark by the touch of his hand, and it cost him his life. The Bible clearly teaches that those who offer self-style worship are unacceptable to God, regardless of their good intentions. No matter how pure our motivation may seem or how sincere we are in our attempts, if we fail to worship God according to His revelation, He cannot bless us. The story of Cain and Abel also illustrates the fact that God is very particular when it comes to the act of worship. See Hebrews 11:4 and Genesis 4:2–5.

Scriptures suggest at least four categories of deviant worship or worship which is unacceptable to God.

- » The worship of **false gods**. See Isaiah 48:11; Exodus 34:14; Romans 1:21, 23, 24, 26, 28; Acts 17:29.
- » The worship of the true God in a wrong form. See Exodus 32:7–9. "Multitudes have a wrong concept of God and His attributes, and are as truly serving a false god as were the worshippers of Baal." PK 177
- » The worship of the true God in a self-styled manner. As we have seen, Nadab and Abihu, Saul, and Uzzah were all guilty of this.
- » The worship of the true God in the right way, with a wrong attitude. If we eliminate all false gods, all images of the true God, and all self-styled modes of worship, our worship will still be unacceptable if the heart attitude is not right. Perhaps you don't worship false gods or images of the true God. And maybe you are not guilty of inventing your own way to worship. But do you worship with the right attitude? If not, your worship is unacceptable to God.

Is your whole heart in worship? When it comes time to give, do you give the best of all you have? Is your inner being filled with awe and reverence?

WORSHIP AS A WAY OF LIFE

Worship is to the Christian life what the mainspring is to a watch, what the engine is to a car. It is the very core, the most essential element. Worship cannot be isolated or relegated to just one place, time, or segment of our lives. We cannot verbally thank and praise God while living lives of selfishness and carnality; that kind of effort at worship is a perversion. Real acts of worship must be the overflow of a worshipping life. In Psalm 45:1, David says, “*My heart is inditing [boileth or bubbleth up] a good matter [theme].*” The heart is so warmed by righteousness and love that, figuratively, it reaches boiling point. **Praise** is the boiling over of a hot heart because it has been exposed to the **Sun** of Righteousness whose glory is a consuming fire. It is reminiscent of what the disciples experienced on the road to Emmaus, “*Did not our hearts burn within us, while He talked with us by the way...?*” Luke 24:32. As God warms the heart with righteousness and love, the resulting life of praise that boils over is the truest expression of worship.

When we talk about worship, we are talking about something we give to God. Modern Christianity seems committed instead to the idea that God should be giving to us. God does give to us abundantly, but we need to understand the balance of that truth—we are to **render honor and adoration to God**. That consuming, selfless desire to give to God is the essence and heart of worship. It begins with **the giving first of ourselves**, and then of **our attitudes**, and then of our possessions—until worship is a way of life. When we reach this point we will praise God **in** all things, **for** all things, no matter what happens, knowing that, “*all things are for your sakes*” and that, “*all things work together for good to them that love God, to them who are the called according to his purpose.*” 2 Corinthians 4:15 and Romans 8:28. Also see 1 Thessalonians 5:18 and Ephesians 5:20.

“The soul may ascend nearer heaven on the wings of praise.” SC 104

SAVED TO WORSHIP

The foundation upon which true worship is based is redemption. The Father and Son have sought to redeem us that we may become worshippers. Jesus said that the Son of Man came into the world “*to seek and to save that which was lost.*” Luke 19:10. In John 4:23 He reveals His purpose for His seeking; “*For such people the Father seeks to be His worshippers.*” NASB The Father sent Christ to seek and save for the specific purpose of

producing worshipping people. The primary reason we are redeemed is **not** so that we may be saved in heaven or so that we may escape hell—those are blessed benefits, but not the major purpose. The central objective for which we are redeemed is not even so that we might enjoy the manifold eternal blessings of God. In fact, the supreme motive in our redemption is not for us to receive anything. Rather, we have been redeemed so that God may receive worship, so that our lives might glorify Him. We were redeemed for the expressed purpose for which we were initially created. See Isaiah 43. We are therefore to seek to glorify God before we seek to gain anything from Him. Jesus said it right when He said, *“But seek first His kingdom and His righteousness; and all these things shall be added to you.”* Matthew 6:33 NASB

“Those who accept the one principle of making the service and honor of God supreme will find perplexities vanish and a plain path before their feet.” DA 330

All the gifts and blessings God may have bestowed upon us are simply to enable us to worship Him more acceptably. The reason why God gives us truth and also His Spirit is to enable us to **worship** Him in **Spirit** and in **truth**.

Remember, this is called the everlasting gospel. And what is the eternal message? *“Fear God, and give Him glory, . . . and worship Him who made the heaven the and earth. . . .”* Revelation 14:7 NASB

Worship God, that is the everlasting gospel, the message that God has given from eternity to eternity. It is the theme of Scripture, the theme of eternity, the theme of redemptive history—to worship the true and living and glorious God. Before the creation, after the creation, in eternity past, in eternity future, and throughout all time in between worship is the theme, the central issue in all of creation.

Redemption can be viewed, then, as the transformation of the false worshipper into a true worshipper. In John 4, Jesus uses the term *“true worshippers”* to describe all believers. True worshipper is equivalent to Christian, or believer, or saint, or child of God. Paul, in Philippians 3:3, gives what may be described as the best definition of a Christian anywhere in the Bible: *“For we are the true circumcision, who worship in the Spirit of God and glory in Christ Jesus and put no confidence in the flesh.”* NASB

A Christian is a worshipper of God. He is not as preoccupied with what he gets as with what he gives. He is not just seeking a blessing. He is offering

to God a sacrifice—the sacrifice of sharing, of doing righteously, and of praise. The basis for worship, the key that unlocks the door and makes worship possible, that which transforms an unacceptable worshipper into an acceptable worshipper, is salvation.

If you are redeemed and you aren't now worshipping acceptably, you deny that very thing for which you were redeemed. Face the questions: do you worship God? Is it a way of life for you? Scripture calls for worship; destiny calls for worship; eternity calls for worship; the angels call for worship. Our Lord commands it. Are you a true worshipper? As a true worshipper, is your worship all it should be?

TRUE WORSHIPPERS KNOW GOD AND WHO HE IS

Crucial to worshipping God acceptably is the knowledge of God and who He is. The object of our worship must be right if our worship is to be acceptable.

“All that man needs to know or can know of God has been revealed in the life and character of His Son.” 8T 286

“Turning from all lesser representations, we behold God in Jesus.” DA 21

God has so clearly revealed Himself to us in His Word and through His Son that man is without excuse if he persists in **unbelief**. Faith, then, and more specifically, faith in God as He has revealed Himself to us, is the fundamental requirement for true worship. Hebrews 11:6 says, *“But without faith it is impossible to please Him, for he who comes to God must believe that He is, and that He is a rewarder of those who seek Him.”* NASB

That verse states two facts about God—**that He exists**, and that it is possible to know something of **His nature**. It suggests that the true worshipper must have those two issues settled in his mind.

Skeptics today say that Christians have simply invented God. Religion, they claim, has devised supernatural explanations for what men do not understand, and there really is no supernatural reality—God is a human creation.

For example, Sigmund Freud, a renowned psychoanalyst, said that man made God. That, of course, is the reversal of what the Bible says, that God created man. Freud said in his book *The Future of all Illusion* that because man desperately needs security, because he has deep-seated fears, and

because he lives in a threatening world in which he has very little control over his circumstances, he invented God to meet his psychological needs. Man feels the need for an invisible means of support, but there is no God except in man's imagination.

As Christians we accept one foundational truth—**God**—and everything else makes sense. An atheist denies God and has to accept incredible explanations for everything else. It takes more faith to deny God than to believe in Him.

Theologians give several arguments for the existence of God. Logic can't prove God's existence, but it clearly shows us that there is more reason to believe in God than there is **not** to believe in Him.

One logical reason to accept the existence of God is the **teleological argument**. That comes from the Greek word **teleos**, which means "perfect result," "end," or "finish." Something that is completed and perfected shows evidence of a maker. Design implies a designer. When something works, someone made it work. If you see a piano, you don't assume that an elephant ran into a tree where someone was sitting on a branch, and strings fell together and became a piano. The **teleological argument** says that the **order** in the universe is evidence that a supreme intelligence, God, created it.

A second argument for God is the **aesthetic argument**. It claims that because there is beauty and truth there has to be somewhere in the universe a standard on which beauty and truth are based.

The **volitional argument** says that because man faces a myriad of choices and has the ability to make willful decisions, there must be somewhere an infinite will, and the world must be the expression of that will.

The **moral argument** says that the very fact that we know there is right and wrong suggests the necessity of an absolute standard. If anything is right and anything is wrong, somewhere there is someone who determines which is which.

The **cosmological argument** is the argument of cause and effect. It concludes that someone made the universe, because every effect must be traceable to a cause. The cause of infinity must be infinite. The cause of endless time must be eternal. The cause of power must be omnipotent. The cause of limitless space must be omnipresent. The cause of knowledge must be omniscient. The cause of personality must be personal. The cause of feeling must be emotional. The cause of will must be volitional. The

cause of ethical values must be spiritual. The cause of beauty must be aesthetic. The cause of righteousness must be holy. The cause of justice must be just. The cause of love must be loving. The cause of life must be living.

So, *“without faith it is impossible to please Him; for he that cometh to God must believe that He is and that He is a rewarder of them that diligently seek Him.”* Hebrews 11:6

The Scriptures teach that God is not susceptible to change. He is unchangeable and unchanging. See Psalms 102:25,26; Malachi 3:6; James 1:17; Hebrews 13:8. That God does not change is a great source of comfort to believers. It means that His love is forever. His promises are forever. In Romans 11:29, Paul writes, *“For the gifts and the calling of God are [irrevocable] without repentance.”* God doesn't change His promise. *“If we are faithless, He remains faithful; for He cannot deny Himself.”* 2 Timothy 2:13 NASB. If our faith runs low He doesn't change towards us. **The security of our salvation, then, is based on God's unchanging character.** The choice rests with us as to whether or not we shall or shall not so choose. He will not save us against our wills.

Another area in which God's nature is revealed is His **omnipotence**. There are four areas in which God's power can be seen most clearly. One is **His ability to create something from nothing**. See Psalms 33:6,9; Romans 4:17. A second area in which God's power can be seen is in **His ability to sustain His creation**. Hebrews 1:3 says, He *“upholds all things by the word of His power.”* NASB. Furthermore, God's power is clearly visible in **His ability to redeem the lost**. In fact, His power is more wondrous in redemption than in creation, because in creation there was no opposition, no devil to be subdued, no death to be conquered, no sin to be pardoned, no hell to be shunned, no death on the cross to be suffered. What makes redemption truly startling is that God called to Himself a selection of nobodies and made them confound the mighty. See 1 Corinthians 1:26–28. Finally, God's limitless power is visible in **His ability to raise the dead**. See John 5:28–29.

That God is omnipotent is another practical truth, fundamental to true worship. An understanding of God's omnipotence is a strong motivation to worship, because for the Christian, God's power is a basis of daily confidence in Him. When I feel inadequate and unable to do anything, I am reminded of Philippians 4:13, which says, *“I can do all things through*

Christ which strengtheneth me.” Ephesians 3:20 says that God is “*able to do exceeding abundantly beyond all that we ask or think, according to the power that works within us.*” NASB

In Psalm 139 another aspect of God’s nature is revealed—**His omnipresence**. That God is omnipresent—present everywhere—ought to motivate us to obey Him more carefully. When we sin, whether it is a sin in thought or a sin of words or a sin of actions, it is done in the presence of God. It is as if we ascended the clouds, came into the throne room of God, walked up to the foot of the throne of God and performed the sin right there. That is a solemn thought. Proverbs 3:6 implies just that when it says, “*In all thy ways acknowledge Him.*” Living the Christian life means ordering my life with the understanding that everything I do is done in the presence of God. That should revolutionize our “private” lives. See Job Chapter 1.

Closely related to God’s omnipresence is the attribute of **omniscience**. Psalm 147:5 says of God, “*His understanding is infinite.*” NASB. He not only knows the knowable but the unknowable as well. In Romans 16:27, Paul called Him, “*the only wise God.*” Not only does God know everything, but He also is the only one who does. Our prayer requests are not meant to give God information He needs. He knows our needs before we pray. We pray to unburden our hearts. If He knows the end from the beginning, He knows every step between. And He is able to make all things work together ultimately to result in good, even if circumstances appear otherwise to us. See Romans 8:28. It is great comfort to know that God knows everything. It makes it easier for us to commit our lives and our wills into His hands.

God is **immutable, omnipotent, omnipresent, and omniscient**. Our response to that ought to be humble, honest worship. As soon as we start to understand what God is like, we realize our nothingness and lowliness, and our response is a desire to give God glory.

One of the experiences of the early disciples after the outpouring of the Holy Spirit on the Day of Pentecost was that “...under the influence of the Spirit words of penitence and confession mingled with songs of praise for sins forgiven.” AA 38. This same work only in a greater degree will be repeated under the latter rain outpouring.

“In visions of the night, representations passed before me of a great reformatory movement among God’s people. **Many were praising**

God. The sick were healed, and other miracles were wrought. **A spirit of intercession was seen,** even as was manifested before the great day of Pentecost. Hundreds and thousands were seen visiting families and opening before them the word of God. Hearts were convicted by the power of the Holy Spirit, and a spirit of genuine conversion was manifest. On every side doors were thrown open to the proclamation of the truth. The world seemed to be lightened with the heavenly influence." 9T 126

CHAPTER 2

Worship As A Preparation For The Latter Rain

IN JOHN 4:9–24, JESUS ANSWERED a most important question asked by the woman of Samaria. Jesus, weary from His journey, sat by the well at Sychar. The woman came to the well to fetch water and Jesus started the conversation by asking her a favor. The Samaritan woman was surprised that Jesus, a Jew, would stop at the well and speak to her:

“The Samaritan woman therefore said to Him, “How is it that You, being a Jew, ask me for a drink since I am a Samaritan woman? (For the Jews have no dealings with Samaritans.) Jesus answered and said to her, “If you knew the gift of God, and who it is who says to you, ‘Give me a drink,’ you would have asked Him, and He would have given you living water.”

Christ first created in her heart a need, a longing for something she didn’t have.

“Sir, give me this water, so I will not be thirsty, nor come all the way here to draw.”

Then Jesus further penetrated her thirst saying,

“Go call your husband, and come here.’ The woman answered and said, ‘I have no husband.’ Jesus said to her, ‘You have well said, ‘I have no husband’; for you have had five husbands, and the one whom you now have is not your husband; this you have said truly.”

After that amazing revelation, there was no question in her mind that He was a man of God. Jesus had isolated the sin in her life. She sensed His supernaturalness for two obvious reasons. First, He brought a message of spiritual truth, and second, He knew what was humanly impossible for Him to know.

Recognizing that He was sent from God, she asked Him the most pertinent question she knew:

“Our fathers worshipped in this mountain, and you people say that in Jerusalem is the place where men ought to worship.”

In other words, “Who is right? the Jews or the Samaritans? What is the proper way to worship?” Jesus said to her:

“Woman, believe Me, an hour is coming when neither in this mountain, nor in Jerusalem, shall you worship the Father. You worship that which you do not know; we worship that which we know, for salvation is from the Jews. But an hour is coming, and now is, when the true worshippers shall worship the Father in spirit and in truth; for such people the Father seeks to be His worshippers. God is spirit, and those who worship Him must worship in spirit and truth.” Verses 20-24, NASB

Behind her question was more than just theological curiosity. She seemed to have a genuine desire to know and experience God’s forgiving, cleansing grace for her sin, but she did not know where to go for it. Like many, she associated worship with a place.

Jesus told the woman that the Jewish mode of worship and the Samaritan mode of worship were to be eliminated totally in favor of the divine method of genuine spiritual worship. Many today are led to the belief that worship is something you do at a prescribed place, at a set time, in a ritualistic manner. But the truth is that worship is not an activity to be confined to a specific place, time or form.

The Apostle Paul tells us in 1 Corinthians 6:19, that our bodies are the temples of the Spirit of God which is in us. Therefore, every believer is a living, breathing temple in which God dwells. That means believers can worship anywhere, at any time—God goes with them in an abiding presence. A Christian can worship Him at the beach, in the mountains, driving down the road, sitting under a tree, walking in the woods, running in the country, sitting in the living room, in a church building, or anywhere under any kind of circumstance or condition. The sphere

of worship is unlimited. The issue is not where you worship, but rather **whom** you worship and **how** you worship.

WORSHIPPING GOD IN SPIRIT

What does it mean to worship in spirit? The word **spirit** in verse 24 refers to the human spirit, the inner person. Worship is to flow from the inside out. It is not a matter of being in the right place at the right time, with the right words, the right clothes, the right formalities, the right music and the right mood. Worship is not an external activity for which an environment must be created. It takes place on the inside, in the spirit. We must have an undivided heart. Without a united heart, worship is impossible. A person with a divided heart may have good intentions, but he finds that when he sits down to pray and spend time with the Lord, a million other things flood his mind. Most of us know that experience. Worship comes from a steadfast heart, a resolute heart, a determined heart, a heart focused solely on God. Acceptable worship does not happen spontaneously. Preparation is essential. In a worship service, for example, the choir prepares, the preacher prepares, and the organist and other musicians prepare. But the most important preparation of all is the preparation of the individual worshipper, and that is usually the most neglected. Daily confession and cleansing from the defilement of sins is a prerequisite to coming into the presence of God, and therefore it is a prerequisite to acceptable worship.

The regular coming together of the saints is an essential element in the new and living way of worship. When the redeemed assemble with hearts overflowing with praise, cultivated through life-styles of pure, acceptable worship, together the congregation is mutually stimulated to worship God. There should be a bursting out, a boiling over, of true praise and heart felt worship because what has been enjoyed individually is expressed, then enriched and enhanced when brought into the joy of the assembly. The results are powerful.

