

# FUTURE NEWS

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## A LIFE-AND-DEATH MESSAGE

“When you have a congregation before you for only two weeks, do not defer the presentation of the Sabbath question until everything else is presented, supposing that you thus pave the way for it. Lift up the standard—the commandments of God and the faith of Jesus. Make this the important theme. Then, by your strong arguments, make it of still greater force. Dwell more on the Revelation. Read, explain, and enforce its teaching.

“Our warfare is aggressive. Tremendous issues are before us, yea, and right upon us. Let our prayers ascend to God that the four angels may still hold the four winds, that they may not blow to injure or destroy until the last warning has been given to the world. Then let us work in harmony with our prayers. Let nothing lessen the force of the truth for this time. The present truth is to be our burden. The third angel’s message must do its work of separating from the churches a people who will take their stand on the platform of eternal truth.

“Our message is a life-and-death message, and we must let it appear as it is, the great power of God. We are to present it in all its telling force. Then the Lord will make it effectual. It is our privilege to expect large things, even the demonstration of the Spirit of God. This is the power that will convict and convert the soul.

“The perils of the last days are upon us, and in our work we are to warn the people of the danger they are in. Let not the solemn scenes which prophecy has revealed be left untouched. If our people were half awake, if they realized the nearness of the events portrayed in the Revelation, a reformation would be wrought in our churches, and many more would believe the message. We have no time to lose; God calls upon us to watch for souls as they that must give an account. Advance new principles, and crowd in the clear-cut truth. It will be as a sword cutting both ways. But be not too ready to take a controversial attitude. There will be times when we must stand still and see the salvation of God. Let Daniel speak, let the Revelation speak, and tell what is truth. But whatever phase of the subject is presented, uplift Jesus as the center of all hope, ‘the Root and the Offspring of David, and the bright and morning Star.’ Revelation 22:16.” *Testimonies*, volume 6, 61.

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## MISSION STATEMENT

The ministry of *Future for America* is to proclaim the final warning message of Revelation 14 as identified by the prophecies of the Bible and the Spirit of Prophecy. The end-time fulfillment of Bible prophecy is no longer future—for it is taking place before our eyes. The historic, prophetic understanding of Seventh-day Adventism is now present truth. We are the final generation. Our emphasis is on the prophetic word including all the counsel of God's Word. To know what lies ahead is useless if we do not possess the experience to stand during these solemn times. Through obedience to God's law, and faith in the promises of God's Word, we are to receive that experience.

Coupled with the prophetic message, *Future for America* emphasizes all aspects of the medical missionary work. The "entering wedge"—medical missionary work—must be practiced by those who are to finish God's work in these final hours.

During this time period, country living becomes more essential with each passing moment. *Future for America* upholds and promotes this end-time truth. God's people must prepare for the coming storm, and that preparation includes the experience of learning how to survive in a simple fashion, away from the great centers of population.

### ***Future for America***

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# THE LATTER RAIN DISCUSSION

Brother RL:

I agree with most of your study on the latter rain; this is a response to your e-mail of January 10, 2008. Your distinctions between the early and latter rain are correct, as I understand it. The necessary heart preparation in advance of the outpouring is certainly correct.

From the quotations you used under the title "THE SYMBOLIC MEANING OF RAIN," I think you have not actually demonstrated the symbolic meaning of rain. You simply identified the effects of the outpouring of the Spirit at Pentecost. The passages you used are good, and the latter rain does represent the outpouring of the Holy Spirit. It is only a minor point that you brought no passage to demonstrate where "rain" is specifically defined.

But there are a few areas where you are not in agreement with inspiration:

"When we overcome all sin in the life, and following the National Sunday Law, we receive the Latter Rain. The Latter Rain is the refreshing, or the baptism of the Holy Spirit—the Holy Spirit in great abundance—in all of His fullness, which empowers God's people to give the Loud Cry.

"Rain, then, represents The Holy Spirit. The Former Rain represents the outpouring of the Holy Spirit upon God's people in moderate measure at conversion and throughout their lifetime, and enables them to overcome all sin in their lives. The Latter Rain represents the outpouring of the fullness of the Holy Spirit upon the victorious Christian in great abundance following the National Sunday Law, and is given for the purpose of witnessing, for soul-winning, for giving the remainder of the final Loud Cry.

"Then, suddenly, when they see the National Sunday Law has been, or is about to be enacted, they will get excited and

begin to seek the Lord, but not from the right motives. Their motives will be those of fear and of selfishness. All such motives are not acceptable to God and do not produce genuine Christians. Only those who truly love God and have gained the victory over their besetting sins will be ready for and receive the Latter Rain. All others are base metal!

"How very serious, then, is this present time! How extremely important it is that we now, in the time of the Early Rain, receive abundantly of the refreshing showers preparatory to the receiving of the Latter Rain!

"The Early Rain began on the day of Pentecost and is to be with the church to the end of time. The Early Rain merges with the Latter Rain at the National Sunday Law."

The next paragraphs are extracts from "THE SYMBOLIC MEANING OF RAIN," with highlighted titles following which indicate disagreements with inspiration:

"When we overcome all sin in the life, and following the National Sunday Law, we receive the Latter Rain.

"The Latter Rain represents the outpouring of the fullness of the Holy Spirit upon the victorious Christian in great abundance following the National Sunday Law, and is given for the purpose of witnessing, for soul-winning, for giving the remainder of the final Loud Cry."

"When they see the National Sunday Law has been, or is about to be enacted, they will get excited and begin to seek the Lord . . . Only those who truly love God and have gained the victory over their besetting sins will be ready for and receive the Latter Rain."

"How extremely important it is that we now, in the time of the Early Rain, receive abundantly of the refreshing showers preparatory to the receiving of the Latter Rain!"

"The Early Rain merges with the Latter Rain at the National Sunday Law."

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## Logical Inconsistencies:

You state that we receive the latter rain following the Sunday law, but also that the “early rain merges with the latter rain at the Sunday law.”

Also you place the wake-up call for God’s people before the Sunday law by stating, “When they see the National Sunday Law has been, or is about to be enacted.” It is true that the wake-up call for Adventism precedes the Sunday law, but you have already said that the latter rain “follows” or is “at” the Sunday law.

You also call the “early rain” the “refreshing showers” preparatory to the “latter rain.” Inspiration teaches that the “refreshing” *is* the “latter rain.”

## Revival:

In your definition of the latter rain you overlook part of the broader definition of the latter rain. You identify that the latter rain is given for “witnessing, soul winning, and giving the loud cry.” True, but that is not all that inspiration teaches regarding its purpose. One reaches a flawed understanding of the latter rain if all aspects are not considered. The latter rain not only empowers us for “witnessing, soul winning, and giving the loud cry,” but it prepares us to stand through the great time of trouble when there is no longer any intercession for sin. It also “revives” us. You have neglected the revival accomplished by the latter rain.