Why do you go to church? When you meet together with the saints, is it really for worship? Or do you go to church for what you can get out of it? Do you come away having scrutinized the soloist, analyzed the choir, and criticized the preacher and his message? We have been too long conditioned to think that the church is to entertain us. It is not unusual to hear someone say, "I didn't get anything out of church." My response is, "What did you give God? How was your heart prepared to give?" If you go

to church selfishly to seek a blessing, you have missed the point of worship. We go to give glory, not to get blessed. *“It is more blessed to give than to receive.”* The blessing is the result or fruit of having given, and in order to receive we must impart. Since blessing comes from God in response to worship, if you aren’t blessed, it isn’t usually because of poor music or preaching (although these may occasionally prove to be obstacles), but because of a selfish heart that does not give God glory. Have you ever noticed that the time when worship or praise is enjoyed most is when everyone or the majority are actively and cooperatively involved in the worship session whether in singing lively or responding enthusiastically or seeking to enhance by participation? Worship is **giving** and **this is the spirit of God.** *“God so loved...that He gave...”*

So the crucial factor in worship in the church is not the form of worship, but the state of the hearts of the saints. If our corporate worship isn’t the expression of our individual worshipping lives, it is unacceptable. If we think we can live anyway we want and then go to church on Sabbath morning and turn on worship with the saints, we are wrong. Worship does not occur in a vacuum. As believers, we are responsible to the rest of the church to maintain a consistent life style of genuine, acceptable worship. Our failure to do so will adversely affect the rest of the Body of Christ, just as Achan’s sin had disastrous effects on the whole nation of Israel. What we do throughout the week will affect the members of the church with whom we worship on Sabbath. That is why in the fourth commandment, two injunctions are inseparably enjoined upon us.

“Remember the Sabbath day,” all through the week making the necessary preparation, then when it comes *“keep it holy.”* The principle of Sabbath keeping, therefore, is **resting in Christ** through the submission and surrender of our lives to Him daily. The outward manifestation of this experience is the observance of the **seventh-day Sabbath**, a day specifically and totally devoted and dedicated to worship, praise, study and meditation of God’s word, fellowship with believers, communion with God and reflecting on God’s creative power and handiwork in nature. This kind of new covenant experience is best illustrated by the longing, the joy, the desire, the ecstasy that is looked-forward to and enjoyed in the company and fellowship of someone whom we love very, very dearly. It gives us such great pleasure being with that person that we need not even to be reminded of our weekly appointment with Him on

what He calls His day, because it is so much a part of us. This is truly worshipping as a way of life.

WORSHIPPING GOD IN TRUTH

To worship God in truth is to know the truth, be settled into the truth, submit and surrender to that which we know to be the truth and to allow the truth to sanctify and cleanse us of all error. Knowing the truth of the kind of person God is, we admire and adore Him, knowing that He is absolutely dependable and trustworthy. Worshipping God in truth means constantly realizing our nothingness and our sinfulness, and our true relation to the omnipotent, omnipresent, omniscient and immutable Creator. When truth dominates our life, our praise is regulated and our worship is exactly that kind of heartfelt response to the truth of God and His word. The nature of worship then, is to offer God worship from the depths of our inner beings in praise, prayer, song, giving, and living always based upon His revealed truth. The person who would worship God must therefore have a faithful commitment to the Word of God.

The most sublime **truth**, when it comes to the matter of acceptable worship (whether personal or corporate), is the truth of God's **holiness**. When we see God as holy, our instant and only reaction is to see ourselves as unholy. Between God's holiness and man's unholiness is a gulf. And until a man understands the holiness of God he can never know the depth of his own sin. If you have never worshipped God with a broken and a contrite spirit, you've never fully worshipped God, because that is the only appropriate response to entering the presence of the Holy God. See Isaiah 57:15. True worship demands the sense of God's holiness, the sense of our sinfulness, and the cry for purging. That's the essence of the true and proper attitude of worship.

Men who have lived the nearest to God, men who would sacrifice life itself rather than knowingly commit a wrong act, men whom God has honored with divine light and power, have confessed the sinfulness of their nature. They have put no confidence in the flesh, have claimed no righteousness of their own, but have trusted wholly in the righteousness of Christ.

So it will be with all who behold Christ. The nearer we come to Jesus, and the more clearly we discern the purity of His character, the more clearly shall we see the exceeding sinfulness of sin, and the less shall we

feel like exalting ourselves. There will be a continual reaching out of the soul after God, a continual, earnest, heartbreaking confession of sin and humbling of the heart before Him. At every advance step in our Christian experience our repentance will deepen. We shall know that our sufficiency is in Christ alone and shall make the apostle's confession our own:

*"I know that in me (that is, in my flesh,) dwelleth no good thing."
Romans 7:18*

*"God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."
Galatians 6:14*

See also AA 561.

"The closer you come to Jesus, the more faulty you will appear in your own eyes; for your vision will be clearer, and your imperfections will be seen in broad and distinct contrast to His perfect nature. This is evidence that Satan's delusions have lost their power; that the vivifying influence of the Spirit of God is arousing you.

"No deep-seated love for Jesus can dwell in the heart that does not realize its own sinfulness. The soul that is transformed by the grace of Christ will admire His divine character; but if we do not see our own moral deformity, it is unmistakable evidence that we have not had a view of the beauty and excellence of Christ.

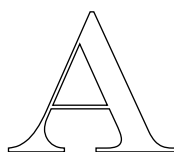
"The less we see to esteem in ourselves, the more we shall see to esteem in the infinite purity and loveliness of our Saviour. A view of our sinfulness drives us to Him who can pardon; and when the soul, realizing its helplessness, reaches out after Christ, He will reveal Himself in power. The more our sense of need drives us to Him and to the word of God, the more exalted views we shall have of His character, and the more fully we shall reflect His image." SC 64,65

It is in the knowledge of this truth that we should worship God.

"The knowledge of God as revealed in Christ is the knowledge that all who are saved **must have**. It is the knowledge **that works** transformation of character. This knowledge, received, **will** re-create the soul in the image of God. It will impart to the whole being a spiritual power that is divine."
8T 289

CHAPTER 3

Latter Rain Praise Power—Giving Glory To God In Praise



AS WE HAVE SEEN, WORSHIP is our innermost being responding with praise for all that God is, through our attitudes, actions, thoughts, and words, based on the truth of God as He has revealed Himself. Another way we can say it is that worship is **glorifying God**. To be wholly obsessed with the glory of God is the consuming passion of the true worshipper, who lives to exalt God. Let us take a look at what the glory of God is, and how we are to give glory to God.

The word **glory** means “something that is worthy of praise or exaltation.” God’s glory has two aspects. First is His **inherent** or **intrinsic glory**. God is the only being in all of existence who can be said to possess inherent glory. We don’t give it to Him; it is His by virtue of who He is. If no one ever gave God any praise, He would still be the glorious God that He is, because He was glorious before any beings were created to worship Him. God’s glory is inherent; it cannot be taken away, it cannot be added to. It is total glory that cannot be diminished. His glory is His being—simply the sum of what He is, regardless of what we do or not do in recognition of it.

In Exodus 33:18, 19, when Moses told God, “*I pray thee, show me Thy glory!*” God answered, “*I Myself will make all My goodness pass before you, and will proclaim the name of the Lord before you.*” **The name of the Lord** is an often-used biblical phrase that means all that He is—the sum of

His attributes—and that is synonymous with God’s glory. When He declares His name, He declares His glory, for His glory is the composite of His attributes. In Acts 7:2, God is called, “The God of glory.” Glory is as essential to God as light is to the sun, as blue is to the sky, as wet is to water. You don’t make water wet; it is wet. You don’t make the sky blue or the sun light; they are those things. You can’t take them away. You can’t add to them.

God does not give His glory away or share it in any sense. In Isaiah 48:11 God says, *“My glory will I not give to another.”* NASB. He will give us temporal blessing, wisdom, riches, and honor, but never His glory. God cannot divest Himself of who He is. He plants His glory within believers, but never apart from Himself. The glory does not become ours—it is still His glory radiating through us—because God Himself dwells there in the person of the Holy Spirit. We can but simply **reflect that glory**. This is the second aspect to God’s glory. It is **ascribed glory**. This is what the Bible refers to when it speaks of giving God glory. Psalms 29:1, 2 says, *“Give unto the Lord, O ye mighty, give unto the Lord glory and strength. Give unto the Lord the glory due unto his name; worship the Lord in the beauty of holiness.”*

Obviously, we cannot give God glory in the sense of adding to His glory, anymore than we can give Him strength. Yet Psalms 29:2 says, *“Give unto the Lord glory and strength.”* The Psalmist is urging us to **recognize** God’s glory and acknowledge it. Although we cannot add to God’s glory, we can confirm it and praise Him for it, and we can add to **the world’s perception of it**. A person can live any life he wants, and it won’t affect God’s nature, or alter God’s intrinsic glory. What it will affect is the **testimony about God in the world**. When we give God glory, we are exalting Him, affirming His attributes, vindicating His name, reflecting His character, praising Him for who He is, and making Him known in His fullness. That is how Jesus lived. He said, *“I do not seek mine own glory.”* John 8:50. *“He who is seeking the glory of the one who sent Him, He is true, and there is no unrighteousness in Him.”* John 7:18 NASB. Jesus’ life purpose was to bring God glory, to radiate His attributes, to adorn the doctrine of God—even if that meant obedience unto death. And in living that kind of life, He established the pattern or example for every true worshipper. See 1 Peter 2:21. When He had accomplished His mission He could pray,

“I have glorified thee on the earth: I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was. I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word.” John 17:4–6

When we purpose to devote our lives to God’s glory, we cannot possibly seek our own glory. Whatever you do in the Lord’s work—whether you teach a Bible class, witness, pray, preach, sing, give money, rebuke sin or any other good work—if your motive is to impress men or get personal adulation, God cannot truly bless your efforts. If we try to steal a little glory for ourselves, we have stolen the blessing and joy that comes from God. Devoting our lives to God’s glory means sacrificing self. It means that we prefer God above all else. The true worshipper does not think about how much it is going to help him, how much money he is going to get, how much success he will realize, how much fame he will have, how many friends he can garner, how spiritual he may appear to others, how many members he gets to see him in a favorable light and so on. True worship is not concerned with the popularity of the stand it takes, or the kind of response it gets. The mind-set of the true worshipper who has committed his life to the glory of God is one of being consumed with zeal—not for his own reputation or self-image, but for the glory and majesty of almighty God, of vindicating His character and proving Him right in the great controversy. Giving glory to God is achieved by the reproduction in ourselves of the image or character of God, and this gives God much pleasure.

“Words alone cannot tell it. Let it be reflected in the character and manifested in the life. **Christ is sitting for his portrait in every disciple....**In every one Christ’s long-suffering love, His holiness, meekness, mercy, and truth are to be manifested to the world.” DA 827

“Christ is waiting with longing desire for the manifestation of Himself in His church. When the character of Christ shall be perfectly reproduced in His people, then He will come to claim them as His own.” COL 69

GIVING GLORY TO GOD THROUGH PRAISE

“Christians are set as light bearers on the way to heaven. They are to reflect to the world the light shining upon them from Christ. Their life and character should be such that through them others will get a right conception of Christ and of His service.

“If we do represent Christ, we shall make His service appear attractive, as it really is. Christians who gather up gloom and sadness to their souls, and murmur and complain, are giving to others a false representation of God and the Christian life. They give the impression that God is not pleased to have His children happy, and in this they bear false witness against our heavenly Father.” SC 115–116

“If we would but think of God as often as we have evidence of His care for us we should keep Him ever in our thoughts and should delight to talk of Him and to praise Him. We talk of temporal things because we have an interest in them. We talk of our friends because we love them; our joys and our sorrows are bound up with them. Yet we have infinitely greater reason to love God than to love our earthly friends; it should be the most natural thing in the world to make Him first in all our thoughts, to talk of His goodness and tell of His power. The rich gifts He has bestowed upon us were not intended to absorb our thoughts and love so much that we should have nothing to give to God; they are constantly to remind us of Him and to bind us in bonds of love and gratitude to our heavenly Benefactor. We dwell too near the lowlands of earth. Let us raise our eyes to the open door of the sanctuary above, where the light of the glory of God shines in the face of Christ, who ‘is able also to save them to the uttermost that come unto God by Him.’ Hebrews 7:25.

“We need to praise God more ‘for His goodness, and for His wonderful works to the children of men.’ Psalm 107:8. Our devotional exercises should not consist wholly in asking and receiving. Let us not be always thinking of our wants and never of the benefits we receive. We do not pray any too much, but we are too sparing of giving thanks. We are the constant recipients of God’s mercies, and yet how little gratitude we express, how little we praise Him for what He has done for us.

“Anciently the Lord bade Israel, when they met together for His service, ‘Ye shall eat before the Lord your God, and ye shall rejoice in all that ye put your hand unto, ye and your households, wherein the Lord thy God hath

blessed thee.' Deuteronomy 12:7. That which is done for the glory of God should be done with cheerfulness, with songs of praise and thanksgiving, not with sadness and gloom.

"Our God is a tender, merciful Father. His service should not be looked upon as a heart-saddening, distressing exercise. It should be a pleasure to worship the Lord and to take part in His work. God would not have His children, for whom so great salvation has been provided, act as if He were a hard, exacting taskmaster. He is their best friend; and when they worship Him, He expects to be with them, to bless and comfort them, filling their hearts with joy and love. The Lord desires His children to take comfort in His service and to find more pleasure than hardship in His work. He desires that those who come to worship Him shall carry away with them precious thoughts of His care and love, that they may be cheered in all the employments of daily life, that they may have grace to deal honestly and faithfully in all things.

"We must gather about the cross. Christ and Him crucified should be the theme of contemplation, of conversation, and of our most joyful emotion. We should keep in our thoughts every blessing we receive from God, and when we realize His great love we should be willing to trust everything to the hand that was nailed to the cross for us.

"The soul may ascend nearer heaven on the wings of praise. God is worshiped with song and music in the courts above, and as we express our gratitude we are approximating to the worship of the heavenly hosts. 'Whoso offereth praise glorifieth' God. Psalm 50:23. 'Let us with reverent joy come before our Creator, with "thanksgiving, and the voice of melody.' Isaiah 51:3" SC 102-104

CHAPTER 4

Early Rain Experience: Our Only Preparation For The Latter Rain Outpouring

“Ask ye of the Lord rain in the time of the latter rain; so the Lord shall make bright clouds, and give them showers of rain, to every one grass in the field.” Zechariah 10:1

“Then shall we know, if we follow on to know the LORD: his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth.” Hosea 6:3

THERE ARE MANY TODAY WHO, “instead of wisely improving present opportunities, are idly waiting for some special season of spiritual refreshing by which their ability to enlighten others will be greatly increased. They neglect present duties and privileges, and allow their light to burn dim, while they look forward to a time when, without any effort on their part, they will be made the recipients of special blessing, by which they will be transformed and fitted for service.” AA 54. Such will be shockingly deceived and terribly disappointed. They are hoping, expecting and looking for the latter rain outpouring according to their own ideas, like the disciples who were hoping, expecting and looking for a Messiah, a deliverer who had not been promised.

"I saw that many were neglecting the preparation so needful and were looking to the time of "refreshing" and the "latter rain" to fit them to stand in the day of the Lord and to live in His sight. **Oh, how many I saw in the time of trouble without a shelter! They had neglected the needful preparation; therefore they could not receive the refreshing that all must have to fit them to live in the sight of a holy God.** Those who refuse to be hewed by the prophets and fail to purify their souls in obeying the whole truth, and who are **willing to believe that their condition is far better than it really is**, will come up to the time of the falling of the plagues, and then see that they needed to be hewed and squared for the building. **But there will be no time then to do it** and no Mediator to plead their cause before the Father." EW 71

In nature the early and the latter rains are designed to accomplish distinct works or purposes although both may be composed of the same water. Nonetheless, the plant must obtain every drop of water that is necessary in order to reach a certain level of growth and development. So is it also in grace.

"Many have in a great measure failed to receive the former rain. They have not obtained all the benefits that God has thus provided for them. They expect that the lack will be supplied by the latter rain. When the richest abundance of grace shall be bestowed, they intend to open their hearts to receive it. **They are making a terrible mistake.** The work that God has begun in the human heart in giving His light and knowledge must be continually going forward. Every individual must realize his own necessity. The heart must be emptied of every defilement and cleansed for the indwelling of the Spirit. It was by the confession and forsaking of sin, by earnest prayer and consecration of themselves to God, that the early disciples prepared for the outpouring of the Holy Spirit on the Day of Pentecost. **The same work, only in greater degree, must be done now.** Then the human agent had only to ask for the blessing, and wait for the Lord to perfect the work concerning him. It is God who began the work, and He will finish His work, making man complete in Jesus Christ. But there must be no neglect of the grace represented by the former rain. **Only those who are living up to the light they have will receive greater light.** Unless we are daily advancing in the exemplification of the active Christian virtues, we shall not recognize the manifestations of the Holy Spirit in the latter rain. It may be falling on hearts all around us, but we shall not discern or receive it." TM 507

Two thoughts which stand out very clearly among others in this quotation is that:

- » The early rain experience is an experience in which there is a greater degree of confession and forsaking of sin, a greater degree and intensity of prayer and consecration to God, and
- » The early rain experience = **living up to and walking in all the light we have.**

“Of those who boast of their light, and yet fail to walk in it, Christ says, ‘But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. And thou, Capernaum [Seventh-day Adventists, who have had great light], which art exalted unto heaven [in point of privilege], shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.’ At that time Jesus answered and said, ‘I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent [in their own estimation], and hast revealed them unto babes.’” RH August 1, 1893
Words in brackets by E.G. White

“We may be sure that when the Holy Spirit is poured out those who did not receive and appreciate the early rain will not **see** or **understand** the value of the latter rain. When we are truly consecrated to God, His love will abide in our hearts by faith, and we will **cheerfully do our duty** in accordance with the will of God.” TM 399

Now there are several objectives which the latter rain is definitely **not** designed to achieve, namely:

- » Not to give us victory over faults, weaknesses and defects in our characters,
- » Not to cleanse us of every defilement,
- » Not to give us power to live up to the light we already have,
- » Not to produce unity,
- » Not to produce sinlessness of character,
- » Not to make God’s people laborers together with God.

If ever these objectives are to be achieved, they must be had before, under the experience of the early rain.

“The great outpouring of the Spirit of God, which lightens the whole earth with his glory, will not come until we have an enlightened people, that know by experience what it means to be laborers together with God. When we have entire, whole-hearted consecration to the service of Christ, God will recognize the fact by an outpouring of his Spirit without measure; but this will not be while the largest portion of the church are not laborers together with God. God cannot pour out his Spirit when selfishness and self-indulgence are so manifest; when a spirit prevails that, if put into words, would express that answer of Cain,—‘Am I my brother’s keeper?’”
RH July 21, 1896

The outpouring of the Spirit of God in the days of the apostles was the beginning of the early, or former rain, and glorious was the result. Jesus had told them to tarry in Jerusalem until the promise of the Spirit should be fulfilled. But how did they prepare for this early rain outpouring?