“As the third message swells to a loud cry, and as great power and glory attend the closing work, the faithful people of God will partake of that glory. It is the latter rain which **revives** and **strengthens them to pass through the time of trouble.**” *Testimonies*, volume 1, 353.

The latter rain “revives” us. But what does revival signify?

“Revival signifies a renewal of spiritual life, a quickening of the powers of mind and heart, a resurrection from spiritual death.” *Selected Messages*, book 1, 128.

The latter rain produces a “resurrection from spiritual death”. You quoted *Spalding Magan*, 4, which states: “I saw the latter rain was coming as the midnight cry, and with ten times the power.”

The midnight cry in the Millerite time period came before the door closed in the parable on October 22, 1844. The door closes for Adventism at the Sunday law. Therefore based upon the passage you selected, if “the latter rain” is “coming as the midnight cry” then it must come **before** the door closes at the Sunday law. In *The Great Controversy*, 393 we are told:

“The parable of the ten virgins of Matthew 25 also illustrates the experience of the Adventist people.”

And we know that the parable was fulfilled in the Millerite time period and that it is fulfilled again in our time:

“I am often referred to the parable of the ten virgins, five of whom were wise, and five foolish. This parable has been and will be fulfilled to the very letter, for it has a special application to this time, and, like the third angel’s message, has been fulfilled and will continue to be present truth till the close of time.” *Review and Herald*, August 19, 1890.

In the parable there are two classes of worshippers, but they both slept. But the wise needed to be **aroused**—they needed to be revived. What aroused both the foolish and the wise was the “message of his approach” and the wise “responded to the message” by opening their hearts to “receive the Holy Spirit.”

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“All who wait for the heavenly Bridegroom are represented in the parable as slumbering because their Lord delayed his coming; but the wise roused themselves at the message of his approach, and responded to the message, and their spiritual life was replenished. Their spiritual discernment was not all gone, and they sprang into line. As they took hold of the grace of Christ, their religious experience became vigorous and abundant, and their affections were set upon things above. They discerned where was the source of their supply, and appreciated the love that God had for them. They opened their hearts to receive the Holy Spirit, by which the love of God was shed abroad in their hearts. Their lights were trimmed and burning, and sent forth steady rays into the moral darkness of the world. They glorified God, because they had the oil of grace in their hearts, and did the very work that their Master did before them,—went forth to seek and to save those who were lost.” *Signs of the Times*, August 13, 1894.

Note that the wise virgins possess the characteristics of those who have partaken of the early rain:

“We cannot be ready to meet the Lord by waking when the cry is heard, ‘Behold, the Bridegroom!’ and then gathering up our empty lamps to have them replenished. We cannot keep Christ apart from our lives here, and yet be fitted for His companionship in heaven.

“In the parable the wise virgins had oil in their vessels with their lamps.” *Christ’s Object Lessons*, 414.

The wise had oil in their vessels, yet they also needed to be awakened. The wise are those who had Christ in their lives, for the foolish had kept “Christ apart from” their “lives.”

“In this parable, as in that of Matthew 24, two classes are represented. All had taken their lamps, the Bible, and by its light had gone forth to meet the Bridegroom. But while ‘they that were foolish took their lamps, and took no oil with them,’ ‘the wise took oil in their vessels with their lamps. The latter class had received the grace of God, the regenerating, enlightening power of the Holy Spirit, which renders His word a lamp to the feet and a light to the path. In the fear of God they had studied the Scriptures to learn the truth, and had earnestly sought for purity of heart and life. These had a personal experience, a faith in God and in His word, which could not be overthrown by disappointment and delay. Others ‘took their lamps, and took no oil with them.’ They had moved from impulse. Their fears had been excited by the solemn message, but they had depended upon the faith of their brethren, satisfied with the flickering light of good emotions, without a thorough understanding of the truth or a genuine work of grace in the heart. These had gone forth to meet the Lord, full of hope in the prospect of immediate reward; but they were not prepared for delay and disappointment. When trials came, their faith failed, and their lights burned dim.” *The Great Controversy*, 393.

The wise in the parable have experienced the early rain, which inspiration defines as perfecting holiness in the fear of the Lord.

“The latter rain, ripening earth’s harvest, represents the spiritual grace that prepares the church for the coming of the Son of Man. But unless the former rain has fallen, there will be no life; the green blade will not spring up. Unless the early showers have done their work, the latter rain can bring no seed to perfection.

“There is to be ‘first the blade, then the ear, after that the full corn in the ear.’ There must be a constant development of Christian virtue, a constant advancement in

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Christian experience. This we should seek with intensity of desire, that we may adorn the doctrine of Christ our Saviour." *Review and Herald*, March 2, 1897.

"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." *Testimonies*, volume 1, 619.

The "work that God" bids us to do in advance of receiving the latter rain is to partake of the early rain. The early rain is "cleansing" ourselves "from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." The wise virgins have entered into that work, yet they are still asleep.

"All who wait for the heavenly Bridegroom are represented in the parable as slumbering because their Lord delayed his coming; but the wise roused themselves at the message of his approach, and responded to the message, and their spiritual life was replenished." *Signs of the Times*, August 13, 1894.

Once the wise were aroused by the message of his approach they "went forth to seek and to save those who were lost" as you have noted when you point out that the latter rain empowers us for "witnessing" and "soul winning," but the wise first need to be "roused." In the previous passage, that which rouses the wise virgins is "the message of his approach," but in *Testimonies*,

volume 1, 353 it is "the latter rain" that "revives" the wise virgins. The latter rain comes in the form of a message:

"Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth. My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass." Deuteronomy 32:1, 2.

"By the holy beings surrounding His throne, the Lord keeps up a constant communication with the inhabitants of the earth. The golden oil represents the grace with which God keeps the lamps of believers supplied. Were it not that this holy oil is poured from heaven **in the messages of God's Spirit**, the agencies of evil would have entire control over men. **God is dishonored when we do not receive the communications that He sends us. Thus we refuse the golden oil** which He would pour into our souls to be communicated to those in darkness." *Review and Herald*, February 3, 1903.

The midnight cry in the Millerite history was brought about by an understanding of prophecy that was presented to the Millerites at the Exeter camp meeting by Samuel Snow, August 12—17, 1844. The presentation and reception of that message produced the midnight cry. Had the Millerites rejected that message they would have rejected the holy oil that was poured out from heaven. When the Lord attempted to bring about the latter rain in the 1888 time period, he raised up Jones and Waggoner with a message that was rejected. When the Lord awakens the virgins of Adventism at the end of the world, He will do so with a "message of His approach" that will "revive" or "rouse" them. That message is the latter rain.

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“To John were opened scenes of deep and thrilling interest in the experience of the church. He saw the position, dangers, conflicts, and final deliverance of the people of God. **He records the closing messages which are to ripen the harvest of the earth**, either as sheaves for the heavenly garner or as fagots for the fires of destruction. Subjects of vast importance were revealed to him, especially for the last church, that those who should turn from error to truth might be instructed concerning the perils and conflicts before them. None need be in darkness in regard to what is coming upon the earth.” *The Great Controversy*, 341.

John recorded “the messages which are to ripen the harvest of the earth.” It is the latter rain that ripens the harvest of the earth.

“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.” *The Great Controversy*, 611.

The “message” of Christ’s “approach” is the message of the latter rain. That message is what “rouses” all the virgins, but only the wise have been partaking of the early rain and are therefore ready for the latter rain. The latter rain is poured upon or communicated to the wise *through God’s prophetic word*.

“The continued communication of the Holy Spirit to the church is represented by the prophet Zechariah under another figure, which contains a wonderful lesson of encouragement for us. The prophet says: ‘The angel that talked with me came again, and waked me, as a man that is wakened out of his sleep, and said unto me, What seest thou? And I said, I have looked, and behold a candlestick all of gold, with a bowl

upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which are upon the top thereof: and two olive trees by it, one upon the right side of the bowl, and the other upon the left side thereof. So I answered and spake to the angel that talked with me, saying, What are these, my lord? . . . Then he answered and spake unto me, saying, This is the word of the Lord unto Zerubbabel, saying, Not by might, nor by power, but by My Spirit, saith the Lord of hosts. . . . And I answered again, and said unto him, What be these two olive branches which through the two golden pipes empty the golden oil out of themselves? . . . Then said he, These are the two anointed ones, that stand by the Lord of the whole earth.’

“From the two olive trees, the golden oil was emptied through golden pipes into the bowl of the candlestick and thence into the golden lamps that gave light to the sanctuary. So from the holy ones that stand in God’s presence, His Spirit is imparted to human instrumentalities that are consecrated to His service. The mission of the two anointed ones is to communicate light and power to God’s people. It is to receive blessing for us that they stand in God’s presence. **As the olive trees empty themselves into the golden pipes, so the heavenly messengers seek to communicate all that they receive from God.** The whole heavenly treasure awaits our demand and reception; and as we receive the blessing, we in our turn are to impart it. Thus it is that the holy lamps are fed, and the church becomes a light bearer in the world.” *Testimonies to Ministers*, 509–510.

The two olive trees represent the Bible, and it is from the Bible that the oil of the Holy Spirit is imparted to the believer.

“Concerning the two witnesses the prophet declares further: ‘These are the two olive trees, and the two candlesticks standing before the God of the earth.’ ‘Thy word,’

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said the psalmist, 'is a lamp unto my feet, and a light unto my path.' Revelation 11:4; Psalm 119:105. The two witnesses represent the Scriptures of the Old and the New Testament." *The Great Controversy*, 267.

The latter rain message that ripens earth's harvest arrives before the door is closed in the parable. The midnight cry of Millerite history arrived before the door in the holy place closed; and the latter rain message at the end of time arrives not *at* the Sunday law—but *before* the Sunday law.

"The angel who unites in the proclamation of the third angel's message is to lighten the whole earth with his glory. **A work of worldwide extent and unwonted power is here foretold.** The advent movement of 1840–44 was a glorious manifestation of the power of God; **the first angel's message was carried to every missionary station in the world,** and in some countries there was the greatest religious interest which has been witnessed in any land since the Reformation of the sixteenth century; but these are to be exceeded by the mighty movement under the last warning of the third angel.

**"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." *Great Controversy*, 611.

Here we are directed to "the angel who unites in the proclamation of the third angel's message." We are directed to the time when this angel (the angel of Revelation eighteen) joins the third angel. When this prophetic event takes place it is compared to "the advent movement of 1840–44" which we are further told "was a glorious manifestation of

the power of God." The comparison of these two histories emphasizes the work that was and will be accomplished.

When the fourth angel joins the third we have reached the time when the history of the Millerites from 1840–1844 is to be repeated; and at the same time, the history of Pentecost is to be repeated. Yet before the outpouring of the Holy Spirit at Pentecost, the sprinkling of the former rain took place:

"The act of Christ in breathing upon his disciples the Holy Ghost, and in imparting his peace to them, was as **a few drops before the plentiful shower** to be given on the day of Pentecost." *The Spirit of Prophecy*, volume 3, 244.

The sprinkling of the former rain came before Pentecost in the history of Christ. The fullness of the former rain did not come until the day of Pentecost.

"Before He left His disciples, Christ 'breathed on them, and saith unto them, Receive ye the Holy Ghost.' John 20:22. Again He said, 'Behold, I send the promise of My Father upon you.' Luke 24:49. But not until after the ascension was the gift received in its fullness. **Not until through faith and prayer the disciples had surrendered themselves fully for His working was the outpouring of the Spirit received. Then in a special sense the goods of heaven were committed to the followers of Christ.**" *Christ's Object Lessons*, 327.

As the latter rain of the fourth angel is the anti type of Pentecost, so the latter rain begins to sprinkle before it is poured out in its fullness at the Sunday law. If this were not the case, then we would not be able to understand several passages in the Spirit of Prophecy that emphasize the falling of the latter rain at a time when the wheat and tares are still together.

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“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.” *Testimonies to Ministers*, 507.

“The manifestations of the Holy Spirit in the latter rain” will not be recognized, received or discerned by those who have not experienced the early rain. But at the time the latter rain is manifested, it is falling on hearts all around those who do not recognize it. The wheat and tares are still together at this time. The wheat and tares are separated at the Sunday law; therefore the latter rain begins to sprinkle, before the Sunday law, just as the former rain began to sprinkle upon the disciples before Pentecost.

“Unless those who can help in ---- are aroused to a sense of their duty, **they will not recognize the work of God when the loud cry of the third angel shall be heard.** When light goes forth to lighten the earth, instead of coming up to the help of the Lord, they will want to bind about His work to meet their narrow ideas. Let me tell you that the Lord will work in this last work in a manner very much out of the common order of things, and in a way that will be **contrary to any human planning.** There will be those among us who will always want to **control** the work of God, to **dictate** even what movements shall be made **when the work goes forward under the direction of the angel who joins the third angel in the message to be given to the world.** God will use ways and means by which it will be seen that He is taking the reins in His own hands. The workers will be surprised by the simple means that He will use to bring about and perfect His work of righteousness.” *Testimonies to Ministers*, 300.

There will come a time when the loud cry of the third angel shall be heard, but some will not recognize this fact, because they will not allow themselves to be aroused to a sense of their duty. This obviously takes place before the church is purified at the Sunday law.

“Now, brethren, God wants us to take our position with the man that carries the lantern; we want to take our position where the light is, and where God has given the trumpet a certain sound. We want to give the trumpet a certain sound. We have been in perplexity, and we have been in doubt, and the churches are ready to die. But now here we read: ‘And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird’ Revelation 18:1, 2.