- » “They did not wait in idleness. The record says that they were ‘continually in the temple, praising and blessing God.’ Luke 24:53.” AA 35
- » “...they humbled their hearts in true repentance and confessed their unbelief.” AA 36
- » “The disciples prayed with intense earnestness for a fitness to meet men and in their daily intercourse to speak words that would lead sinners to Christ.” AA 37
- » “Putting away all differences, all desire for the supremacy, they came close together in Christian fellowship.” AA 37
- » “...it was after the disciples had come into perfect unity, when they were no longer striving for the highest place, that the Spirit was poured out.” 8T 20
- » “...under the influence of the Spirit, words of penitence and confession mingled with songs of praise for sins forgiven.” AA 38
- » “Daily they prayed for fresh supplies of grace, that they might reach higher and still higher toward perfection.” AA 49

“The great work of the gospel is not to close with less manifestation of the power of God than marked its opening. The prophecies which were fulfilled in the outpouring of the former rain at the opening of the gospel **are again** to be fulfilled in the latter rain at its close.” GC 611

Remember, the preparation which is to be, "The same work, only in greater degree, must be done now." What was the result of the outpouring of the Spirit on the Day of Pentecost?

- » "The glad tidings of a risen Saviour were carried to the uttermost parts of the inhabited world." AA 48
- » "The church beheld converts flocking to her from all directions. Backsliders were reconverted." AA 48
- » "The ambition of the believers was to reveal the likeness of Christ's character, and to labor for the enlargement of His kingdom." AA 48

"I was shown that if God's people make no efforts on their part, but wait for the refreshing to come upon them and remove their wrongs and correct their errors; if they depend upon that to cleanse them from filthiness of the flesh and spirit, and fit them to engage in the loud cry of the third angel, they will be found wanting. The refreshing or power of God comes only on those who have prepared themselves for it by doing the work which God bids them, namely, cleansing themselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." 1T 619

Early rain experience = preparation for latter rain outpouring.

Early rain experience = cleansing ourselves from filthiness of flesh and spirit.

"Not one of us will ever receive the seal of God while our characters have one spot or stain upon them. It is left with us to remedy the defects in our characters, to cleanse the soul-temple of every defilement. Then the latter rain will fall upon us as the early rain fell upon the disciples on the day of Pentecost." 5T 214

Early rain experience = cleansing our characters of all spots and stains.

Early rain experience = remedying defects in our characters.

To reject this work upon our characters or to reject **any messages through whomsoever** God may use to accomplish this purpose is to reject the early or former rain without which none can receive the latter. God intends that **we shall respect the only means he shall so use in order to accomplish His divine purpose.**

“Those who **come up to every point**, and **stand every test**, and **overcome**, be the price what it may, have heeded the counsel of the True Witness, and they will receive the latter rain, and thus be fitted for translation.” 1T 187

Early rain experience = overcoming all temptation and sin.

Notice it is **overcoming entirely first**, and then the latter rain. The Lord will not fill an **unclean** vessel with the Holy Spirit. We must **first be clean**—then the Lord will fill us, baptize us with the latter rain of the Holy Spirit.

“Are we **emptying** our hearts of all selfishness and **cleansing** them, **preparatory** to receiving the latter rain from heaven.” 4 BC 1177

Early rain experience = emptying and cleansing hearts of all selfishness.

Complete cleansing from sin takes place under the early rain **not** under the latter rain.

“I saw that none could share the ‘refreshing’ unless they obtain the victory over **every besetment, over pride**, selfishness, **love of the world**, and over **every wrong word and action**.” EW 71

Early rain experience = victory over every besetment and pride.

Early rain experience = victory over every wrong word and action.

“Today you are to have your vessel **purified** that it may be ready for the heavenly dew, ready for the showers of the latter rain; for the latter rain will come, and the blessing of God will fill every soul that is **purified from every defilement**. It is our work today to yield our souls to Christ, that we may be fitted for the time of refreshing from the presence of the Lord—fitted for the baptism of the Holy Spirit.” RH March 22, 1892

Early rain experience = purification from every defilement.

“May the Lord help His people to cleanse the soul temple from every defilement, and to maintain such a close connection with Him that they may be partakers of the Latter Rain when it shall be poured out.” 6 BC 1055

CHAPTER 5

The Holy Spirit And The Latter Rain—The Fruit Or The Gift Of The Spirit

“And he [Jesus] said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in Judaea, and in Samaria, and unto the uttermost part of the earth.” Acts 1:7, 8

“And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.” Acts 2:1–5

“The outpouring of the Spirit in the days of the apostles was the former rain, and glorious was the result. But the latter rain will be more abundant.” 8T 21

“Servants of God, with their faces lighted up and shining with holy consecration, will hasten from place to place to proclaim the message from heaven. By thousands of voices all over the earth, the warning will be given. Miracles will be wrought, the sick will be healed, and signs and wonders will follow the believers.” GC 612

Confusion has resulted on a world wide scale over the issue of the Holy Spirit in relation to the latter rain. Because the Spirit is promised **both for**

victory and power, power for personal victory and power for witnessing have been confused. The distinction is not properly made between the **“fruits of the Spirit”** and the **“gifts of the Spirit”**, so that people are being taught to seek for the power of the latter rain to give them victory in the life. For this reason they are confused on their purpose, how they are given, and the time, or order in which they are given.

The “fruits” and the “gifts” are **two distinct manifestations or works of the same Spirit**. See Galatians 5:22–23; 1 Corinthians 12:1–11; Ephesians 4:11–15; 1 Corinthians 12:28–31; Ephesians 5:9. The “fruits” —love, joy, peace, etc. —are brought forth in the life of the individual as a result of the work of the Spirit in his own heart in his Christian experience in connection with surrender, faith, and works and prayer, for his **transformation and salvation**. This is the operation of the Spirit to give him victory in his life. Here is where duty, faith, obedience, and prayer come into play. They were first *“holy men”* who *“spake as they were moved by the Holy Ghost.”* 2 Peter 1:21. See also Acts 5:32. If God were to give power before victory (character), it would be an approval of sin.

But the purpose and work of the “gifts” of the Spirit are **altogether different**. They are **not** for the **transformation** or **saving** of the individual in whom they are manifested, but **are a work of the Spirit through him** for the **instruction** and **salvation of others** —**power for witnessing**.

The **“gifts”** constitute to the person an evidence in his own experience of the correctness of his experience, and in this way they prepare and help him to stand. On the other hand, **the “fruits of the Spirit”** is to impart an experience to each receiver. For example, **the truth** is to sanctify and impart a rich experience in our lives. See John 17:17; Ephesians 5:9; Psalms 51:6; John 8:32. It is not enough that the receiver have **a right experience**, he must know that **the experience is right**. This is a most vital point. He must become convinced beyond all controversy that it is right! He must become so sure of it that he will stand to it though the heavens fall!

We have a most wonderful example of this principle in the experience of Christ. One of the most trying temptations that came to Him in His early life was the one of believing in His own experience: was He the Son of God or was He not? The devil always dogged His steps with that doubt, from the beginning of His ministry until its close. Practically all the evidence would indicate that He was not. The mystery of His mission had

to unfold to Him when He began to come to the years of accountability. He had to read the scriptures for Himself and find Himself there and take His nature, His mission, His work, and therefore His experience as a matter of faith. The crisis of the test of His faith on this point was on the cross when He had been rejected by the heathen, by His own people; when His followers had “gone back;” His disciples had fled; His relatives had discredited Him; Judas had sold Him; ardent Peter had denied Him; angels had left Him; the Holy Spirit was withdrawn; and then His Father withdrew. Then Satan pointed that question at Him for the last time: Do you still think you are the Son of Heaven? “The Saviour could not see through the portals of the tomb. Hope did not present to Him His coming forth from the grave a conqueror or tell Him of the Father’s acceptance of the sacrifice.” DA 753

Through all these experiences He had something to hold Him; He had been confirmed and established in His experience by something from without His experience. At His baptism God had spoken to Him and said, “*This is my beloved Son in whom I am well pleased.*” And on the mount of transfiguration the same Voice had repeated the same words. The miracles which God had wrought through His ministry were a mighty confirmation of His experience. See GC 612. And so it is written in *Desire of Ages*, page 756:

“Amid the awful darkness, apparently forsaken of God, Christ had drained the last dregs in the cup of human woe. **In those dreadful hours He had relied upon the evidence of His Father’s acceptance heretofore given Him.**”

So it is when God bestows a special manifestation of the “gifts” in an individual for the salvation of his hearers, this special manifestation to the individual is **a witness of the approval of God upon his experience**, and **settles and establishes him in it—confirms** and seals him in it. Notice the distinction made between developing his character and confirming him in his experience through which the character is developed.

This point cannot be overemphasized, **the latter rain brings special manifestations of the power of God in the “gifts” which constitute a witness, assurance, and evidence which confirms and seals us in our experience and so makes us steadfast during the time of Jacob’s trouble and during the time when there is no intercessor.** See Hebrews 2:4.

All the souls in the world are to be confirmed either in truth or in error by miraculous evidences. They will be confirmed in their experience so that you cannot change their minds and their course —thus they will be sealed. Those who are sealed by God will be sealed by His Spirit. See Ephesians 1:13; 4:30. **The bestowal of the “gifts” under the latter rain will seal them in the experience they have had in the development of the “fruits.”** They cannot be sealed, however, until they have become obedient. The true Seventh-day Sabbath rest is the seal because it is the sign of perfect obedience to the Creator and will be the issue in the final mark of the beast crisis. See also Exodus 31:13–17; Ezekiel 20:12; Romans 4:11; Revelation 14:9–11, 12; Revelation 13:16, 17.

Therefore, when Peter stood up on the Day of Pentecost filled with the Spirit, it was **not** for his salvation, but for the salvation of his hearers. The former rain was **not** given to Peter for his transformation, or for his conversion. All of that was a previous experience with him and was a preparation for the reception of the outpouring with which to work for others. On this point in Peter’s experience see Desire of Ages page 812, and Christ’s Object Lessons page 154. Also note the following quotation:

“The disciples did not ask for a blessing for themselves. They were weighted with the burden of souls. The gospel was to be carried to the ends of the earth, and they claimed the endowment of power that Christ had promised. Then it was that the Holy Spirit was poured out, and thousands were converted in a day. **So it may be now.**” 8T 21

In conclusion then, the teaching that the power of the latter rain is to help us to individual, personal victory in the life leads people to overlook **the real time** and also **the real experience**—the **only** time (now) and the **only** experience (living up to all the light we have) which can give them victory—and causes them to look forward for victory to a time and to an experience which is not intended to give them victory and which **will not** give them victory. When the time comes to which they are looking, most likely the time and opportunity which God gives them in which to get victory will be past, and then “Oh how many I saw in the time of trouble without a shelter!” EW 71 See also Hebrews 4:1–11.

CHAPTER 6

Pentecost And The Early And Latter Rain Dispensations

WHEN CHRIST TOLD HIS SMALL band of disciples that they were to make known His gospel in all Judea, Samaria, and in the uttermost parts of the earth, it seemed like an impossible assignment. But with the assignment came the assurance of power for its accomplishment. *“Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.”* Acts 1:8

This power came in the early rain outpouring of the Holy Spirit, beginning at Pentecost. However, there was a preparatory period of time that paved the way for this great outpouring. This period of time is called **the dispensation of the early rain**. It began with the ministry of John the Baptist, who was the forerunner of Christ, with these words, *“Repent ye: for the kingdom of heaven is at hand.”* Matthew 3:2. This work was continued by Jesus Christ when He began His ministry with the same words, *“Repent: for the kingdom of heaven is at hand.”* Matthew 4:17

During these ministries, the soil of the hearts and minds of men was being broken up and these seeds of truth were being carefully sown and planted. Jesus used parables to illustrate His work of seed sowing during His earthly ministry and then interpreted them thus:

“He that soweth the good seed is the Son of man; the field is the world; the good seed are the children of the kingdom; but the tares are the children of

the wicked one; the enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels.” Matthew 13:37–39

This period of the early rain dispensation was the period during which the early rain truths were being proclaimed and the truths were drawing the hearts of men and women to Christ. During the ministry of Christ, it seemed as though He was getting nowhere or just having little success, but a work was being done in the **unseen** realm which fruits would not be seen until Pentecost. The early rain dispensation is the period of **preparation** for the outpouring of the early rain and it is also the time period during which the early rain **could fall any time**. For example, we are told that:

“If the priests and rabbis had not interposed, His [Christ’s] teaching would have wrought such a reformation as this world has never witnessed.”

DA 205

So the Early Rain outpouring could have occurred even before the day of Pentecost, but was hindered by the opposition and rejection of Jewish leaders and the misconception of the nature of Christ’s kingdom and mission on the part of His disciples.

The early rain of the Spirit at Pentecost was the “blast off” for launching the gospel into all the known world of that day.

The latter rain of the Holy Spirit in the closing days of this Christian age will finish the mission of the everlasting gospel.

“As the ‘former rain’ was given, in the outpouring of the Holy Spirit at the opening of the gospel, to cause the upspringing of the precious seed, so the ‘latter rain’ will be given at its close for the ripening of the harvest.”

GC 611

As in nature, the early rain without the latter rain was of no avail, and the latter rain without the early rain brought no harvest, so it is that God in His predetermined plan provided for two special outpourings of the Holy Spirit for the accomplishment of His work. (This does not include the down payment of Holy Spirit which is given consecutively before these two special outpourings.) God’s people are to rejoice because of the spiritual abundance God will bestow upon them by sending the early and latter rain. He says:

“Be glad then, ye children of Zion, and rejoice in the Lord your God:... he will cause to come down for you the rain... I will pour out my Spirit

upon all flesh... and it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered....” Joel 2:23–32

The apostle Peter, by the direct guidance of the Holy Spirit, declared that the Pentecostal outpouring of the Holy Spirit had come in fulfillment of this prophecy of Joel. See Acts 2:14–21. So it is established by the Word of God that the Pentecostal outpouring was the beginning of the early rain of the Spirit:

“The outpouring of the Spirit in the days of the apostles was the beginning of the early, or former, rain, and glorious was the result. To the end of time the presence of the Spirit is to abide with the true church.” AA 54, 55

Can we be sure in our day, when the return of Christ is at hand, that there will be a latter rain outpouring of the Spirit, after the order of the early rain manifestation of the Spirit in the days of the apostles? This is precisely what is included in this early–latter rain figure in Joel 2:23.

The point of emphasis in Joel 2 is the time of the end. He spoke of *“the great and the terrible day of the Lord.”* Verse 31 This refers to the second coming of Christ. Joel also mentioned certain signs of the approach of Christ’s coming—the darkening of the sun, and the moon turned into blood. See verse 31. These wonders are identified in Matthew 24:29–33 and Revelation 6:12–17 as tokens of the approaching end of time. (We also know that the events of Revelation 7, the sealing of God’s servants, occurs between verses 13 and 14 and therefore the latter rain outpouring occurs around the same period of time as the sealing of God’s people.)

On the basis of Joel 2:23–32 and Acts 2: 14–21 we know that there will come in our day a world wide outpouring of the Holy Spirit for the finishing of the mission of the gospel.

“In immediate connection with the scenes of the great day of God, the Lord by the prophet Joel has promised a special manifestation of His Spirit. Joel 2:28. This prophecy received a partial fulfillment in the outpouring of the Spirit on the Day of Pentecost; but it will reach its full accomplishment in the manifestation of divine grace which will attend the closing work of the gospel.” GC ix, Introduction

INDIVIDUAL EARLY AND LATTER RAIN EXPERIENCES

Quite **apart from** the Early and Latter Rain Dispensations and the special outpourings of the early and latter rain power of the Holy Spirit, this early–latter rain figure of the work of the Holy Spirit relates also to

the **individual Christian**, both for becoming a Christian and for growth into Christian maturity or character perfection. In Hosea 6:3 the prophet declares that if we follow on to know the Lord He will come to us as the former or early rain and as the latter rain. This power works in the personal, Christian experience and also in the mission of the church for preaching the gospel.

“The plant grows by receiving that which God has provided to sustain its life. So spiritual growth is attained through cooperation with divine agencies. As the plant takes root in the soil, so we are to take root in Christ. As the plant receives the sunshine, the dew, and the rain, so are we to receive the Holy Spirit. If our hearts are stayed upon Christ, He will come unto us “as the rain, as the latter and former rain unto the earth.” Ed 106

“The latter rain, falling near the close of the season, ripens the grain and prepares it for the sickle. The Lord employs these operations of nature to represent the work of the Holy Spirit. As the dew and the rain are given first to cause the seed to germinate, and then to ripen the harvest, so the Holy Spirit is given to carry forward, from one stage to another, the process of spiritual growth. The ripening of the grain represents the **completion of the work of God’s grace in the soul**. By the power of the Holy Spirit the **moral image of God is to be perfected in the character**. We are to be **wholly transformed into the likeness of Christ**.” TM 506

If we limit our focus of the latter rain to that final outpouring of the Holy Spirit for the finishing of the work of God, we may neglect its application to our own experience for advancing now into Christian perfection according to the will of God. Our **real focus** when it comes to the latter rain should be on the early rain preparation and the sanctification of the latter rain truths in our lives bringing us to the point of total victory over all sin and lukewarmness. The attainment of an early rain personal experience is needed for receiving the final outpouring of the Spirit for the finishing of the work.

This early–latter rain personal experience finds a beautiful parallel in the life of our Lord Jesus Christ. First, He was conceived of the Holy Spirit and born as “*that Holy thing*.” This parallels to our new birth (born of the Spirit) experience. The following thirty years of His life was the preparatory phase during which time He “*learned obedience by the things which He suffered*” Heb. 5:8. and was sanctified by the truth. See John 17:19. This is likened unto Christ’s early rain experience. Then came His Pentecost,

the baptism of the Holy Spirit upon Him in the form of a dove to prepare Him for His public ministry in the year A.D. 27. His public ministry began with miracles, signs and wonders and His word was with power and authority. These miraculous manifestations confirmed Him in His experience and bore witness that His experience was true. His whole 3½ year public ministry was one of unselfish service for the salvation of lost mankind but it was the result of thirty years of preparation in character development. This can be likened unto Christ's latter rain experience. The experience of John the Baptist was somewhat similar. His was thirty years of preparation for a ministry that lasted a mere six or eight months; but his mission was accomplished.