“Well now, how are we going to know anything about that message **if we are not in a position to recognize anything of the light of heaven when it comes to us?** And we will just as soon pick up the darkest deception when it comes to us from somebody that agrees with us, when we have not a particle of evidence that the Spirit of God has sent them. Christ said, ‘I come in the name of my Father, but ye will not receive me’ [see John 5:43]. Now, that is just the work that has been going on here ever since the meeting at Minneapolis. **Because God sends a message**

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**in his name that does not agree with your ideas, therefore [you conclude] it cannot be a message from God.”**  
*Sermons and Talks*, volume 1, 142.

When the fourth angel of Revelation eighteen begins his work there will be those among us who will not “recognize anything of the light of heaven when it comes.” The wheat and tares are obviously still together when the light of the fourth angel arrives. And the light of the fourth angel is a “message from God.”

“There is to be in the [Seventh-day Adventist] churches a wonderful manifestation of the power of God, but it will not move upon those who have not humbled themselves before the Lord, and opened the door of the heart by confession and repentance. In the manifestation of that power which lightens the earth with the glory of God, they will see only something which in their blindness they think **dangerous**, something which will arouse their fears, and they will brace themselves to resist it. Because the Lord does not work according to their ideas and expectations they will oppose the work. ‘Why,’ they say, ‘should we not know the Spirit of God, when we have been in the work so many years?’” *Review and Herald*, December 23, 1890.

“The third angel’s message **will not be comprehended**, the light which will lighten the earth with its glory will be called a false light, by those who refuse to walk in its advancing glory.” *Review and Herald*, May 27, 1890.

When the third angel’s message arrives it will not be comprehended by many who “have been in the work so many years.” From these previous passages it is easy to recognize that the wheat and tares are still together when the work arrives, represented as “the latter rain” or as “the fourth or third angel” or as “the loud cry of the third angel.” All of these

expressions represent the arrival of the latter rain; and they all are unrecognized and fought against by the members of God’s church who have not entered into the experience represented by the early rain.

That those who do not recognize the message fight against it, gives testimony to the fact that the latter rain message of Christ’s approach arrives before the door of Adventist probation closes at the Sunday law. This agrees with the fact that the midnight cry arrived before the door closed in the history of the Millerites.

The arrival of the latter rain before the Sunday law corresponds with the truth of the blotting out of sins and the refreshing. The blotting out of sins and the sending and receiving of the refreshing correspond to the work which Christ is accomplishing in the heavenly sanctuary.

“And as the typical cleansing of the earthly was accomplished by the removal of the sins by which it had been polluted, so the actual cleansing of the heavenly is to be accomplished by the removal, or blotting out, of the sins which are there recorded. But before this can be accomplished, there must be an examination of the books of record to determine who, through repentance of sin and faith in Christ, are entitled to the benefits of His atonement.” *The Great Controversy*, 421.

The blotting out of sins began in 1844 and the work of blotting out the sins of God’s people is a progressive action beginning with the dead and then at some point passing to the living saints.

“At the time appointed for the judgment—the close of the 2300 days, in 1844—began the work of investigation and blotting out of sins. All who have ever taken upon themselves the name of Christ must pass

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its searching scrutiny. Both the living and the dead are to be judged 'out of those things which were written in the books, according to their works.'" *The Great Controversy*, 486.

The time of refreshing is the time of the latter rain:

"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. Here are 'the times of refreshing' to which the apostle Peter looked forward when he said: 'Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and He shall send Jesus.' Acts 3:19, 20." *The Great Controversy*, 611.

Judgment is progressive, beginning with the dead and moving on to the living. It is also progressive in the sense that it begins with God's church.

"For the time *is* come that judgment must begin at the house of God: and if *it* first *begin* at us, what shall the end be of them that obey not the gospel of God?" 1 Peter 4:17.

In the scenario, you identify that the refreshing, or the latter rain, comes simultaneously upon all the faithful at the Sunday law; yet judgment is accomplished in a progressive fashion, and each of us is judged individually not corporately.

"The time is short. How will our cases appear in the Judgment? What is now our standing before God? Are we closely examining our own hearts? Are we by repentance and confession sending our sins beforehand to Judgment, that they may

be blotted out when the times of refreshing shall come? **This is an individual work**,—a work which we cannot safely delay. We should take hold of it earnestly; our salvation depends upon our sincerity and zeal. Let the cry be awakened in every heart, 'What must I do to be saved?'" *Review and Herald*, August 28, 1883.

"Since the dead are to be judged out of the things written in the books, it is impossible that the sins of men should be blotted out until after **the judgment at which their cases are to be investigated**. But the apostle Peter distinctly states that the sins of believers will be blotted out 'when the times of refreshing shall come from the presence of the Lord; and He shall send Jesus Christ.' Acts 3:19, 20." *The Great Controversy*, 485.

Just as in Pentecost, the latter rain message of Christ's approach, as set forth in the book of Revelation, arouses the virgins of Adventism. The wise will understand the message and will receive the sprinkling of the latter rain that begins prior to the Sunday law. It is at the Sunday law that the church is purified; then Christ pours out His spirit without measure.

"Every truly converted soul will be intensely desirous to bring others from the darkness of error into the marvelous light of the righteousness of Jesus Christ. 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

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express that answer of Cain,—‘Am I my brother’s keeper?’ If the truth for this time, if the signs that are thickening on every hand, that testify that the end of all things is at hand, are not-sufficient to arouse the sleeping energy of those who profess to know the truth, then darkness proportionate to the light which has been shining will overtake these souls. There is not the semblance of an excuse for their indifference that they will be able to present to God in the great day of final reckoning. There will be no reason to offer as to why they did not live and walk and work in the light of the sacred truth of the word of God, and thus reveal to a sin-darkened world, through their conduct, their sympathy, and their zeal, that the power and reality of the gospel could not be controverted.” *Review and Herald*, July 21, 1896.

We know that there is no evolution within Adventism in which the majority of the church becomes consecrated.

“Are we hoping to see the whole church revived? That time will never come. There are persons in the church who are not converted, and who will not unite in earnest, prevailing prayer. We must enter upon the work individually. We must pray more, and talk less.” *Selected Messages*, book 1, 122.

Therefore the “great outpouring of the Spirit of God, which lightens the whole earth with His glory” will come when Christ purifies His church.

“He will purify His church, even as Christ purified the temple during His ministry on earth.” *Acts of the Apostles*, 525.

He purifies His church at the Sunday law and then He will “have an enlightened people that know by experience what it means to be laborers together with God.” Then, at the Sunday law, “God will recognize the fact by

an outpouring of his Spirit without measure.” Before the Sunday law He begins to pour His Spirit out, but it is measured only to those within Adventism who have been partaking of the early rain.

“We may have had **a measure** of the Spirit of God, but by prayer and faith we are continually to seek more of the Spirit. It will never do to cease our efforts. 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.” *Review and Herald*, March 2, 1897.

Those who receive the sprinkling of the latter rain, prior to the Sunday law, are those who recognize the “blessing” of the latter rain when it comes. It comes while the church is still a wilderness, just prior to the church becoming a fruitful field.

“The Lord calls for every talent of means and ability to be put to use. When the reproach of indolence and slothfulness shall have been wiped away from the church, the Spirit of the Lord will be graciously manifested; divine power will combine with human effort, the church will see the providential interpositions of the Lord God of hosts, the light of truth will be diffused, the knowledge of God and of Jesus Christ whom He hath sent. As in the apostles’ time, many souls will turn unto the Lord. The earth will be lightened with the glory of the angel from heaven.

“If the [people of the] world are to be convinced of sin as transgressors of God’s law, the agency must be the Holy Spirit working through human instrumentalities. The church needs now to shake off her death-like slumber, for the Lord is waiting to bless His people who will **recognize** His blessing **when** it comes, and diffuse it in clear, strong rays of light.

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“**Then** will I sprinkle clean water upon you, and ye shall be clean. . . . And I will put my Spirit within you, and cause you to walk in My statutes’ [Ezekiel 36:25, 27]. If the wilderness of the church is to become as a fruitful field, and the fruitful field to be as a forest, it is through the Holy Spirit of God poured out upon His people.” *Manuscript Releases*, volume 15, 308, 309.

God’s people today must recognize the latter rain, for it is the sign given to the disciples by Christ in Luke 21, when they asked what would be the sign of His return. Christ responded by stating:

“And he spake to them a parable; Behold the fig tree, and all the trees; When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand.”

Sister White comments on this passage:

“Christ had bidden His people **watch for the signs of His advent** and rejoice as they should behold the tokens of their coming King. ‘When these things begin to come to pass,’ He said, ‘then look up, and lift up your heads; for your redemption draweth nigh.’ **He pointed His followers to the budding trees of spring**, and said: ‘When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand.’ Luke 21:28, 30, 31.” *The Great Controversy*, 308.

The budding trees of spring is the sign of Christ’s Second Coming; and that which makes the trees bud out in the spring is simply and specifically the latter rain. We must recognize the sign in order to meet the command of Zechariah:

“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.

You and I cannot intelligently ask for the latter rain in the time of the latter rain unless we recognize that *we are in* the time of the latter rain. We must recognize this fact. In Adventism we understand that the latter rain was resisted and postponed by the action of the brethren in the 1888 time period. Had the Sunday law then arrived? No, for the Lord begins to sprinkle the latter rain before the Sunday law, and when He does very few in Adventism will recognize this fact.

“An unwillingness to yield up preconceived opinions, and to accept this truth, lay at the foundation of a large share of the opposition manifested at Minneapolis against the Lord’s message through Brethren Waggoner and Jones. By exciting that opposition Satan succeeded in shutting away from our people, in a great measure, **the special power of the Holy Spirit** that God longed to impart to them. The enemy prevented them from obtaining that efficiency which might have been theirs in carrying the truth to the world, as the apostles proclaimed it after the day of Pentecost. **The light that is to lighten the whole earth with its glory was resisted, and by the action of our own brethren has been in a great degree kept away from the world.**” *Selected Messages*, book 1, 234.

“We are to pray for the impartation of the Spirit as the remedy for sin-sick souls. The church needs to be converted, and why should we not prostrate ourselves at the throne of grace, as representatives of the church, and from a broken heart and contrite spirit make earnest supplication that the Holy Spirit shall be poured out upon us from on high? Let us pray that when it shall be graciously bestowed our cold

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hearts may be revived, and we may have discernment to understand that it is from God, and receive it with joy. Some have treated the Spirit as an unwelcome guest, refusing to receive the rich gift, refusing to acknowledge it, turning from it, and condemning it as fanaticism.

“When the Holy Spirit works the human agent, it does not ask us in what way it shall operate. Often it moves in unexpected ways. Christ did not come as the Jews expected. He did not come in a manner to glorify them as a nation. His forerunner came to prepare the way for Him by calling upon the people to repent of their sins, and be converted, and be baptized. Christ’s message was, ‘The kingdom of God is at hand: repent ye, and believe the gospel.’ **The Jews refused to receive Christ, because He did not come in accordance with their expectations.** The ideas of finite men were held as infallible, because hoary with age.

“**This is the danger to which the church is now exposed—that the inventions of finite men shall mark out the precise way for the Holy Spirit to come.** Though they would not care to acknowledge it, **some have already done this.** And because the Spirit is to come, not to praise men or to build up their erroneous theories, but to reprove the world of **sin**, and of **righteousness**, and of **judgment**, many turn away from it. They are not willing to be deprived of the garments of their own self-righteousness. They are not willing to exchange their own righteousness, which is unrighteousness, for **the righteousness of Christ, which is pure, unadulterated truth.** The Holy Spirit flatters no man, neither does it work according to the devising of any man. Finite, sinful men are not to work the Holy Spirit. When it shall come as a reprove, through any human agent whom God shall choose, it is man’s place to hear and obey its voice.”  
*Testimonies to Ministers*, 64, 65.

Most of your information concerning the latter rain is good. But what you are suggesting concerning the point in time when the latter rain begins to fall, is not in agreement with inspiration, and has a detrimental impact on the great truths connected with the outpouring of God’s Spirit here at the end of the world. I would hope you would incorporate the passages I have here set forth into the teachings you are currently sending out over the internet. You are in our prayers, Jeff Pippenger

*Dear Jeff,  
Thanks very much for your very enlightening feedback. May God continue to bless all richly! RL*

Brother RL:

After your response yesterday, I was a little taken aback by your new posting as of today. You suggest that identifying when the latter rain arrives, is “an exceedingly important question,” yet you continue to identify that the latter rain arrives at the Sunday law. This is according to man’s wisdom and is in opposition to the many passages of inspiration that we previously shared. Your latest email states the following occur:

### **THE EARLY AND LATTER RAIN OF THE HOLY SPIRIT, page 27.**

#### **“WHEN IS THE TIME OF THE LATTER RAIN?”**

This is an exceedingly important question. We may arrive at the answer in just four simple steps.

#### **1. WHAT IS THE LATTER RAIN?**

The Latter Rain is the power of the final Loud Cry.

“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.” *Early Writings*, 86.

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## 2. WHAT IS THE FINAL LOUD CRY?

The final Loud Cry includes the announcement that Babylon has fallen (Revelation 14:8; 18:1–4).

## 3. WHEN DOES BABYLON FALL?

Babylon falls completely when the National Sunday Law is enacted. Babylon is now two thirds fallen. This is when Babylon becomes the habitation of every foul spirit etc. (Revelation 18:2). The fall of Babylon is progressive—first in the United States, then in various nations, and, finally, throughout the whole world.