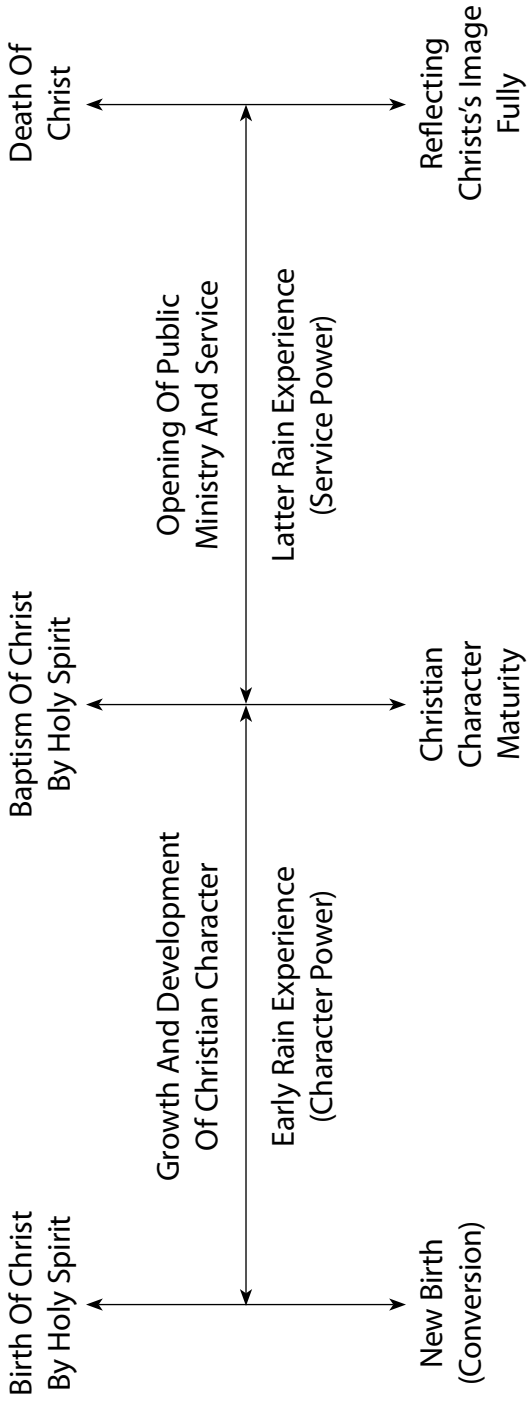
Even the dispensations of the early and the latter rain with their subsequent special outpourings can be paralleled and illustrated by the life and death of Christ. "The mystery of the cross explains all other mysteries." GC 652

The Birth of Christ can be used as the starting point of the early rain dispensation which climaxes with His baptism which parallels the early rain baptism or outpouring of the Spirit. Every day thereafter He received a fresh baptism of the Holy Spirit. "Daily He [Christ] received a fresh baptism of the Holy Spirit." COL 139

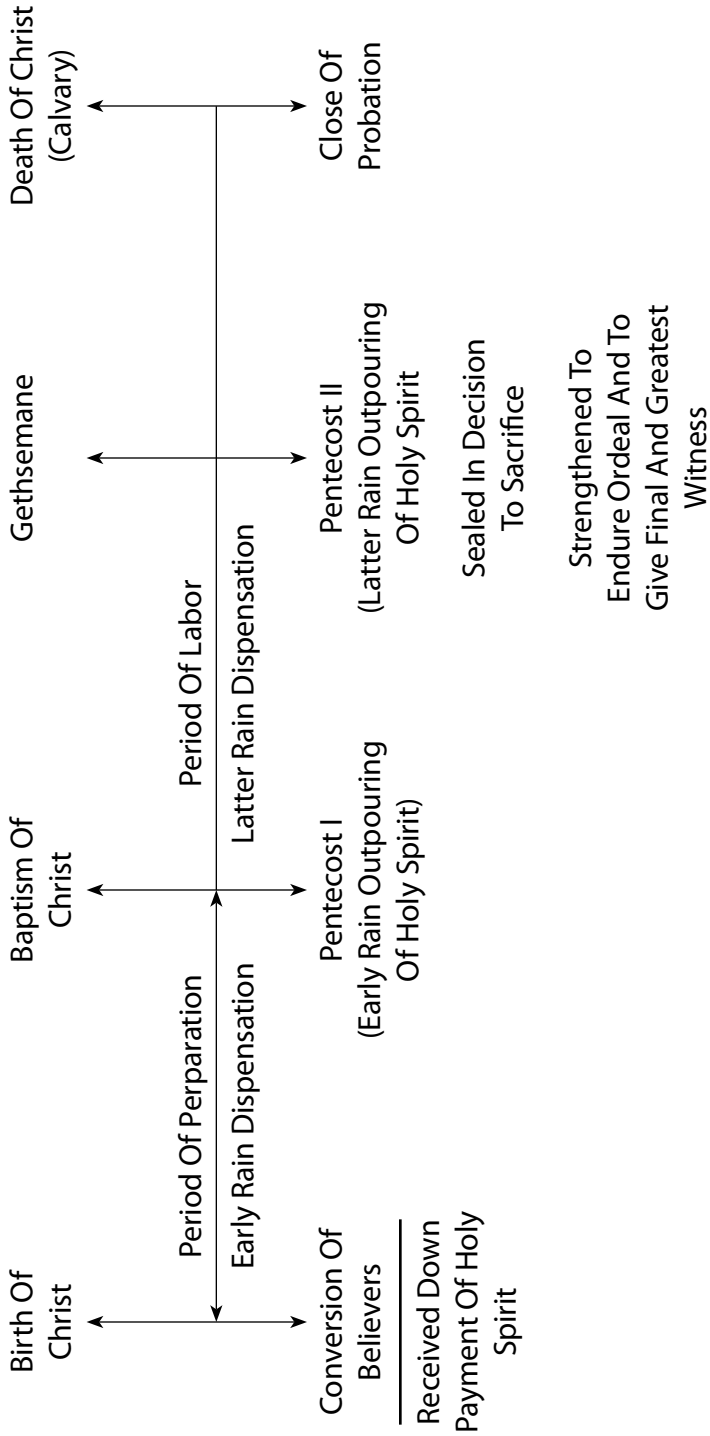
His Baptism can be said to start the latter rain dispensation and this climaxes with the Gethsemane experience which parallels to the latter rain baptism or outpouring of the Spirit. This strengthened Him to endure the ordeal and to give the greatest witness under the most extreme pressure. This outpouring also sealed Him in His decision to die for man no matter what the cost was to Himself and settled Him so that He could not be moved from His decision of commitment. Calvary finds its parallel in the close of Probation when the work is finished or accomplished.

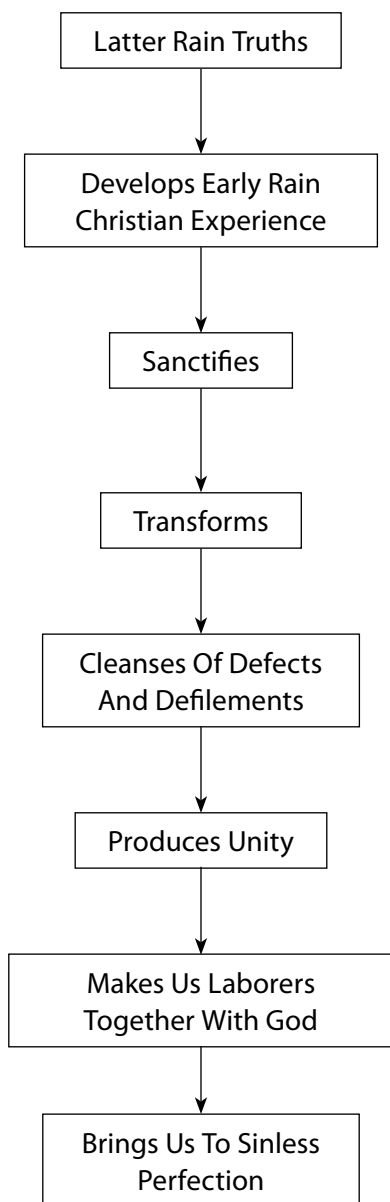
The diagrams on the following pages serve to illustrate these points.

Individual Believer's Early And Latter Rain Experiences Paralleled In The Life Of Christ



Early And Latter Rain Dispensations With Their Special Outpourings Paralleled In The Life Of Christ





CHAPTER 7

The Purpose Of The Latter Rain

WE HAVE LEARNED THAT THE purpose of the latter rain is entirely different from that of the early rain. The early rain is given to enable God's people to **overcome all sin in their lives**. The work of the Holy Spirit in the early rain is to lead us into all truth. The latter rain is **not** given to enable us to overcome sin. This must be done **before** the latter rain, for **only** those who have overcome all sin will receive the latter rain. The latter rain is given to **empower** those who have already overcome sin and who have received the final loud cry, to give the remainder of the final loud cry, and also to further mature their characters.

There are at least seven purposes for the latter rain. Let us ponder seriously these seven important purposes.

1. The latter rain fully ripens earth's harvest and thus prepares it for the sickle.

"The latter rain, falling near the close of the season, ripens the grain and prepares it for the sickle." TM 506

Thus the latter rain brings God's people to full maturity.

"As the dew and the rain are given first to cause the seed to germinate, and then to ripen the harvest, so the Holy Spirit is given to carry forward, from one stage to another, the process of spiritual growth. The ripening of the grain represents the completion of the work of God's grace in the soul. By the power of the Holy Spirit the moral image of God is to be **perfected**

in the character. We are to be **wholly transformed** into the likeness of Christ." TM 506

We are not to look **forward to some future time** such as the latter rain to overcome sin and to become fully mature men and women in Christ. **Now**, in probationary time, and especially now, in the time of the latter rain dispensation when the early rain is falling we are to grow up into Christ! There will be no character changes when Jesus comes! Neither is the latter given to enable us to overcome sin. Notice the expressions which are very significant:

- "Ripens the grain."
- "Prepares it for the sickle."
- "The completion of the work of God's grace in the soul."
- "The moral image of God is to be perfected in the character."
- "We are to be wholly transformed into the likeness of Christ."

The latter rain brings the seed (the character) to perfection. See 1 Peter 1:23 and 1 John 3:9. How does the latter rain perfect? Is there still sin in the life to be removed? No, the victory has been gained and the soul cleansed entirely under the early rain. The perfecting is the further work of **conforming**, solidifying, stabilizing, and maturing of the character. The statement, "We are to be wholly transformed into the likeness of Christ," means that we will be **fully**, entirely recreated and restored to the original perfection in which Adam was created! We are not here speaking of physical perfection, but perfection of character.

If the latter rain were essential in the work of making us sinless, then Enoch and Elijah must have had the latter rain. But every reference to time that can be found indicates that the latter rain is a special phenomenon that takes place at the end of the world. So it seems that the figure or term "latter rain" is more concerned with time than experience. If this is so, then the latter rain's purpose **is not primarily to make men sinless**. In fact, the Holy Spirit must of necessity have always been able to do this for individuals. The latter rain's main purpose, then, must be to finish God's work on earth by revealing the glory of Christ in His church. The world today is awaiting this revelation of Christ fully reflected in His people. It is only such a church that God will be able to magnify before the world through the special outpouring of the Holy Spirit. See Appendix C.

This work of perfection not only **continues** under the latter rain but after the close of probation. Before Adam sinned, he was perfect; but he **grew** in knowledge and grace and in the likeness of God. The angels at first were sinless, but they **grew** in knowledge and grace and in the likeness of God. The angels are still growing toward the perfection of God's character, and will throughout eternity. Christ was perfected. As a boy, Jesus was sinless, but He too grew in character.

There is spiritual **growth** even in the life without sin. Even though without sin, we may grow and become more and more perfect as Adam, the Angels, and Christ did.

"At every stage of development our life may be **perfect**; yet if God's purpose for us is fulfilled, there will be **constant advancement**." ED 106

"...He [Jesus] was constantly growing in grace and in a knowledge of truth."
ED 107

"Jesus considered as a man, was **perfect**, yet He grew in grace." 1T 339

"...Christ, coming to the earth as man, lived a holy life, and developed a perfect character." DA 762

Throughout His life, His sinless character grew and grew. Even in the garden of Gethsemane, the cup **trembled in His hand. On the cross His character was fully revealed to be fully like that of God's character.** So it will be seen that **living without sinning**, and **being fully mature** and ready for translation are two different things.

There is to be growth and maturing and perfecting of character right up to the second coming of Christ. After they are sealed, the saints, although they do not sin, continue to grow and to mature spiritually until they are fully mature and ready for the harvest.

2. The latter rain seals God's people, making permanent their early rain experience of complete, unbroken victory over sin.

"When the decree [the National Sunday Law] goes forth, and the stamp is impressed [the seal of God], their character will remain pure and spotless for eternity." 5T 216

"The despised remnant are clothed in glorious apparel, **never more to be deified** by the corruptions of the world....Now they are **eternally secure from** the tempter's devices....holy angels, unseen were passing to and fro, placing upon them the seal of the living God." 5T 475

Notice that the latter rain does not **change** character; it **fixes** it.

The seal of God is, "A settling into the truth, both intellectually and spiritually, so they cannot be moved." 4 BC 1161

"As wax takes the impression of the seal, so the soul is to take the impression of the Spirit of God and **retain** the image of Christ." 7BC 970

3. The latter rain empowers God's people to give the loud cry. It gives power to the loud cry of the third angel.

"At that time, while the work of salvation is closing, trouble will be coming on the earth, and the nations will be angry, yet held in check so as not to prevent the work of the third angel. At that time the '**latter rain,**' or refreshing from the presence of the Lord, will come to **give power** to the loud voice of the third angel." EW 85–86

4. The latter rain prepares God's people for the time of trouble.

"It is the latter rain which **revives and strengthens them to pass through the time of trouble.**" 1T 353

"At that time [the little time of trouble] the '**latter rain,**' or refreshing from the presence of the Lord, will come to... **prepare the saints to stand in the period when the seven last plagues shall be poured out.**" EW 86–86

"The work of this angel comes in at the right time to join in the last great work of the third angel's message as it swells to a loud cry. And the people of God are thus **prepared to stand in the hour of temptation, which they are soon to meet.**" EW 277

5. The latter rain prepares God's people for the coming of Jesus.

"But near the close of earth's harvest a special bestowal of spiritual grace is promised to **prepare the church for the coming of the Son of man.**" AA 55

- This "special bestowal of spiritual grace" is the latter rain.

"The latter rain, **ripening earth's harvest,** represents the spiritual grace that **prepares the church for the coming of the Son of man.**" TM 506

"But unless the members of God's church today have a living connection with the Source of all spiritual growth, they will not be **ready** for the **time of reaping.** Unless they keep their lamps trimmed and burning, they will fail of receiving added grace in times of special need."

“Those only who are constantly receiving fresh supplies of grace, will have power proportionate to their daily need and their ability to use that power.” AA 55

6. The latter rain prepares God’s people for the finishing touch of immortality and translation.

“Those who come up to every point, and stand every test, and overcome, be the price what it may, have heeded the counsel of the True Witness, and they will receive the latter rain, and **thus be fitted for translation.**”
1T 187

“None are living Christians unless they have a daily experience in the things of God and daily practice self-denial, cheerfully bearing the cross and following Christ. Every living Christian will advance daily in the divine life. As he advances toward perfection, he experiences a conversion to God every day; and this conversion is not completed until he attains to perfection of Christian character, a full preparation for the finishing touch of immortality.” 2T 505

“We believe without a doubt that Christ is soon coming....When He comes; He is not to cleanse us of our sins, to remove from us the defects in our characters, or to cure us of the infirmities of our tempers and dispositions. If wrought for us at all, this work will all be accomplished before that time.... No work will then be done for them to remove their defects and give them holy characters. The Refiner does not then sit to pursue His refining process and remove their sins and their corruption. This is all to be done in these hours of probation. It is **now** that this work is to be accomplished for us.” 2T 355

7. The latter rain prepares God’s people to look upon the face and to live in the presence of a holy God.

“Those who receive the seal of the living God and are protected in the time of trouble must reflect the image of Jesus fully. I saw that many were neglecting the preparation so needful and were looking to the time of ‘refreshing’ and the ‘latter rain’ to fit them to stand in the day of the Lord and to live in His sight. Oh, how many I saw in the time of trouble without a shelter! They [the professed Christians] had neglected the needful preparation; therefore they could not receive the refreshing [the latter

rain] that all must have **to fit them to live in the sight of a holy God.**"

EW 71

The latter rain and the experience during the time of Jacob's trouble do for the people of God that which "nothing else could do, uproot him [Satan] entirely from their affections." OHC 321. They prepare God's people to look upon God (see GC 636), and to be glorified with three results:

- » 1. Satan and his angels flee from them. See 1T 354.
- » 2. Former brethren bow at their feet. See *Word to the Little Flock* pg. 12.
- » 3. Jubilee [freedom] begins. See EW 34, 35.

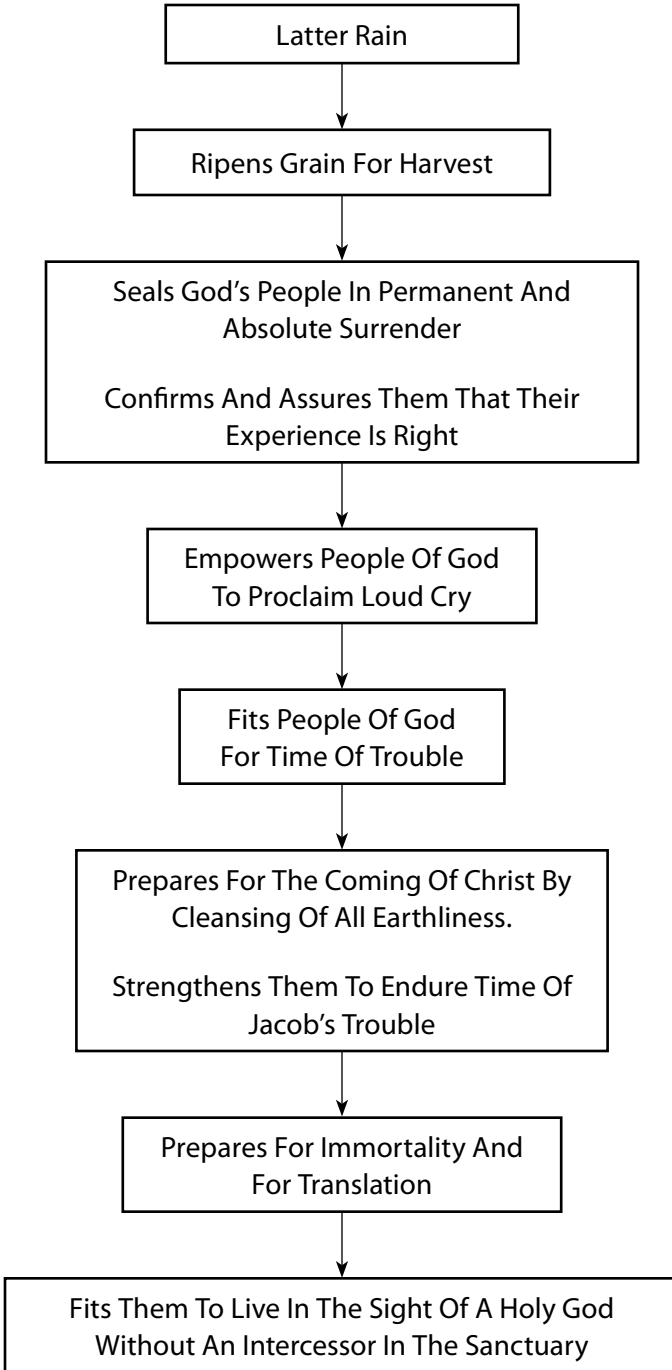
These follow the midnight deliverance. See Appendix C on Cleansing of Earthliness.