## 4. THEREFORE: THE LATTER RAIN FOLLOWS THE NATIONAL SUNDAY LAW.

(1) If the Latter Rain is the Power of the Final Loud Cry,

(2) And if the final Loud Cry is the announcement that Babylon has fallen,

(3) And if Babylon falls completely (in the U.S.) when the National Sunday Law is enacted,

(4) Then the Latter Rain follows the National Sunday Law.

Since the Loud Cry is the combination of two things: (1) the message of Revelation 14:6–12 and 18:1–4 and (2) the power of the Latter Rain; it takes both the message and the power to constitute the final Loud Cry.

A Seventh-day Adventist minister today is not giving the final Loud Cry when he preaches zealously on Revelation 14:6–12 and 18:1–4. While he is giving the message of the Loud Cry, he is not giving the final loud Cry because he is not giving it in the power of the Latter Rain.”

Brother RL:

I assume that it is a book that you keep referring to in your daily email messages, but the book is building an erroneous foundation.

You refer to *Early Writings* page 85 which states,

“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, and prepare the saints to stand in the period when the seven last plagues shall be poured out.”

I agree that this passage marks when the latter rain arrives, but it identifies that the latter rain arrives when the “nations” are “angry, yet held in check.” The “angering of the nations” is a subject of prophecy. When the angering of the nations arrives, the latter rain arrives. The angering of the nations takes place during the period of time when “the work of salvation is closing” and “trouble is coming upon the earth.” There is no reference in this passage to the Sunday law, yet you and the author of this book cite this passage and read into it a reference to the Sunday law that isn’t there.

The loud cry represents an increasing power and importance of the third angel’s message.

“The truth for this time, the third angel’s message, is to be proclaimed with a loud voice, **meaning with increasing power, as we approach the great final test.** This test must come to the churches in connection with the true medical missionary work, a work that has the great Physician to dictate and preside in all it comprehends. Under the great Head we are to present God’s word requiring obedience to

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the system of Bible truth, which is a system of authority and power, convicting and converting the conscience. The demand of the word to obedience is a life and death question. **The present truth for this time comprises the messages, the third angel's message succeeding the first and second.** The presentation of this message with all it embraces is our work. We stand as the remnant people in these last days to promulgate the truth and swell the cry of the third angel's wonderful distinct message, giving the trumpet a certain sound. Eternal truth, which we have adhered to from the beginning is to be maintained **in all its increasing importance to the close of probation.** The trumpet is to give no uncertain sound. We must devise and plan wisely, practicing simplicity and the strictest economy and manifesting Christ's likeness of character. Faith, eternal faith in the past and in the present truth is to be talked, is to be prayed, is to be presented with pen and voice.

"The third angel's message in its clear, definite terms is to be made the prominent warning; all that it comprehends is to be made intelligible to the reasoning minds of today. While we bind ourselves to the development of the truth in the past angels' messages, we are announcing the message of the **third angel and of the other angels that follow the third**, the second time proclaiming the fall of Babylon." *The 1888 Materials*, 1710.

Notice that the loud cry represents increasing power as we approach the "great final test." Is not the Sunday law the "great final test"? Yet you start the loud cry at the Sunday law. Please notice also that we are informed that there are other angels that follow the third angel. This is a point that is greatly lacking in your application of truth. The third angel is not followed alone by the fourth angel, but by several other angels. You are grouping all the

other angels together under the fourth angel. In so doing you destroy the prophetic illustration. Revelation eighteen identifies two angels, not one:

"And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And **he cried mightily with a strong voice**, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies.

**"And I heard another voice** from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." Revelation 18:1-4.

Inspiration clearly identifies that the angels of Revelation 14 and 18 represent the work that is accomplished by the people of God:

"I have had an experience in the first, second, and third angels' messages. The angels are represented as flying in the midst of heaven, proclaiming to the world a message of warning, and having a direct bearing upon the people living in the last days of this earth's history. No one hears the voice of these angels, for they are **a symbol to represent the people of God who are working** in harmony with the universe of heaven. Men and women, enlightened by the Spirit of God, and sanctified through the truth, proclaim the three messages in their order." *Life Sketches*, 429.

"The third angel is represented as flying in the midst of heaven, **symbolizing the work of those who proclaim the**

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**first, second, and third angel's messages**; all are linked together." *Selected Messages*, book 3, 405.

"Another angel' is to come down from heaven. **This angel represents the giving of the loud cry**, which is to come from those who are preparing to cry mightily, with a strong voice, 'Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird' (Revelation 18:1, 2)." *Selected Messages*, book 3, 412.

"John saw 'Another angel come down from heaven, having great power; and the whole earth was lightened with his glory.' Revelation 18:1. **That work is the voice of the people of God proclaiming a message of warning to the world.**" *The 1888 Materials*, 926.

Angels represent the work carried out by God's people and in Revelation 18 there are specifically two voices, representing a twofold work. We do not have the authority to ignore this fact.

"The Bible contains all the principles that men need to understand in order to be fitted either for this life or for the life to come. And these principles may be understood by all. No one with a spirit to appreciate its teaching can read a single passage from the Bible without gaining from it some helpful thought. But the most valuable teaching of the Bible is not to be gained by occasional or disconnected study. Its great system of truth is not so presented as to be discerned by the hasty or careless reader. Many of its treasures lie far beneath the surface, and can be obtained only by diligent research and continuous effort. The truths that go to make up the great whole must be searched out and gathered up, 'here a little, and there a little.' Isaiah 28:10.

"When thus searched out and brought together, they will be found to be perfectly fitted to one another. Each Gospel is a supplement to the others, every prophecy an explanation of another, every truth a development of some other truth. The types of the Jewish economy are made plain by the gospel. Every principle in the word of God has its place, **every fact its bearing**. And the complete structure, in design and execution, bears testimony to its Author. Such a structure no mind but that of the Infinite could conceive or fashion." *Education*, 123.

A "fact" of Revelation 18 is that there are two voices, thus identifying two angels, thus identifying a twofold work that is accomplished during the loud cry. Yet your premise is the "final loud cry is Revelation 18:1-4," thus making no distinction of a twofold work. The inspired distinction which you are overlooking is what destroys the premise that the latter rain begins at the Sunday law.

The third angel's message arrived on October 22, 1844 and the Lord attempted to empower it in the 1888 time period, but the action of the brethren resisted His attempt to do so then.

"The time of test is just upon us, for the loud cry of the third angel has already begun in the revelation of the righteousness of Christ, the sin-pardoning Redeemer. This is **the beginning of the light of the angel whose glory shall fill the whole earth**. For it is the work of every one to whom the message of warning has come, to lift up Jesus, to present Him to the world as revealed in types, as shadowed in symbols, as manifested in the revelations of the prophets, as unveiled in the lessons given to His disciples and in the wonderful miracles wrought for the sons of men. Search the Scriptures; for they are they that testify of Him." *Selected Messages*, book 1, 363.