These, then, are seven purposes and accomplishments of the latter rain and the experience of the time of Jacob's trouble:

- » 1. It fully ripens earth's harvest, thus preparing it for the sickle. It brings God's people to full maturity.
- » 2. It seals God's people.
- » 3. It empowers God's people to give the final loud cry.
- » 4. It prepares God's people for the time of trouble.
- » 5. It prepares God's people for the coming of Jesus.
- » 6. It prepares God's people for the finishing touch of immortality and translation.
- » 7. It prepares God's people to look upon the face of and to live in the very presence of a Holy God.

God grant that we each seek for and receive abundantly of the early rain now, so that we will be prepared to receive the latter rain and its seven-fold blessing!

This Chart Illustrates The Seven-fold Purpose Of The Latter Rain



CHAPTER 8

Similarities And Distinctions Between The Early And Latter Rains

THERE ARE IMPORTANT SIMILARITIES BETWEEN the early and latter rain. While the early rain resulted in conversion, victory over sin, and fruitful witnessing in the life of the Christian, the latter rain **makes permanent** the conversion, experience and victory over sin, and gives greater power for continued efficacious witnessing under the final loud cry. The following Spirit of Prophecy statements emphasize the **similarities** between the early and the latter rain.

- » “When the earth is lightened with the glory of God, we shall see a work **similar** to that which was wrought when the disciples, filled with the holy Spirit, proclaimed the power of a risen Saviour.” RH November 29, 1892
- » “A work is to be accomplished in the earth similar to that which took place at the outpouring of the holy Spirit in the days of the early disciples, when they preached Jesus and him crucified. Many will be converted in a day; for the message will go with power....As Christ was glorified on the day of Pentecost, so will he again be glorified in the closing work of the gospel, when he shall prepare a people to stand the final test, in the closing conflict of the great controversy.” RH November 29, 1892
- » “These scenes are to be repeated, and with greater power. The outpouring of the Holy Spirit on the day of Pentecost was the former rain, [“...and glorious was the result.” 8T 21] but the latter rain will be more abundant.” COL 121

- » “The work will be similar to that of the Day of Pentecost. As the ‘former rain’ was given, in the outpouring of the Holy Spirit at the opening of the gospel, to cause the upspringing of the precious seed, so the ‘latter rain’ will be given at its close for the ripening of the harvest.” GC 611
- » “The great work of the gospel is not to close with less manifestation of the power of God than marked its opening. The prophecies which were fulfilled in the outpouring of the former rain at the opening of the gospel are again to be fulfilled in the latter rain at its close.” GC 611, 612
- » “In immediate connection with the scenes of the great day of God, the Lord by the prophet Joel has promised a special manifestation of His Spirit. Joel 2:28. This prophecy received a partial fulfillment in the outpouring of the Spirit on the Day of Pentecost; but it will reach its full accomplishment in the manifestation of divine grace which will attend the closing work of the gospel.” GC ix
- » “Pentecost Repeated With Greater Power—It is with an earnest longing that I look forward to the time when the events of the day of Pentecost shall be repeated with even greater power than on that occasion. John says, ‘I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.’ Then, as at the Pentecostal season, the people will hear the truth spoken to them, every man in his own tongue.” 6BC 1055
- » “A work similar to that which the Lord did through His delegated messengers after the Day of Pentecost He is waiting to do today.” 7T 33
- » “We read that on the day of Pentecost, when the Holy Spirit descended upon the disciples, no man said that aught that he possessed was his own. All they owned was held for the advance of the wonderful reformation. And thousands were converted in a day. When the same spirit actuates believers today, and they give back to God of His own with the same liberality, a wide and far-reaching work will be accomplished.” WM 271

Not only will the events at and after Pentecost be fulfilled again, but the nature of the preparation must also be repeated and that in a greater degree. Let’s look at the extent of their preparation again:

- » “They did not wait in idleness. The record says that they were ‘continually in the temple, praising and blessing God.” Luke 24:53.” AA 35

- » "...they humbled their hearts in true repentance and confessed their unbelief." AA 36
- » "The disciples prayed with intense earnestness for a fitness to meet men and in their daily intercourse to speak words that would lead sinners to Christ." AA 37
- » "Putting away all differences, all desire for the supremacy, they came close together in Christian fellowship." AA 37
- » "...it was after the disciples had come into perfect unity, when they were no longer striving for the highest place, that the Spirit was poured out." 8T 20
- » "...under the influence of the Spirit, words of penitence and confession mingled with songs of praise for sins forgiven." AA 38
- » "Daily they prayed for fresh supplies of grace, that they might reach higher and still higher toward perfection." AA 49

Remember, the preparation which is to be **"the same work, only in greater degree, must be done now."** What similar results will be repeated?

- » "The glad tidings of a risen Saviour were carried to the uttermost parts of the inhabited world." AA 48
- » "The church beheld converts flocking to her from all directions." AA 48
- » "The ambition of the believers was to reveal the likeness of Christ's character, and to labor for the enlargement of His kingdom." AA 48

One very important point needs to be kept in mind and constantly reiterated. It is this: The early rain does not cease when the latter rain commences, but it continues simultaneously with the latter rain. While it is one and the same Spirit in operation from creation to the end, a greater work of witnessing and soul-saving is done under the latter rain than under the early rain. See Joel 2:23.

Distinction Between The Early And The Latter Rains

The Early Rain	The Latter Rain
The Time	
<p>At conversion and continuing until "the great test" is successfully passed.</p>	<p>When all compromise with sin is at an end and following the successful passing of the N. S. L.</p>
Purposes, Results, And Accomplishments	
<ol style="list-style-type: none"> 1. To convert us. 2. To give us the complete, unbroken victory over sin. 3. To teach us all we need to know about God. His will for us, and about ourselves so that no unknown sin remains in our lives. 4. TO CLEANSE US. To rid us of every hereditary and cultivated tendency to evil: to rid us of every propensity to sin. 5. To bring us to full maturity of character as far as sin is concerned; to restore us to the perfection of Adam before his fall. 6. To prepare us to pass the test of the National Sunday Law. 7. To prepare us to receive the Seal of God and the Latter Rain, and to give the Loud Cry. 	<ol style="list-style-type: none"> 1. To fully ripen earth's harvest. To bring God's people to full maturity of Character. The Latter Rain makes no radical change in our character; it more fully develops or matures it. 2. To seal God's people. 3. To empower God's people to give the Loud Cry. 4. To prepare God's people for the time of trouble. 5. To prepare God's people for the second coming of Jesus. 6. To prepare God's people for the finishing touch of immortality. 7. To prepare God's people to look upon the face of God and to live in His presence.

CHAPTER 9

Faith And Prayer Preparation For The Latter Rain

“Ask ye of the LORD rain in the time of the latter rain; so the LORD shall make bright clouds, and give them showers of rain, to every one grass in the field.” Zechariah 10:1

THE EARLY RAIN OF THE Spirit was received by Christ’s disciples when they had prepared the way. Likewise, the latter rain of the Spirit will be received for finishing the work when God’s remnant prepares the way. We are told that,

“It was by the **confession** and **forsaking of sin**, by **earnest prayer** and **consecration** of themselves to God, that the early disciples prepared for the outpouring of the Holy Spirit on the Day of Pentecost. **The same work, only in greater degree**, must be done now.” TM 507

The disciples could have reasoned, “There is no need to pray for the baptism of the Holy Spirit. Jesus has promised that it will come upon us within a few days. His promise is sure. All that we need to do is to wait until He sends it.” While this reasoning may seem sound, it conveys a wrong concept of prayer and its purpose. Prayer is not designed to change God’s mind so that He decides to give us what He has been withholding from us until a specific time. Jesus said in Luke 11:13:

*“If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the **Holy Spirit** to them that ask Him?”*

This reveals that God is more eager, anxious and willing to give us the Holy Spirit than we ourselves are to receive it. But at the same time God knows that to give us any gift before we have developed a proper attitude to it will be a curse to us. Anything that we work hard to get contrary to and outside of God’s will, will eventually prove to be a curse to us. But if we have received it from God in harmony with His will and according to His divine providence it will prove to be of great blessing.

The Scriptures reveal the **proper attitude** in Hebrews 11:6:

*“But without **faith** it is impossible to please...”*

Faith is the proper attitude and condition for receiving anything from God. Faith is saying “Yes, thank you” to God, for it is our response–ability (responsibility) in the plan of salvation. God cannot save us outside of this attitude. It is the part that we must play, our only condition, before God’s grace can be effective in doing anything for us or in us.

“For by grace [God’s part] are ye saved through faith [our part of cooperation, submission and surrender]; and that not of yourselves: it is the gift of God.” “For it is God which worketh in you both to will [desire] and to do of His good pleasure.” Ephesians 2:8; Philippians 2:13

So prayer is really designed to change us, our minds, our attitudes, to put us in the right condition for the reception of God and His blessings.

So while such reasoning, of no need to pray on the disciples part, may sound good, it would have overlooked their own need for ten days of heart searching, confession, coming into unity, and earnest prayer for being ready to receive the endowment of the Spirit in the early rain. The same is true for the receiving of the latter rain. We don’t need to pray **to make God willing** to send it. He has been waiting on us for years. We do need to pray much to be ready to receive what God is ready to bestow.

“Do not rest satisfied that in the ordinary course of the season, rain will fall. **Ask for it.** The growth and perfection of the seed rests not with the husbandman. God alone can ripen the harvest. But man’s cooperation is required. God’s work for us demands the action of our mind, the exercise of our faith. We must seek His favors **with the whole heart** if the showers of

grace are to come to us. We should improve every opportunity of placing ourselves in the channel of blessing." TM 508

"If we do not progress, if we do not place ourselves **in an attitude** to receive both the former and the latter rain, we shall lose our souls, and the responsibility will lie at our own door." TM 507

"For the outpouring of the Spirit every lover of the cause of truth should pray. And as far as lies in our power, we are to remove every hindrance to His working. The Spirit can never be poured out while variance and bitterness toward one another are cherished by the members of the church. Envy, jealousy, evil surmising, and evil-speaking are of Satan, and they effectually bar the way against the Holy Spirit's working." 6T 42

It is plain that we must ask for this blessing of the latter rain, but our asking must be in full faith and assurance. For years we have been short-changing ourselves. We disqualify ourselves for receiving the Spirit in its unlimited fullness by being content with a smaller measure.

"By resting content with small blessings, we disqualify ourselves for receiving the Spirit in its unlimited fullness. We are too easily satisfied with a ripple on the surface, when it is our privilege to expect the deep moving of the Spirit of God. Expecting little, we receive little." HP 335

One aspect of prayer that counted most in the preparation of the apostles was that they **claimed** the endowment Christ had promised.

"They **believed** Christ's promise that the blessing would be given, and they **prayed** in faith...they **claimed** the endowment of power that Christ had promised. Then it was that the Holy Spirit was poured out, and thousands were converted in a day. **So it may be now.**" DA 827

Notice the four steps for achieving the desired results: They **believed**. They **prayed**. They **claimed**. They **received**.

"Do not rest satisfied that in the ordinary course of the season, rain will fall. Ask for it." TM 508

"...At every meeting we attend our prayers should ascend, that at this very time God will impart warmth and moisture to our souls. As we seek God for the Holy Spirit, it will work in us meekness, humbleness of mind, a conscious dependence upon God for the perfecting latter rain. If we pray or the blessing in faith, we shall receive it as God has promised." TM 509

“...for any gift He has promised, we may ask; then we are to believe that we receive, and return thanks to God that we have received.” Ed 258

Heaven wants us to see the importance in our prayer life of giving thanks to God that we have received any promise we are claiming, that He has made, even before there is any external evidence of its fulfillment. This is all tied up in the glorious experience of walking away with victory. The ‘C’ of prayer (claiming) is very important if we are going to walk away with victory and be the means of helping others to experience the same. The ‘C’ of prayer is claiming the promise by returning thanks that we have the answer before we have any sign that we have received it, except the promise that is found in God’s immutable word. See Hebrews 11:1; John 11:41–44.

Most people must see the evidence of God’s answer to their prayer before they believe. They are not satisfied to believe that what God says is so, and that He will do it simply because He has said He would.

An example of this kind of faith is demonstrated in the account of the visit of the angel to Mary, who was to be the mother of Jesus. Mary was told she would become the mother of the Savior of the world. She did not understand how this could be. There was no outward evidence that would lead her to know for certain that it could, or would, be accomplished—nothing but the word of the angel Gabriel. And even though Mary could not see logically how this event could take place, she replied “Be it unto me according to thy word.” Luke 1:38. Here Mary was accepting a promise as though it had already been fulfilled. Her attitude of acceptance (faith—saying yes to God) was of vital importance to the accomplishment of the miracle of the incarnation.

All through the Bible are found incidents where God accepted the expression of faith on the part of mortal man. In Hebrews 11:30, it says that “by faith the walls of Jericho fell down...” as a result of the faith of Israel. They had to shout **first**, not after the wall fell! God accepted their actions of faith and their words of faith as faith itself. But notice again, God accepted these as faith only after they had **acted** and **spoken**. It was only after they had given a practical demonstration of their belief in the promise of God. Most of us **withhold our expressions of faith until after** the promise has been fulfilled. Instead of living by faith, as God says the just will do, we are prone to live by sight. God would have us accept His promise on the basis of His word, **before** we see the fulfillment.

In verse 32 of Hebrews 11, mention is also made of Gideon. Gideon was instructed to arm each of his men with a trumpet, a pitcher, and a lamp. They were to **do things** and **say things**. Success depended on their willingness to obey the command of God. This very small band of 300 men were to descend upon the Midianite camp, and at a given signal were to break their pitchers, blow their trumpets, and shout, “The sword of the Lord, and of Gideon.” Not until they did what God told them to do, and spoke what God told them to speak, did He fulfil the promise in such a way that they could see it. This is faith, naked faith. This is **belief in answered prayer**.

This is what is involved in **asking** for the latter rain. Our prayer is designed to create in us the need of dependence on God and to change our attitude to humility.

“The Christian church began its existence by praying for the Holy Spirit.”

HP 333

This same Christian church will reach its final triumph in our day by praying for the latter rain and receiving it.

CHAPTER 10

Health Reform As A Preparation For The Latter Rain

THE WORK OF REDEMPTION IS to restore man into the image of his Maker. It is to bring him back to the perfection in which he was created and to promote the development of body, mind and soul, that the divine purpose in his creation is to be realized. In order for this to be accomplished, every power of mind, soul and body must be understood and used aright.

The fundamental lesson in the study of the human body is to learn that God **created** the body, instituted all its laws and functions; that God gave it **life** which was to be full, perfect, without pain, without **disease** and without end, that **interference** with this plan came in through **disobedience** to the laws which God instituted; and that our diseases are the **result of disobedience by ourselves or those who have gone before**. **This is taught by such scriptures as these:**

“Sin no more lest a worse thing come upon thee.” John 5:14

“Sin, when it is finished, bringeth forth death.” James 1:15

Death, which we usually consider to be the result of our diseases, God says is the result of sin. Had there been no sin, there would have been no disease, and no medical work.

“I am come that they might have life, and that they might have it more abundantly.” John 10:10

Jesus came to forgive all our iniquities, to heal all our diseases, and to redeem our lives from destruction. See Psalms 103:3,4. Therefore, to take away sins, and to take away sickness, and to redeem the life, are all HIS WORK, and are all ONE WORK and cannot be separated. This means that our violations of the spiritual and physical laws of God must be treated and healed together as one work, which cannot be separated. And when His work of forgiving and healing is finished, no one will then say, “I am sick; the people that dwell therein shall be forgiven their iniquity.” Isaiah 33:24

The study of the human body should always be a search after the will of God with **obedience as the purpose**, which makes the restoration of **character the goal**. This is why teaching and healing coupled with prayer should never be separated.

*“To obey is better than sacrifice, and to hearken than the fat of rams.”
1 Samuel 15:22*

It is **better** that we learn **not to sin**, than that we sin and then have to make a sacrifice for it and be forgiven. And it is likewise better that we learn how to live without violating nature’s laws than that we ignore them, become sick, and have to be forgiven, (healed), (bring a sacrifice). **Therefore, the very best and highest form of practicing the healing arts is teaching the people to obey both spiritual and physical laws, as the laws of God.** This is the highest and best form of the healing arts for two reasons. (a) To prevent sin and sickness so that forgiveness and healing are not needed, is better than to forgive and to heal. (b) Recovery by teaching brings forth character through obedience to the law of God.

“Fools because of their transgressions, and because of their iniquities, are afflicted. Their soul abhorreth all manner of food; and they draw near unto the gates of death. Then they cry unto Jehovah in their trouble, and He sendeth his word and healeth them.” Psalm 107:17–20 RV

The “word” which He “sendeth” and by which He “healeth” them must contain as its chief element **instruction** to cure them of their **foolishness and transgressions**, by calling for **repentance** and **future obedience**. The “word” by which He “healeth” them says, “*Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy....*” 1 Corinthians 3:16, 17; and “*Know ye not that your body is the*

temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price; therefore glorify God in your body...” 1 Corinthians 6:19, 20; and “*Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.*” 1 Corinthians 10:31; and “*... eat in dew season, for strength and not for drunkenness!*” Ecclesiastes 10:17; and “*...every herb yielding seed, and every tree, in which is the fruit of a tree yielding seed; to you it shall be for food.*” Genesis 1:29 RV

This kind of “words” is **better** than treatment of medicine. To obey this kind of words is better than to plead for forgiveness and healing which follows disobedience, and to bring a “sacrifice.” To be healed by instruction is just as sacred a thing as to be healed by a miracle, and the result is most likely to be even more sacred because it is sure to help develop character.

The world teaches medical science in an imperfect way for the sake of health. This may not bring forth character. While this is a worthy work, yet the commission to God’s people is a much higher calling, it being to prepare a people for the coming of the Lord. When we teach medical science according to the word and wisdom of God, it has character as its object and eternity as its goal. We should always bear in mind that whatever injures the health, not only lessens the physical vigor, but tends to weaken the mental and moral powers, and that indulgence in any unhealthy practice makes it more difficult to discriminate between right and wrong, and hence more difficult to resist evil. See also Isaiah 7:14, 15; Proverbs 4:20–22; Exodus 15:26.

“The health reform, I was shown, is a part of the third angel’s message and is just as closely connected with it as are the arm and hand with the human body. I saw that we as a people must make an advance move in this great work. Ministers and people must act in concert. God’s people are not prepared for the loud cry of the third angel. They have a work to do for themselves which they should not leave for God to do for them. He has left this work for them to do. It is an individual work; one cannot do it for another. “Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.” Gluttony is the prevailing sin of this age. Lustful appetite makes slaves of men and women, and beclouds their intellects and stupefies their moral sensibilities to such a degree that the sacred,

elevated truths of God's word are not appreciated. The lower propensities have ruled men and women.

"In order **to be fitted for translation**, the people of God must know themselves. They must understand in regard to their own physical frames that they may be able with the Psalmist to exclaim: "I will praise Thee; for I am fearfully and wonderfully made." They should ever have the appetite in subjection to the moral and intellectual organs. The body should be servant to the mind, and not the mind to the body." 1T 486, 487

"The Spirit of God cannot come to our help, and assist us **in perfecting Christian characters** while we are indulging our appetites to the injury of health, and while the pride of life controls." CD 57

"All who would perfect holiness in the fear of God must learn the lessons of **temperance** and **self-control**. The appetites and passions must be held in subjection to the higher powers of the mind. This self-discipline is essential to that **mental strength** and **spiritual insight** which will enable us **to understand** and **to practice** the sacred truths of God's word. For this reason temperance finds its place in the work of preparation for Christ's second coming." DA 101

"The controlling power of appetite will prove the ruin of thousands, when, **if they had conquered on this point, they would have had moral power to gain the victory over every other temptation of Satan**. But those who are slaves to appetite will fail in perfecting Christian character. The continual transgression of man for six thousand years has brought sickness, pain, and death as its fruits. And as we near the close of time, Satan's temptation to indulge appetite will be more powerful and more difficult to overcome." 3T 491, 492

One of the highest attainments in the Christian life is **to control appetite**, and that without this victory **all hope of heaven is vain**.

"If man will cherish the light that God in mercy gives him upon health reform, he may be **sanctified** through the truth, and fitted for immortality." 3T 162

In the first chapter of Daniel, we see demonstrated the fact that eating good food is important in the life of the Christian. Clean, wholesome foods affect clean living and clear thinking. The Christian needs all the mental and spiritual strength he can muster in the great battle of life. In

this same chapter God shows the moral connection between food and religion. He indicates that the deep prophecies of Daniel will be better understood when care is observed in eating the best available foods.

“Grains and fruit prepared free from grease, and in as natural a condition as possible, **should be the foods for the tables of all who claim to be preparing for translation to heaven.**” 2T 352

“The people are so far behind that we see it is all they can bear to have us draw the line upon their injurious indulgences and stimulating narcotics. We bear positive testimony against tobacco, spirituous liquors, snuff, tea, coffee, flesh meats, butter, spices, rich cakes, mince pies, a large amount of salt, and all exciting substances used as articles of food.” 3T 21

“Health reform is to do among our people a work **which it has not yet done.** There are those who ought to be awake to the danger of meat eating, **who are still eating the flesh of animals, thus endangering the physical, mental, and spiritual health.** Many who are now only **half converted** on the question of meat eating **will go from God’s people,** to walk no more with them....**Far better give up the name of Christian** than make a profession and at the same time indulge appetites which strengthen **unholy passions.**” CH 575–579

“God demands that the appetites be cleansed, and that self-denial be practiced in regard to those things which are not good. **This is a work that will have to be done before His people can stand before Him a perfected people.**” 9T 153, 154

“If we plan **wisely,** that which is **most** conducive to health can be secured in almost every land. The various preparations of rice, wheat, corn, and oats are sent abroad everywhere, also beans, peas, and lentils. These, with **native or imported fruits,** and the variety of vegetables that grow in each locality, give an opportunity to select a dietary that is **complete without the use of flesh meats.**” MH 299

“I am astonished to learn that, after all the light that has been given in this place, **many of you eat between meals!** You should **never** let a morsel pass your lips **between your regular meals.**” 2T 373

“There should not be many kinds [of food] at one meal, but all meals should not be composed of the same kinds of food without variation. Food should be prepared with simplicity, yet with a nicety which will invite the appetite.” 2T 63

“Health...should be as sacredly guarded as the character.” CT 294

"Overeating is the sin of this age." 4T 454

"But those who are slaves to appetite will fail in perfecting Christian character." 3T 492

"I frequently sit down to the tables of the brethren and sisters, and see that they use a great amount of milk and sugar. These clog the system, irritate the digestive organs, and affect the brain." 2T 370

"Most people enjoy better health while eating **two meals a day** than three; others, under their existing circumstances, may require something to eat at suppertime; but this meal should be very light." CH 156

"Your children should not be allowed to eat candies, fruits, nuts or anything in the line of food **between their meals.**" 4T 502

"Another pernicious habit is that of eating **just before bedtime**...most persons who give the plan a trial, will find that **two meals are better than three.**" MH 303, 304

"Many make a mistake in drinking **cold water** with their meals." CH 119

"More people die for want of exercise than through over fatigue." 2T 525, 526

"There is no exercise than can take the place of walking." 3T 78

"The value of the **daily** bath in promoting health and in stimulating mental action, should be emphasized." ED 200

"The work of health reform is the Lord's **means** of lessening suffering in our world and for **purifying His church.**" 9T 112, 113

"It should ever be kept prominent that the **great object** to be attained through this channel is not only health, but perfection, and the spirit of holiness..." 1T 554

"The lack of **stability** in regard to the principles of health reform, **is a true index** of their [profess Christian reformers] **character and their spiritual strength.**" HL 34

May the Lord bless us as we receive the early rain (walking in all the light already given) as a preparation for the outpouring of the latter rain.

CHAPTER 11

The Sealing And The Latter Rain

THROUGHOUT THE SCRIPTURES THERE ARE some things which go by the same name but which are distinct. Not to understand this can lead to confusion and sometimes disappointment. For example the Old Testament talked about two comings of Christ. His first coming to establish the kingdom of grace and His second coming to establish the kingdom of glory. The disciples misinterpreted the first coming for the second. They thought Christ had come to establish His kingdom of glory here on this earth. They were terribly disappointed.

So also the scriptures reveal that there are two laws, moral and ceremonial (quite apart from other laws such as the civil laws and the health laws), two covenants, the Old and the New Covenants, and so on. In the same way the scriptures reveal that there are two seals. In Ephesians 1:12, 13, Paul said that there were some individuals who were already sealed with the Holy Spirit in his day. (See also Ephesians 4:30.)

This seal of the Holy Spirit called the 'earnest' of the Spirit is the initial down-payment of the Holy Spirit which a man receives at conversion or the new birth. From this point of entrance the Holy Spirit begins and continues a work in the individual believer which work is carried on until the close of probation. The Holy Spirit works to **convict of sin** and to **expel sin** from the heart. See OHC 152. The Spirit also works during this process to reveal all of our sins to us so that not one unknown sin remains. See Philippians 3:14, 15; John 13:16. The Holy Spirit wants to lead us into

all truth about ourselves, and will reveal to us **all** of our weaknesses, faults, shortcomings, and **all** that God would have us to **know, to be, and to do**. The Holy Spirit will lead us into the whole truth about ourselves just as rapidly as we are able to bear the revelation. "Those who love God, have the seal of God in their foreheads and work the works of God." SD 51. This work is a continuous and progressive work. It is a process of settling.

"[Eph. 1:13 quoted.] What is the seal of the living God, which is placed in the foreheads of His people? It is a mark which angels, but **not human eyes**, can read; for the destroying angel must see this **mark of redemption**... Just as soon as the people of God are sealed in their foreheads--it is not any seal or mark that can be seen, but a settling into the truth, both intellectually and spiritually, so they cannot be moved--just as soon as God's people are sealed and prepared for the shaking, it will come. Indeed, it has begun already; the judgments of God are now upon the land, to give us warning, that we may know what is coming." 4BC 1161

This is a settling, not instantly or quickly but gradual, taking a period of time.

So the first seal is the actual presence of the Holy Spirit in the life as a seal against the dwelling of sin. "The Holy Spirit is imparted to every repentant soul to keep him [us] from sinning." DA 311. Just as a seal in canning keeps food fresh, keeps out bacteria and prevents the bacteria from multiplying, so the Holy Spirit seals sin out and at the same time seals in righteousness to prevent the recurrence of sin. This sealing is a work of transforming grace worked out in the heart of man. "Divine grace is needed at the beginning, divine grace at every step of advance, and divine grace alone can complete the work." TM 50.

This work is the same as that described by the Apostle Paul in Hebrews 10 as the writing of the law of God in the hearts and minds of true believers. God wants to seal us today from all **hatred, malice, bitterness, resentment, retaliation, pride, jealousy, partiality, hypocrisy, evil temper**, etc. On the other hand, the second or final seal is that seal of God's stamp of approval as a result of passing the great and final test of the Mark of the Beast crisis which shall come upon the whole world. See Revelation 3:9-11 and 13:11-17.

This is the seal that the 144,000 will have, the Father's name written in their foreheads, as a result of getting the victory over the beast, his image, his mark, his name and the number of his name. It comes at the

culmination of the work of the first seal. **It is the seal of the Holy Spirit in the latter rain** which ripens the grain for the harvest, prepares it for the sickle, completes the work of grace in the soul, and perfects the moral image of God in the character.

During the dispensation period of the latter rain in which we are living, which began in 1844 when Christ began His most holy work, God is sending latter rain truths to sanctify a people unto perfection under the showers of the early rain. These latter rain truths are designed to give us **character power** (See COL 340) to qualify us for the outpouring of the latter rain **service power** since with God, character must be had before power can be endowed. **But remember, this character power is all achieved under the showers of the early rain** during this dispensation of the latter rain. After the people of God develop perfect characters and pass the final test, they receive the second and final seal of God's approval.

"The Lord has shown me clearly that the **image of the beast** will be formed before probation closes; for it is to be the **great test** for the people of God, by which **their eternal destiny will be decided**...[Rev. 13:11-17 quoted.]

"This is the test that the people of God must have **before** they are sealed. All who proved their loyalty to God by observing His law, and refusing to accept a spurious Sabbath, will rank under the banner of the Lord God Jehovah, and will receive the seal of the living God. Those who yield the truth of heavenly origin and accept the Sunday Sabbath, will receive the mark of the beast." 7BC 976

The **order** from this quotation is:

- 1. Formation of image of the beast. This is the great test.**
- 2. Destiny decided.**
- 3. Final seal.**

"Not one of us will ever receive the seal of God while our characters have one spot or stain upon them. It is left with us to remedy the defects in our characters, to cleanse the soul temple of every defilement. Then the latter rain will fall upon us as the early rain fell upon the disciples on the Day of Pentecost." 5T 214

The **order** here is as follows:

- 1. Spotless and stainless characters.**

2. Latter rain. (Synonymous with seal of God.)

“An angel returning from the earth announces that his work is done; the final test has been brought upon the world, and all who have proved themselves loyal to the divine precepts have received “the seal of the living God.” Then Jesus ceases His intercession in the sanctuary above.” GC 613

The order from this quotation is:

1. **Final test.**
2. **Sealing of God’s people.**
3. **Close of probation.**

“Just before we entered it [the time of trouble], we all received the seal of the living God. Then I saw the four angels cease to hold the four winds. And I saw famine, pestilence and sword, nation rose against nation, and the whole world was in confusion.” 7BC 968

The order here is as follows:

1. **Reception of seal of living God.**
2. **Time of trouble.**
3. **Close of probation. (Angels loose four winds.)**

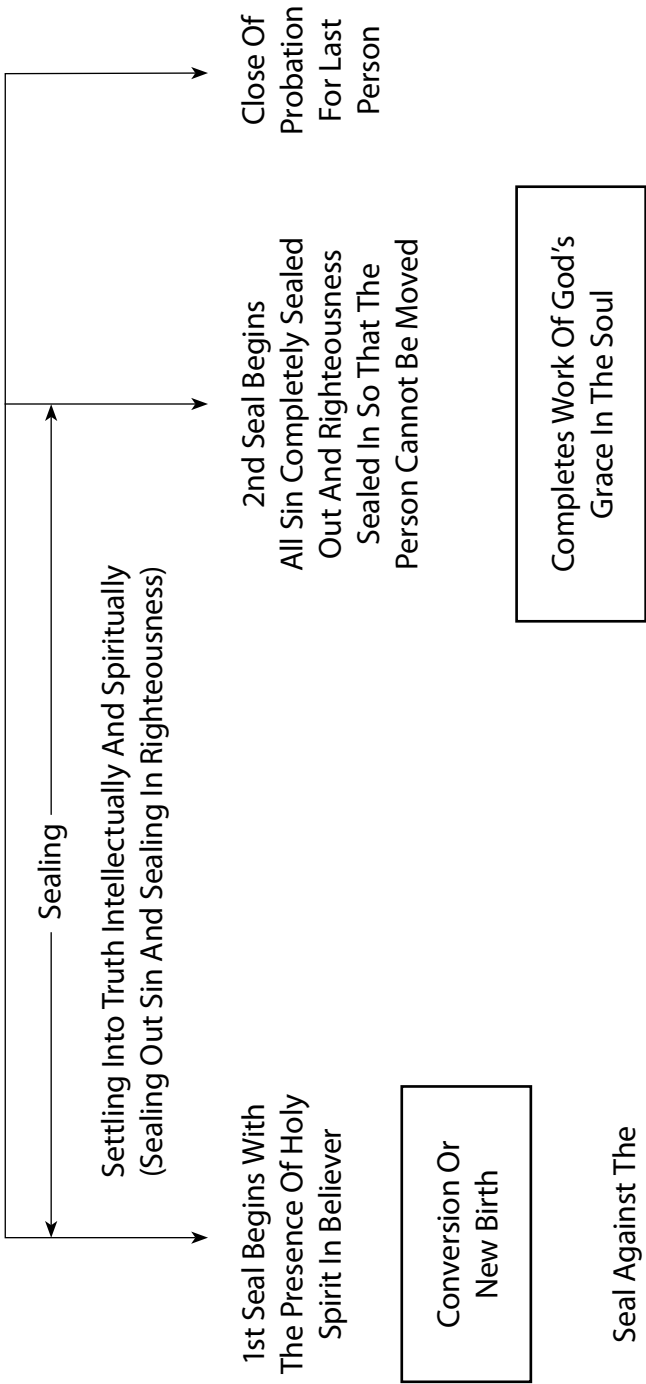
Probation does not close for all the people of God at the same time, or as soon as the National Sunday Law is enacted. The great final test will come to some sooner than it does to others. Some will be tested and sealed before others. Some close their probation before others. Those who have had great light and opportunity and have neglected or rejected it, close their probation when they fail to stand to the last great test of the National Sunday Law. So it is seen that probation does not continue for everyone until the last minute, nor close for every one at the same moment. Those who are waiting for the National Sunday Law, persecution, and the latter rain to revive them are making a fatal mistake. They will be lost. See 9T 97. All will be **judged** according to **their response** to the final loud cry and the National Sunday Law. This is the **last great test**. Those who accept the final loud cry and pass the final test will be accepted by God and approved for the final seal of the latter rain. Those who fail the great final test will be rejected. They will **not** receive the seal of God or the latter rain, but will instead receive the Mark of the Beast. This shows that God is weighing their motives and characters **at that time**—the

time following the National Sunday Law. This will be the **final review phase of the judgment of the living.**

Everyone will make a decision and will either be sealed with the seal of God or receive the Mark of the Beast. Those who are sealed with the seal of God will not sin after that because they have so settled into the truth that they cannot be moved by Satan's sophistries.

The latter rain empowers those who are sealed to go out to give the remainder of the final loud cry. Others who now hear the loud cry for the first time, receive it, and are sealed with the latter rain and immediately join those who are giving the final loud cry. The message will spread around the world like wild fire; God will be vindicated; truth will triumph; and God's people will be glorified!

The following charts illustrate what has been said before.



1844

The National Sunday Law

The Close Of Probation

**The Investigative Judgement
The Final Atonement**

Please Notice: The Final Atonement Does **NOT** Wait Until After The National Sunday Law.