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The basic premise of the term, “the loud cry” has to do with an increasing power and importance that develops in connection with the third message. The third message arrived in 1844 and its importance has been increasing from that time onward.

There comes a time when the fourth angel joins the third, and at that point the loud cry or the latter rain begins. But the angel comes down in verses one through three, before the other voice of verse four is heard. If it were only one angel, then Sister White would not have stated that other *angels* follow the third angel. She would have said *another angel* follows the third. She consistently applies Revelation 18 in this fashion:

“I saw angels hurrying to and fro in heaven, descending to the earth, and again ascending to heaven, preparing for the fulfillment of some important event. Then I saw another mighty angel commissioned to descend to the earth, to unite his voice with the third angel, and give power and force to his message. Great power and glory were imparted to the angel, and as he descended, the earth was lightened with his glory. The light which attended this angel penetrated everywhere, as he cried mightily, with a strong voice, ‘Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.’ **The message of the fall of Babylon, as given by the second angel, is repeated**, with the additional mention of the corruptions which have been entering the churches since 1844. 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. I saw a great light resting upon them, and they united to fearlessly proclaim the third angel’s message.**

“Angels were sent to aid the mighty angel from heaven, and I heard voices which seemed to sound everywhere, ‘Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities.’ **This message seemed to be an addition to the third message, joining it as the midnight cry joined the second angel’s message in 1844.** The glory of God rested upon the patient, waiting saints, and they fearlessly gave the last solemn warning, proclaiming the fall of Babylon and calling upon God’s people to come out of her that they might escape her fearful doom.” *Early Writings, 277.*

After “another mighty angel commissioned to descend to the earth, to unite his voice with the third angel, and give power and force to his message,” she then states that other “angels were sent **to aid the mighty angel from heaven**, and I heard voices which seemed to sound everywhere, ‘**Come out of her, My people**, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities.’ **This message** seemed to be an addition to the third message, joining it as the midnight cry joined the second angel’s message in 1844.” She identifies the distinction between the angel of verses one through three and the other angel of verse four. And she identifies that the other angel has a “message” that joins the previous “message.”

The message of the other voice of verse 4 is a call to “Come out of her, My people.” The call to come out of Babylon arrives at the Sunday law. Therefore the mighty angel who lightens the earth with his glory in verses 1-3 represents not only the beginning of the latter

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rain, but a message proclaimed and a work carried out by God's people before the Sunday law. Sister White identifies the angel of verses 1-3 as a movement and a message:

“But God still has a people in Babylon; and before the visitation of his judgments, these faithful ones must be called out, that they “partake not of her sins, and receive not of her plagues.” Hence the movement symbolized by the angel coming down from Heaven, lightening the earth with his glory, and crying mightily with a strong voice, announcing the sins of Babylon. **In connection with his message** the call is heard, ‘Come out of her, my people.’ As these **warnings** join the third angel's message, it swells to a loud cry.” *Spirit of Prophecy*, volume 4, 422.

Within this movement she identifies the second message of verse 4 and states that these “warnings” (plural) join the third angel. Your premise is that only one angel joins the third angel. Because it is clear that the latter rain begins when the angel of verses 1-3 descends, you therefore develop the false premise that the loud cry and or latter rain history begins at the Sunday law when the call is made to come out of her My people. This is a private interpretation. The latter rain loud cry begins before verse 4.

As I pointed out in the previous email, when the latter rain and/or the loud cry arrives in history, the wheat and tares are still together. They are no longer together at the Sunday law. Yet inspiration consistently identifies that when the loud cry arrives, there is still opportunity for a choice to be made. That is not the case when the Sunday law arrives.

“**At the time of the loud cry of the third angel** those who have been in any measure blinded by the enemy, who have not fully recovered themselves from the snare

of Satan, **will be in peril, because it will be difficult for them to discern the light from heaven**, and they will be **inclined** to accept falsehood. Their erroneous experience will color their thoughts, their decisions, their propositions, their counsels. The evidences that God has given will be no evidence to those who have blinded their eyes by choosing darkness rather than light. After rejecting light, they will originate theories which they will call ‘light,’ but which the Lord calls, ‘Sparks of their own kindling,’ by which they will direct their steps. The Lord declares, ‘Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? Let him trust in the name of the Lord, and stay upon his God. Behold, all ye that kindle a fire, that compass yourselves about with sparks: walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand; ye shall lie down in sorrow.’ Jesus said: ‘For judgment I am come into the world, that they which see not might see; and that they which see might be made blind.’ ‘I am come a light into the world, that whosoever believeth on me should not abide in darkness.’ ‘He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.’” *The 1888 Materials*, 1079.

At the Sunday law there is no longer opportunity for those who receive the mark of the beast. We know that the latter rain begins when the angel descends in verses 1-3, but it is not until verse 4 that the Sunday law arrives and men and women are called out of Babylon.

“I have no specific time of which to speak **when the outpouring of the Holy Spirit will take place—when the mighty angel will come down from heaven**, and unite with the third angel in closing up the work for this world; my message is that our only safety is in

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being ready for the heavenly refreshing, having our lamps trimmed and burning.” *Review and Herald*, March 29, 1892.

Inspiration is clear that the three angels’ messages that arrived in the Millerite history will be repeated during the loud cry time period:

“The first, second, and third angels’ messages are to be repeated.” *Review and Herald*, October 31, 1899.

**“The whole earth is to be lightened with the glory of the Lord.** The pure in heart shall see God. It is those who are following the Lamb whithersoever He goeth that will receive power from that angel that came down from heaven ‘having great power.’ **The first message is to be repeated proclaiming the second advent of Christ to our world. The second angel’s message is to be repeated,** ‘Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies’ [Revelation 18:2, 3].” *Manuscript Releases*, volume 16, 40.

Not only will the messages be repeated; we are told that they will parallel each other.

“God has given the messages of Revelation 14 their place in the line of prophecy, and their work is not to cease till the close of this earth’s history. The first and second angels’ messages are still truth for this time, and **are to run parallel with this which follows.** The third angel proclaims his warning with a loud voice. ‘After these things,’ said John, ‘I saw another angel come down from heaven, having great power, and the earth was lightened with his glory.’ In this illumination, **the light of all the three messages is combined.**” *The 1888 Materials*, 804.

William Miller was raised up with the first angel’s message and on August 11, 1840 the mighty angel of Revelation 10 came down and empowered that message. Then the Protestant churches of the United States closed the doors of their probation against the first angel’s message and the second angel arrived. In the summer of 1844 the second angel’s message was empowered at the midnight cry which progressed until judgment began on October 22, 1844.