The Judgement Of The DEAD

The Judgement Of The LIVING

The Cleansing Of The Heavenly Sanctuary

1888

The Preliminary LOUD CRY

The Final LOUD CRY

The Preliminary SEAL OF GOD

The Final ETERNAL SEAL

Some were sealed in Sister White's day. See *Closing Events*, Study No. 7

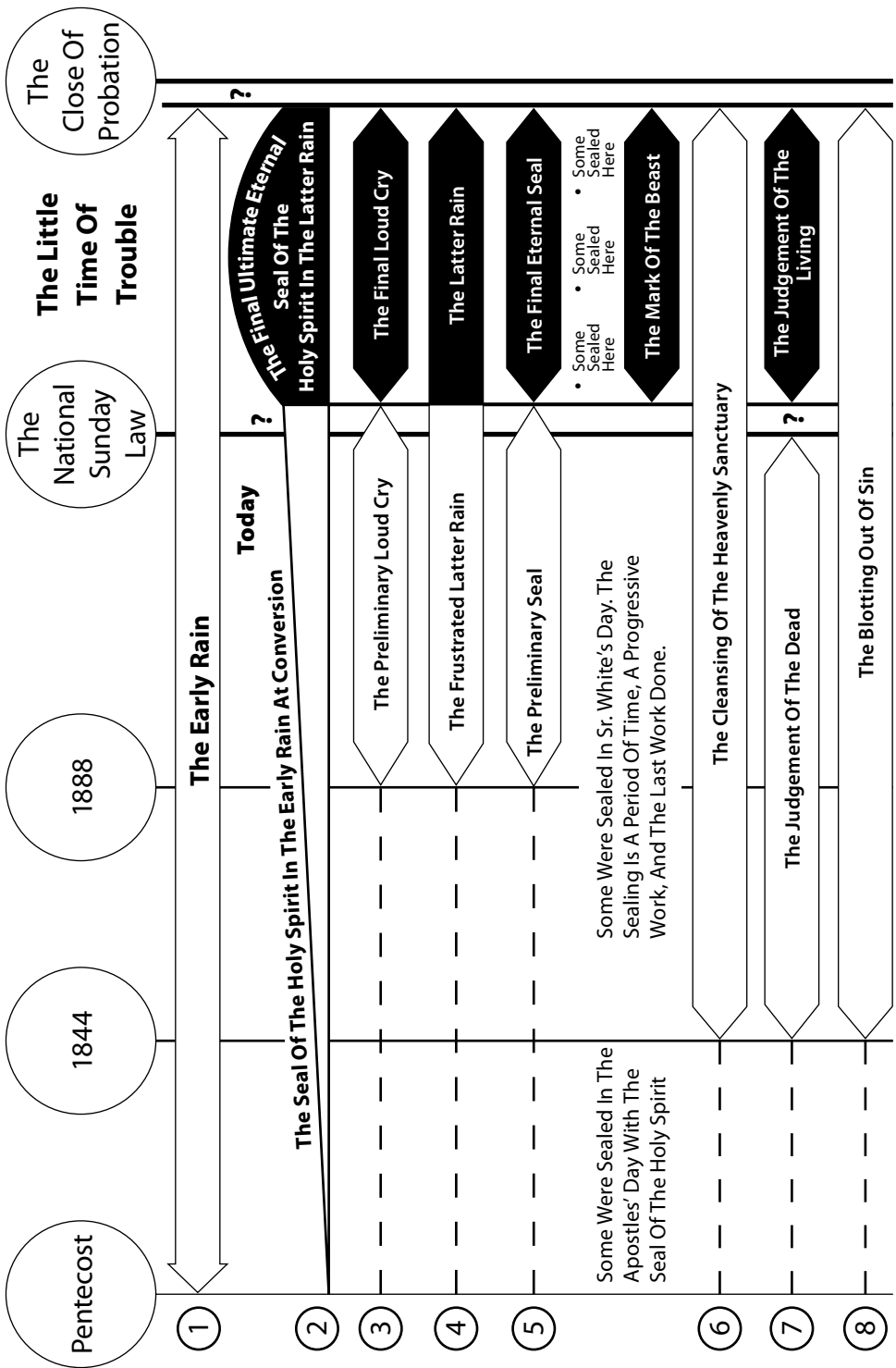
The Mark Of The Beast

The Time Of THE LATTER RAIN

The Latter Rain Actually Falls

The Blotting Out Of The Sins Of The Dead

? The Blotting Out Of The Sins Of The Living



CHAPTER 12

Frustrating And Delaying The Latter Rain— SDA History

“They say, If a man put away his wife, and she go from him, and become another man’s, shall he return unto her again? shall not that land be greatly polluted? but thou hast played the harlot with many lovers [associations]; yet return again to me, saith the LORD.”

“Lift up thine eyes unto the high places, and see where thou hast not been lien with...thou hast polluted the land with thy whoredoms and with thy wickedness.”

“Therefore the showers have been withholden, and there hath been no latter rain; and thou hadst a whore’s forehead, thou refusedst to be ashamed.” *Jeremiah 3:1–3*

THIS SCRIPTURE ABOVE CLEARLY REVEALS that the showers and the latter rain had been withheld from Israel due to her apostasy from God, polluting herself in fornication with other associations and refusing to be ashamed. In Revelation 17, we are told that Babylon had committed fornication with the kings of the earth and had made them drunk with the wine of her fornication. In scripture, the wine of Babylon’s fornication refers to false doctrines of an apostate religious system. Since there is mention of

a mother harlot and daughter harlot, it must mean that these daughter organizations or churches have become corrupted by indulging in the same practices of and following in the same example as their mother organization or church. They have imbibed or have accepted the same false doctrines as the mother church. This is why they too have fallen. We identify ourselves with Babylon then when we drink any one of the wines of Babylon's fornication. In 1844, the Protestant churches became corrupt and fallen because of accepting the false doctrines of the Roman church and for rejecting the present truth. Therefore, any church or organization that imbibes any of the false doctrines of Babylon identifies with her. See GC 382–384.

The Adventist history has been a very sad one indeed, yet unbeknown to many Seventh-day Adventists there have been deviations from **historic S.D.A. teachings which have led the entire organization into apostasy. The present theological crisis** in Seventh-day Adventism is not something that happened overnight. A former S.D.A. editor in Norway, Aage Rendalen, aptly describes the events that led to the present crisis in these words:

“In the 1950s Adventism began a remarkable house cleaning. A number of doctrines which had bothered theological purists for years were given a public funeral. With the rising level of biblical knowledge in the church, as well as increasing contact with evangelical theologians, many leading Adventists felt embarrassed about some of the doctrines that had survived the nineteenth century. Chief among these were the doctrines of the split **atonement** and the **sinful nature** of Christ. With the publication of the book *Questions on Doctrine* in 1957 both views were repudiated. The work of clarification progressed up to the beginning of the 1970s. By then the traditional belief in a latter day perfection had come under attack and seemed to be on the way out...In spite of frantic efforts by a few vocal defenders of Adventist tradition, the doctrines of the sinful nature of Christ and human perfectibility in this world were slowly sinking. The weight of biblical evidence had simply overcome what little buoyancy was left.

“With the dawning of the eighties a new crisis of unsurpassed magnitude is now confronting the church. What is thought to be the very foundation of Adventism—our ‘sanctuary theology’—is coming under close examination. At the same time the authority of Mrs. White as a cryto-cannonical prophet is being re-evaluated.

“With the evangelical courtship of the 1950s the Adventist leaders started something the extent of which they did not anticipate. The traditional Adventist landscape was being radically changed, and as a result a crisis of identity set in. Today, the very validity of the movement has become an open question of many. They feel that this is not the church they joined. The doctrinal superiority...which the evangelist had held out to them now appears to lie in shambles. Can this really be ‘the only true church?’ they ask.”

From *“Adventism: Has the Medium Become the Message?”* by Aage Rendalen Evangelica, December 1980 page 35 (Quoted from *“Face to Face with the Real Gospel”* by Dennis E. Priebe P.P.P.A., Boise, Idaho)

All of this was the fruit or result of the rejection of God’s two attempts to deliver the church out of lukewarmness and to bring the message of righteousness by faith back to her. God’s first attempt was in the year 1888 when He sent A.T. Jones and E.J. Waggoner (See TM 92.) to the then General Conference. We are told that had the message been received, God could have wrapped up His work in a short period of time not too long after 1888. The message was then described as “The beginning of the light of the angel whose glory shall fill the whole earth.” RH November 22, 1892. The leadership frustrated God’s effort to bring the latter rain upon His people. God’s second attempt was in the year 1950 when He sent two Adventist pastors and missionaries from Africa with a burden to the leadership at the General Conference. Robert J. Wieland and Donald K. Short (both Americans) pleaded with the leadership to get back to the 1888 message and to make a corporate repentance for the sins which had been committed by our spiritual forefathers. Their entire research, findings and message was documented in their book called “1888 Re–Examined.” (The original book can be had from Adventist Laymen’s Foundation, P.O. Box 789, Lamar, Arkansas 72846, U.S.A.) The call was again rejected by the leadership which in turn jeopardized the ministerial credentials of these two, but for their influence in Africa.

Then came the S.D.A.–Evangelical Conferences of 1955–1956, out of which were born the official book, “Questions on Doctrine,” showing the compromises which the S.D.A. leadership had made with the evangelical protestants for fear of being labeled a cult. (All of this information can be obtained from the Adventist Laymen’s Foundation as well as from our book *The Last Three Messages to the Churches.*) At that time an

Adventist minister by the name of M.L. Andreasen who lived in the days of Mrs. Ellen G. White and who knew the pioneer traditional beliefs and doctrines of Adventism, saw that the leadership was compromising with the evangelicals and jeopardizing the future of the church. He wrote them several letters in correspondence which went unheeded which he afterwards published in a booklet entitled, *Letters to the Churches* (available from Truth For The Final Generation). He saw clearly that the doctrines of the nature of Christ, the atonement in 1844, the sanctuary and the Spirit of Prophecy were being muted, down–played and compromised and he spoke out against these practices. Another Adventist leader, A.L. Hudson of Baker, Oregon, recognized the schizophrenic role that the leadership was playing, representing one thing to the evangelicals and another to the S.D.A. membership. He personally corresponded with and contacted the evangelicals, Donald Grey Barnhouse and George Walter Martin, discovered the truth of the matter and was labeled as a trouble–maker for probing into the matter and investigating to see if these doctrinal changes were in fact so on the part of the leadership.

The period of the 1950s and 1960s witnessed dissident voices in the U.S.A. and Australia being raised in objection and opposition to papal errors creeping into the church. For example:

- » Wieland and Short – Resurgence of 1888 history and message.
- » M.L. Andreasen – The sanctuary, the atonement and the nature of Christ.
- » Louis F. Were – Correct understanding of the prophecies of Daniel and Revelation.
- » Brinsmead – The sanctuary truths.
- » Fred T. Wright – Nature of Christ, perfection and 1888 message.
- » A.L. Hudson – Compromises with Evangelicals.

All of these voices along with the many others went unheeded and attempts have been made to hush the issues or sweep them under the carpet. Since 1962 there have been deliberate attempts to silence the voices of dissent and down–play the 1888 message by means of discrediting the messengers. Even in quarterlies Jones and Waggoner are never quoted. But God in His way and according to His methods was seeking to show the church the downward path she was headed for and at the same time seeking to give the message back to the church so that He could pour out His latter

rain upon her. As a result, the latter rain has been frustrated and delayed. His people have compromised with Babylon and have identified with the antichrist in a most important doctrine and message which the Lord sent in 1888 but which was rejected. Let's just look at this one example to discover the consistency of the apostasy in Adventism. Both the Bible and the Spirit of Prophecy teach that when Jesus Christ came to the earth He took upon Himself the sinful, fallen flesh and blood nature (body) as the children He came to save. He achieved the victory for us in that kind of flesh as our example to show that the same thing can be done for and in us. (See Romans 1:3; Romans 8:3; John 1:14, Hebrews 2:14–18; Philippians 2:7, DA 49, 117; 1SM 267, 268; 3SM 134; EW 150; MM 181; 5 BC 1131; 1SM 253, 256, 408; SR 44; 4aSG 115; ST October 17, 1900; MH 71; 7BC 929.)

Despite this overwhelming evidence S.D.A. leadership still maintains its same stance against this most important doctrine and message of Christ living a sinless life (character) in sinful fallen human nature. This is stated in their official books and statements of beliefs as follows:

1. *Seventh-day Adventists Answer Questions on Doctrine*. Prepared by a representative group of S.D.A. leaders, bible teachers and editors. On page 650, (also 658) the subtitle, "Took Sinless Human Nature," reveals their position. Following this title are a series of quotations from the Spirit of Prophecy in which the subject in context is really the perfect, sinless **character** of Christ in a sinful human nature thus making His humanity (not human nature) sinless. On page 383 the statement was written that Christ "was exempt from the inherited passions and pollutions that corrupt the natural descendants of Adam." See Letters to the Churches page 54–58.
2. *Movement of Destiny* by LeRoy Edwin Froom was approved of five General Conference presidents in succession and many consultants. Read critically by some sixty of our ablest scholars—specialists in denominational history and Adventist theology—by experts in the Spirit of Prophecy, etc., etc., etc. Written some thirteen (13) years after Questions on Doctrine. On page 497, the caption, "**took sinless nature of Adam before fall**" reveals the unchanged position. This page is a **must reading** for it is stated, "These are fundamental declarations." Notice how all the Spirit of Prophecy phrases are used to convey this same idea. On page 499 we are told, "These words will bear the weight of intensive study—and call for full acceptance."

Manipulates and uses Spirit of Prophecy phrases to make them say what they are not intended to say. On page 197 we are told, "More than that, he was actually 'made'—**vicariously**—to 'be sin for us', that we 'might be made the righteousness of God in him.'"

3. In the statement of beliefs voted at the Dallas meeting in 1980, the same position is taken.
4. In the most recent statement of beliefs, "27 Fundamental Beliefs...", the position is even more confused and unclear. He neither has the nature of Adam **before** the fall nor the **nature** of Adam **after** the fall but another altogether different. (**A detailed study** on this subject can be had from the book, "*The Word was Made Flesh*" by Ralph Larson. Available from 1888 Message Study Committee, 915 Parks Ave., SE Paris, Ohio 44669 USA.)

To crown it all off and to show the extent of the rejection of this doctrine and message, let us read 1 John 4:3 and 2 John 7:

*"Every spirit that confesseth not that Jesus Christ is come in the flesh [See Hebrews 2:14] is not of God: and this is that spirit of **antichrist**..."*

*"For many deceivers are entered into the world, who confess **not** that Jesus Christ is come in **the** flesh. This is a deceiver and an **antichrist**."*

Why is the belief in this doctrine called the spirit of antichrist? Simply because it was invented by **the antichrist** of bible prophecy, the mother of harlots, the Roman Catholic **Papacy**. (This was the teaching of all the Reformers). It was taught that the **mother of Mary**, the mother of our Savior, had an immaculate conception. Mary was immaculately born with holy flesh which sinless holy flesh she passed on to Christ her child who too was immaculately conceived in her as 'that holy thing'.

This is how a church or organization becomes identified with Babylon or Antichrist. This is how the Protestant churches in 1844 became fallen and corrupt (whore's forehead) by imbibing Papal errors and doctrines and by uniting with the world. Here is a list of some other compromises which the Seventh-day Adventist organization has made with the world and "refusedst to be ashamed of [repent]." Jeremiah 3:3

1. Worldly investments in stock markets. (See James 4:4.)

2. Ecumenical alliances with fallen Protestantism.

- (a) Pulpit exchanges.
- (b) Mass for AIDS dead

(c) Adopting church–growth programs—1000 days of reaping, Harvest '90, Evangelism Explosion etc.

3. **Money–raising activities—e.g. banquets, concerts, suppers, etc. for church buildings or charitable purposes. See GC 386, 387.**
4. **Government subsidies for church hospitals and church schools.**
5. **Joint publishing house being established in Russia that will require the printing of literature for the fallen churches of Babylon.**
6. **The publicizing of money spent in alms, food baskets and clothing distributed through the Sentinel at Harvest Ingathering. See Matthew 6.**
7. **Toning down, muting or down–playing the preaching of the mark of the beast, health reform and exposing sins of Babylon, etc. through radio and television broadcasting programs.**
8. **Compromising in areas of dress and health reform. Imitating the customs and fashions of the world.**
9. **Finally, there was the appealing to the strong arm of the state (Caesar or Civil Power) to file lawsuits against church members via trademark laws for the use of the same religious name. (This is a matter of faith.) This is definitely a form of restricting religious liberty using civil power rather than suffering reproach (through 'heretics') for the name of Christ. (See TM 17; Philippians 1:29; 1 Corinthians 6; 3SM 302, 303, 305, 299; TM 265; with reference to appealing to the courts of the world to settle religious disputes.)**

"A dependence upon profession worldly lawyers, instead of upon God, **is a denial of our faith**, and has a weakening influence upon true believers. I have a message: When the church is walking in the path of righteousness, **they will not lean on the arm of the law in their business transactions**, for this would be appealing to worldly elements, and would dishonor God." Letter B, 244, 1906

All of these compromises with the world and those with evangelical Babylon have contributed to the frustrating and delaying of the latter rain of the Holy Spirit and has prevented the preparing of a ready people for the finishing of the work.

In these last days God is raising up a people under the ministry of the fourth angel whose work is to preach the truth, combat error and expose the sins of Babylon. See GC 388. They will walk in the paths of the servants of God of old and in the steps of the reformers. The bible, which is mostly a record of the protest of God's witnesses against the prevailing sins of the church, will be their only guide.

"As the time comes for it [loud cry of the third angel] to be given with greatest power, the Lord will work through **humble** instruments, leading the minds of those who **consecrate** themselves to His service. The **laborers** will be qualified rather by the unction of His Spirit than by the training of literary institutions. Men of **faith** and **prayer** will be constrained to go forth with **holy zeal**, declaring the words which God gives them. The sins of Babylon will be laid open. The fearful results of enforcing the observances of the church by civil authority, the inroads of spiritualism, the stealthy but rapid progress of the papal power—**all will be unmasked**. By these solemn warnings the people will be stirred. Thousands upon thousands will listen who have never heard words like these." GC 606

This great apostasy in Adventism which we have analyzed here is called by the servant of the Lord, the Omega of Apostasy. She predicted in 1904 that this apostasy would be of a most startling nature and the exact way in which it would occur so that the true people of God would not be caught up in the apostasy. This prophecy describes 100 percent all the facts that we have already revealed.

"The enemy of souls has sought to bring in the supposition that a great reformation was to take place among Seventh-day Adventists, and that this reformation would consist in giving up the doctrines which stand as the pillars of our faith, and engaging in a process of reorganization. Were this reformation to take place, what would result? The principles of truth that God in His wisdom has given to the remnant church, would be discarded. Our religion would be changed. The fundamental principles that have sustained the work for the last fifty years would be accounted as error. A new organization would be established. Books of a new order would be written. A system of intellectual philosophy would be introduced. The founders of this system would go into the cities, and do a wonderful work. The Sabbath of course, would be lightly regarded, as also the God who created it. Nothing would be allowed to stand in the way of the new movement. The leaders would teach that virtue is better than vice, but

God being removed, they would place their dependence on human power, which, without God, is worthless. Their foundation would be built on the sand, and storm and tempest would sweep away the structure." Series B, No. 2 pages 54, 55 (1904) or 1SM 204, 205.

May we follow on to know the Lord who shall cause to fall upon us both the former and the latter rain to enable us to live in His sight and to vindicate His harmless character before the entire universe. Hosea 6:1–3.

APPENDIX A

The Demonstration Of The Controversy

Jesus came down from heaven above
To show us all that God is love.
This demonstration was a contrast
With evil angels, who stood aghast.
Thus Christ proved to the universe
That rebellion will produce a curse.
He also showed, without a doubt,
What righteousness is all about.
His example is set for us.
What His life taught is this;
He unites God with humanity,
And joins us to divinity.

Hereby, His character is wrought within.
We're perfected in Christ; let the show begin.
Earth the theater, a spectacle indeed.
We are the actors, ready to proceed.
First the kings, our Lord and His foe;
Everyone knows who won that show.
But wait! Another is yet to take place.
Two kingdoms are ready to settle the case.
One hundred forty and four thousand
Obey God's every command.
Arrayed against them are those who are bent;
Bent on destroying with murderous intent.
The holy, harmless, and undefiled
Provoke the anger of the beguiled.

The battle is so intense.
Heaven looks on with increasing suspense.
As they behold, they stand awestruck,
While wordlings in commotion are running amuck.
Finally the cry sounds out, "It is done!"
Characters are fixed; the saints have won!
Christ stops His work, puts on His crown,
Says to His angels, "Let us go down."
There's silence in the space of a week,
As Christ in His glory comes to gather the meek.
Thus for the wicked it's forever too late.
They've seen it all, but they've sealed their fate.
Now God's character is vindicated
In the people whom He recreated.
This is the mystery of godliness;
Christ in you is righteousness.
This whole issue passes into history.
For it is the end of the great controversy.

APPENDIX B

The Triumph Of Truth

The whole world is in a state of retaliation.
Countless sins are committed with each rotation.
This is the cause of all retardation.
What follows after is more retrogration.
This may be called the age of modernization.
But the need continually increases for moralization.
Everywhere we look we see self-centralization,
When what is needed most is self-renunciation.

Satan is the cause of indignation.
He is the author of Babylon's intoxication,
And seeks to keep God's character in obscurity
To misrepresent God is his sole occupation;
And he never reveals his own reputation.
But the wise will avoid his deserved destination.

Now, Christ our Savior came to make reclamation
Of this sinful world in all its degradation.
His work was to make a complete revelation
Of God's character in each situation,
And to make a sacrifice for our salvation.
All this was accomplished in Christ's incarnation.
His perfect life destroyed all speculation,
For the angelic host were granted satisfying verification.
The Almighty's character was given its rightful recognition.

Now only men needed the same restoration
From Satan's deception and depreciation.
You know he is angry with much determination
To bring mankind to certain devastation.
Whoever is wise to shun damnation
Will listen to His words of exhortation.
Mankind isn't headed for complete annihilation,
Because God has His people in every single nation.

These people, you see, have gone beyond justification;
For all have experienced total sanctification
In God's judgment hour called investigation.

This is the process of entire extermination
Of all that's called sin to its foundation.
They have all been made new, a recreation.
These are God's people for His vindication,
And for His holy character, a grand manifestation.
Satan has no power or manipulation
Over these people of God in any location
Now you probably wonder the identification
Of the people portrayed in this illustration.

They can be found in God's Revelation,
In chapter fourteen of much familiarization.
An interesting study without limitation
Is the hundred forty four thousand for God's glorification.
A profound responsibility rests upon this population,
To be to the world a perfect representation,
To give God's true character reconciliation,
And to the people of the earth this realization.

So let's put to an end all procrastination,
For near is the end of our probation.
Short is the time of our liberation,
And nearer and nearer is the great tribulation.
The rapidity of the last movements is beyond imagination,
As the upswing begins its intensification.

Know and understand the interpretation.
Study to know without any cessation.
This age we are in is the last generation,
So come to the Lord in deep humiliation.
Be always ready for the great translation,
On the day of heaven's glad celebration,
Where we shall spend the thousand year vacation.

APPENDIX C

Cleansing Of Earthliness

WE HAVE ALREADY SEEN THAT even before the outpouring of the latter rain, the loud cry servants would have already been cleansed from all sin, selfishness and worldliness, they would have gotten the victory over lukewarmness. The same thing would have happened for all the people of God by the time the general closure of probation arrives. They will therefore be a sinless and selfless people prior to the beginning of Jacob's time of trouble. Jacob's time of trouble is the hour through which an additional work of cleansing is to be accomplished. Let us look at this experience:

"Jacob's history is also an assurance that God will not cast off those who have been deceived and tempted and betrayed into sin, but who have returned unto Him with true repentance. While Satan seeks to destroy this class, God will send His angels to comfort and protect them in the time of peril. The assaults of Satan are fierce and determined, his delusions are terrible; but the Lord's eye is upon His people, and His ear listens to their cries. Their affliction is great, the flames of the furnace seem about to consume them; but the Refiner will bring them forth as gold tried in the fire. God's love for His children during the period of **their severest trial** is as strong and tender as in the days of their sunniest prosperity; but it is needful for them to be placed in the furnace of fire; **their earthliness must be consumed, that the image of Christ may be perfectly reflected.**" GC 621

Here is a picture which speaks of a refining and cleansing process which will consume their earthliness until the image of Jesus is perfectly reflected. What is more is that this is to take place after the close of probation during the period of Jacob's trouble. Remember, these people would have already been cleansed of all sin. What we now need to discover and understand is just what earthliness is, and why it is not fully removed before the close of probation, even though all the sinfulness of the character is. To assist us in this understanding, let us first consider this statement:

"The time of trouble is the crucible that is to bring out Christ-like characters. It is designed to lead the people of God to renounce Satan and his temptations. **The last conflict will reveal Satan to them in his true character**, that of a cruel tyrant, and it will do for them what nothing else could do, **up-root him entirely from their affections**. For to love and cherish sin, is to love and cherish its author, that deadly foe of Christ. When they **excuse sin** and **cling to perversity of character**, they give Satan a **place in their affections, and pay him homage.**" RH August 12, 1884

Notice first of all that the statement **does not say** that the time of trouble will **give** us Christ-like characters. It is the truth that affliction can only bring out what is already there. If we have an evil character, then the crucible of affliction will bring out what is in and develop it to a higher pitch of evil, but if we have a Christ-like character already, then the crucible of affliction will bring that out into full and beautiful display and development. It is for this reason that Paul said, "*Knowing that tribulation worketh patience.*" Romans 5:3 Remember, it is **the latter rain** that strengthens them to endure the time of trouble.

The real point and message of the statement quoted is that during the time of Jacob's trouble, the people of God will so come to see Satan in his true light and character that they will forever **renounce all affection and sympathy for him**. It will bring about a condition of such hatred for his principles that a full and total separation from him will be effected. This is why "*affliction shall not arise the second time.*" They shall be so immune to sin that they will willingly and eternally choose nevermore to sin. This is the difference between complete cleansing from sin and earthliness. The difference is revealed in the experience of the unfallen angels who were brought to the same place where their affection for Satan was finally uprooted by the demonstration of the fullness of righteousness upon the cross of Calvary.

"To the angels and the unfallen worlds the cry, "It is finished," had a deep significance. It was **for them** as well as **for us** that the great work of redemption had been accomplished. They with us share the fruits of Christ's victory.

"Not until the death of Christ was the character of Satan clearly revealed to the angels or to the unfallen worlds. The arch apostate had so clothed himself with deception that even holy beings had not understood his principles. They had not clearly seen the nature of his rebellion." DA 758

Could one sin have been found in Christ, had He in one particular yielded to Satan to escape the terrible torture, the enemy of God and man would have

triumphed. Christ bowed His head and died, but He held fast His faith and His submission to God.

“And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night.” Revelation 12:10

“Satan saw that his disguise was torn away. His administration was laid open before the unfallen angels and before the heavenly universe. He had revealed himself as a murderer. By shedding the blood of the Son of God, he had **uprooted himself from the sympathies of the heavenly beings**. Henceforth his work was restricted. Whatever attitude he might assume, he could no longer await the angels as they came from the heavenly courts, and before them accuse Christ’s brethren of being clothed with the garments of blackness and the defilement of sin. **The last link of sympathy between Satan and the heavenly world was broken.**” DA 761

The word ‘sympathy’ is used in this quotation to show the connection still held between Satan, who was once Lucifer the greatly beloved of the angels in heaven, and the loyal angels who had never fallen into actual sin. Consider this quote:

“In this choice [that of the Jews and Romans in Christ’s trial and crucifixion] the principles of Satan were made manifest; and the hosts of heaven, and all the worlds that God had created, judged that Satan was an accuser of the brethren, a liar, and a murderer. In heaven and among the unfallen worlds the question of Satan’s deceiving power, of his malignant principles, was settled, and the perfect purity and holiness of Christ, who was bearing the test and trial in behalf of fallen man, was forever proved. **Through the development of Satan’s character and principles, he was forever uprooted from the affection** of the unfallen worlds, and the controversy concerning his claims and the claims of Christ was forever settled in heaven. The righteousness manifested in the character of Christ was forever to be the anchor, the saving hope, of the world. Every soul who chooses Christ can say with faith, ‘The Lord my righteousness.’” 1SM 348

All the statements given before, reveal the fact that before the crucifixion, the angels who were still loyal to God were so, but they still had some reservations. They still possessed a degree of **affection** for Satan, so that a certain level of sympathy still existed between him and them. This is because in the first case they had had a very deep love for him and a rich and wonderful fellowship

with him, which gave a lot of weight to his arguments concerning the faults he claimed to have found in the government of God. Those arguments were so convincingly and cunningly presented that they could not be lightly dismissed and passed over. All of these bound the angels in a degree of sympathy and affection to the arch deceiver right down through these four thousand years of time.

This sympathy and affection for Lucifer (Satan) himself did not make them sinners, nor did it fill them with that sinfulness which would require their expulsion from heaven. Though they had reservations about God, they remained fully loyal to Him, being prepared to trust Him to work things out to the place where they could see for themselves that what He had told them was actually so. They had not gone over to Satan's side to join him in his work of rebellion against God, therefore they had not become sinful. So, while they did not need to be cleansed from sinfulness, they did need to be cleansed or freed from this affection and sympathy before the kingdom of God could be established in absolute and eternal security.

AS IT WAS WITH ANGELS SO WITH MEN

That which had to be done for the pure and perfect angels must also be done for men, both for those who have joined Satan in his rebellion against the government of God and for those who have broken with him and have joined God in His warfare against sin. For the vast majority of man kind this will be done at the end of the millennium when they are given a full and complete view (replay) of the great controversy from its very inception, but in order for that picture then to really tell the story, there must be a time when the issues on the side of both parties are fully developed during the period of the great controversy itself. The issues must be so forcibly presented, to the point where no question is left while men are still living upon the earth, so that both righteous and wicked will see, as the angels saw it, that Satan and his ways are not good at all.

There will be a difference though between the way in which the wicked will see this and the way in which the righteous will see it. For the wicked, the regret at the loss and the anger towards the person who has caused them to be lost, will not be because they hate sin, but only because they do not want to suffer the consequences of the sin. On the other hand, the righteous will hate the sin itself, and will want nothing at all to do with it forever. They will be totally and eternally cured from it by this final experience when all sympathy and **affection for Satan and his ways** and for **human nature** and **all worldly and earthly ties** will be removed or cleansed from them.

We should never forget that we are born of our father the devil as well as of our flesh and blood human parents. *“That which is born of flesh is flesh.”* John 3:6. We have received by inheritance a fallen human nature and we have produced much in connection with Satan through this medium. This is as it were, a natural link of sympathy with Satan, for we excuse many things or simply attribute them as being automatically a part of or ingrained in ‘human nature.’ Therefore, just as there was a deep bond of union and fellowship formed between Lucifer and the angels before he fell, so there is a **deep bond of fellowship between Satan and the human family** today. Even though we have been born again and come into the family of God much of that affection remains in the mind and must be taken away.

For those righteous ones who have died, this work was not achieved for them. Their resurrection and final cleansing from earthliness is dependent upon the work of the 144,000 as first fruits. See our publications on Symbolic Numbers of the Bible and the 144,000. See also Revelation 6:9–11; Hebrews 11:39,40. Not until judgment is given to the saints during the millennium when they review the records of six thousand years, and not until they stand within the Holy City, New Jerusalem, and witness the whole panoramic view of the great controversy, will the resurrected righteous ones **see, know and understand** the real issues clearly and fully, and have all earthliness cleansed from their minds.

The angels of God lived for four thousand years in righteousness before the time actually came at Calvary when Satan’s disguise was removed and they **saw, knew and understood** the real character of Satan (once Lucifer) and thus lost all affection and sympathy for him. During that time they were able to see far more of the devil and his works than we can upon this earth, for so much that is hidden to us is open to them.

“Yet Satan was not then destroyed. **The angels did not even then understand all that was involved in the great controversy. The principles at stake were to be more fully revealed.** And for the sake of man, Satan’s existence must be continued. **Man as well as angels must see the contrast** between the Prince of light and the prince of darkness. He must choose whom he will serve.” DA 761

“It was God’s purpose to place things on an eternal basis of security, and in the councils of heaven it was decided that **time must be given for Satan to develop the principles** which were the foundation of his system of government. He had claimed that these were superior to God’s principles.

Time was given for the working of Satan's principles, that they might be seen by the heavenly universe.

"Satan led **men** into sin, and the plan of redemption was put in operation. For four thousand years, Christ was working for man's uplifting, and Satan for his ruin and degradation. And **the heavenly universe beheld it all.**"
DA 759

"Well, then, might the angels rejoice as they looked upon the Saviour's cross; **for though they did not then understand all**, they knew that the destruction of sin and Satan was forever made certain, that the redemption of man was assured, and that **the universe was made eternally secure.**"
DA 764

WHAT IS EARTHLINESS?

If earthliness is not sinfulness, then what is it? It is evident from previous information that there must be some connection between earthliness and **affection and sympathy with Satan**. This includes **traces of doubts, questions or misunderstandings of God** which have been suggested to the mind through subtle or deceptive means. It also includes **certain claims or charges** Satan has made which the righteous trust God to answer and settle in His own time and way.

Dependence upon human beings for sympathy and support is built into our human nature, which is the earthly nature.

"The human heart longs for sympathy in suffering. This longing Christ felt to the very depths of His being. In the supreme agony of His soul He came to His disciples with **a yearning desire to hear some words of comfort** from those whom He had so often blessed and comforted, and shielded in sorrow and distress. The One who had always had words of sympathy for them was now suffering superhuman agony, and **He longed to know that they were praying for Him** and for themselves. **How dark seemed the malignity of sin!**...If He could only know that His disciples understood and appreciated this, He would be strengthened." DA 687, 688

In a prophecy which describes His suffering, Christ had declared, "*Reproach hath broken My heart; and I am full of heaviness: and I looked for some to take pity, but there was none; and for comforters, but I found none.*" Psalms 69:20. This is not sin in itself but is a part of our earthly nature which we must be cleansed from as far as relying, longing, or depending upon them for strength is concerned. Even the affection and sympathies for our relatives, who have chosen to be eternally lost and destroyed will not be depended or relied upon

at that time. The closest earthly ties will be severed. (Even from the wicked, all sympathies and affection will be removed to the point where they will feel no compunctions in seeking to destroy their own relatives and friends.)

When Christ was passing through His final hours of anguish,

“...**He feared** that in His human nature He would be unable to endure the coming conflict with the powers of darkness.” DA 686

“The Saviour could not see through the portals of the tomb. Hope did not present to Him His coming forth from the grave a conqueror, or tell Him of the Father’s acceptance of the sacrifice. **He feared** that sin was so offensive to God that Their separation was to be eternal.” DA 753

“His suffering was from a sense of the **malignity of sin**, a knowledge that through familiarity with evil, man had become **blinded to its enormity.**” DA 752–753

All these are not sin in themselves but temptations to sin. Since temptation to sin is not sin, the people of God during their final hours of anguish during Jacob’s time of trouble, like Christ’s Gethsemane and Calvary experience, will be bombarded with the fierce temptations, doubts and hauntings of Satan, but praise to the Lord they will continue to be victorious over temptation without sinning or falling. “*But every man is tempted when he is drawn away of his own lust and enticed.*” James 1:14 Certain traces of their earthly attachments when appealed to by the devil through their earthly nature will be brought to the surface of their mind but they will plead to God day and night for deliverance.

Also built into the human nature, which is our earthly nature, is the powerful law of **self–preservation**. We depend upon the earth and its productivity to sustain the physical life, and when there is the threat of the removal of this then there is a cold fear which grips the heart. Under such circumstances there is the tendency to take matters into our own hands and to adopt measures which are motivated by self–interest alone. In our humanity we tend to quickly forget that it is not the soil but the God of heaven who is the real sustainer and provider of all our needs both physical and spiritual.

We do not realize that any and every **tendency to depend** upon the physical environment for support is showing a sympathy for Satan and his ways and a lack of trust and dependence upon the God of heaven. Now the law of self–preservation is not sinful in itself, nor is it actually sinful to have **fear** grip our hearts when the threat of loss faces us, but it does become sinful when we let that fear motivate our actions when the threat of loss faces us, instead of putting it away in the trust and the fear of the Lord. The presence of fear

there, is but the pressure of temptation and temptation is not sin. It only leads us into sin when we yield to the pressure and do what the temptation is directing us to do. Nevertheless we are told that *“their bread and water will be sure.”* See also EW 282–285.

“The season of distress and anguish before us will require a faith that can endure **weariness**, delay, and **hunger**—a faith that will not faint though severely tried.” GC 621

“Every character will be fully developed; and all will show whether they have chosen the side of loyalty or that of rebellion.

“Then the end will come. God will vindicate His law and deliver His people. Satan and all who have joined him in rebellion will be cut off. Sin and sinners will perish, root and branch, (Mal. 4:1) — Satan the root, and his followers the branches...

“This is not an act of arbitrary power on the part of God. The rejecters of His mercy reap that which they have sown...

“At the beginning of the great controversy, the angels did not understand this. Had Satan and his host then been left to reap the full result of their sin, they would have perished; but it would not have been apparent to heavenly beings that this was the inevitable result of sin. A doubt of God’s goodness would have remained in their minds as evil seed, to produce its deadly fruit of sin and woe.

“But not so when the great controversy shall be ended. Then, the plan of redemption having been completed, the character of God is revealed to all created intelligences. The precepts of His law are seen to be perfect and immutable. Then sin has made manifest its nature, Satan his character. Then the extermination of sin will vindicate God’s love and establish His honor before a universe of beings who delight to do His will, and in whose heart is His law.” GC 763–764

1992 CAMP THEME SONG REVIVE THE CHURCH TODAY

The Holy Spirit came at Pentecost,
He came in mighty fullness then.
His witness through believers won the lost
And multitudes were born again.
The early Christians scattered o'er the world;
They preached the gospel fearlessly;
Though some were martyred and to lions, hurled,
They marched along in victory.

CHORUS

Come, Holy Spirit,
Dark is the hour.
We need Your filling
Your love and Your mighty pow'r.
Move now upon us.
Stir us we pray.
Come, Holy Spirit
Revive the church today.

Then in an age when darkness gripped the earth,
The "Just shall live by faith" was learnt.
The Holy Spirit gave the church new birth
And reformation fires burnt.
In latter years the great revivals came,
When men would seek the Lord and pray.
"O, once again we need that Holy Flame,
To meet the challenge of today."

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