The history of Revelation 18 parallels that history. Just as Miller presented the message for a time before it was empowered in 1840, the third angel’s message has been presented since 1844. In 1840 the mighty angel of Revelation 10 descended and empowered the first message, paralleling the time when the mighty angel of Revelation 18 descends and empowers the third message. Then after that, the Protestants of the United States will pass a Sunday law paralleling the Protestants closing their doors against the Millerites. Then the wheat is separated from the tares and the outpouring of the Holy Spirit without measure begins, just as the midnight cry followed the actions of the Protestants in the USA in the Millerite history. The midnight cry concluded with the opening of the judgment and the loud cry concludes with the close of the judgment.

Your application of the latter rain to the Sunday law does not parallel the history of the Millerites, and destroys the ability to identify the repetition of the three messages. We are told that every reformatory movement is the same. The Millerite history and the history of the loud cry are reformatory movements and therefore will be governed by the same sequence of events.

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“The work of God in the earth presents, from age to age, a striking similarity in every great reformation or religious movement. The principles of God’s dealing with men are ever the same. The important movements of the present have their parallel in those of the past, and the experience of the church in former ages has lessons of great value for our own time.”  
*The Great Controversy*, 343.

The Bible instructs us that upon the testimony of two or three, a thing is established. In the history of Christ, which was a great reformatory movement, John the Baptist was raised up with a message. Sister White compares Miller with John several times. Just as Miller and John presented a message, there came a time when a divine symbol descended to empower the work. With Miller it was the angel of Revelation 10, with John it was the dove that descended upon Christ at His baptism. After the message was empowered, the activities of those who were fighting against the message are identified. With Miller it was the Protestant churches; with John, the Sanhedrin chose that it was expedient for Christ to die that the whole nation not perish. This marked the second message for Miller and the second waymark for John. The second message was empowered for Miller at the midnight cry, and Sister White uses the triumphal entry of Christ into Jerusalem to illustrate the midnight cry. When judgment opened in 1844 it paralleled the judgment that was accomplished at the cross. The history of Christ is identical to the history of the Millerites, and therefore identical to the history of the loud cry, but only if you identify the distinction between the two angels of Revelation 18.

Moses was a type of Christ, and in the history of the deliverance from Egypt we find another great reformatory movement. Moses

was given the message at the burning bush, and before he returned to Egypt Christ came down and confronted him with the fact that he had not circumcised his sons. When Sister White comments on this she points out that if Moses had allowed his sons to skip circumcision it would have weakened the effectiveness of his work. His message was therefore empowered when Christ came down. Pharaoh ordered the Jews to make more bricks and gather their own straw, thus paralleling the Protestant churches resisting Miller, and the Sanhedrin resisting Christ; and then followed the plagues which paralleled the manifestation of power that was illustrated in the triumphal entry and the midnight cry. The plagues led into the judgment of the firstborn, just as judgment began with Miller, and Satan was judged at the cross.

Sister White tells us that which follows the first and second angel’s messages is to run parallel to them. The message is the third angel’s message. It parallels Moses, John and Miller. The third message is empowered when the angel comes down in Revelation 18:1–3, just as the angel of Revelation 10 came down and empowered the first message in 1840, and just as the dove came down and empowered John’s message, and just as Christ came down and empowered Moses’ message.

Verse 4 of Revelation 18 marks the Sunday law, where the call is made to ‘come out of her, My people’ paralleling the Sanhedrin, Pharaoh, and the Protestants of Miller’s day. Then we see the full outpouring of the Holy Spirit paralleling the midnight cry, the triumphal entry and the plagues. When Michael stands up and judgment ends at the close of the third angel’s message we

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are paralleling the opening of judgment in 1844, the judgment illustrated at the cross and the judgment of the firstborn.

I know that you are a serious student of God's Word and I would appeal to you to remember that we as a people, have already had a history where the latter rain has been partially illustrated. When the Lord desired to finish His work in 1888, one of the facts that was recorded for you and me here at the end of the world is that when the latter rain finally does arrive, men who should have accepted and participated with the message and work of that period will fight against it, for it will not meet their preconceived ideas. I would ask you to set aside your preconceived ideas at the door of investigation and consider this and the previous e-mail one more time.

Your brother, Jeff

“God is raising up a class to give the loud cry of the third angel's message. . . . It is Satan's object now to get up new theories to divert the mind from the true work and genuine message for this time. He stirs up minds to give false interpretation of Scripture, a spurious loud cry, that the real message may not have its effect when it does come. This is one of the greatest evidences that the loud cry will soon be heard and the earth will be lightened with the glory of God.” *Selected Messages*, book 3, 410.

“The Jews refused to receive Christ, because He did not come in accordance with their expectations. The ideas of finite men were held as infallible, because hoary with age.

“This is the danger to which the church is now exposed—that the inventions of finite men shall mark out **the precise way for the Holy Spirit to come**. Though they would not care to acknowledge it, some have already done this. And because the Spirit is to come, not to praise men or to

build up their erroneous theories, but to reprove the world of **sin**, and of **righteousness**, and of **judgment**, many turn away from Him.” *Testimonies to Ministers*, 64.

“At Christ's first advent the angels broke the silence of the night with acclamations of praise, and proclaimed glory to God in the highest; peace on earth; good will toward men. He is soon to come again with power and great glory. **Those who are not wedded to the world** will realize that the time demands something more than a weak, faint, methodical discourse. They will see that there must be earnestness and power accompanying the word which will arouse the powers of hell to oppose the warnings God designs to come to the people to awaken men out of their carnal security, that they may prepare themselves for the great event right upon us. The promise is, ‘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 Judea, and in Samaria, and unto the uttermost part of the earth.’ **God will accept no sleepy, tame message at this time**. In old time ‘Holy men of God spake as they were moved by the Holy Ghost,’ and we may expect such teaching in our day. I know that the Lord has wrought by his own power in Battle Creek. Let no one attempt to deny this; for in so doing they will sin against the Holy Ghost. Because there may be need to warn and caution every one to walk carefully and prayerfully, in order that the deceptive influence of the enemy shall not lead men away from the Bible, let no one suppose that God will not manifest his power among his believing people; for he will work and none can hinder him. His name will be a praise in the earth. ‘After these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.’ **Some souls will see and receive the light; but those**

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who have stood long in resistance of light, because it did not come just in accordance with their ideas, will be in danger of calling light darkness, and darkness light; but the power of God will sweep away the refuge of lies, and his glory will be revealed. Let not one ray of light be resisted, let no operation of the Spirit of God be interpreted as darkness. God will not leave his people to wrestle with principalities and powers, with the rulers of the darkness of this world, with spiritual wickedness in high places, without the cooperation of heavenly angels. **The power of God will be manifested** to hold in check the power of the enemy. God will give victory to the truth." *The 1888 Materials*, 1254–1255.

**"The dust and rubbish of error have buried the precious jewels of truth**, but the Lord's workers can uncover these treasures, so that thousands will look upon them with delight and awe. Angels of God will be beside the humble worker, giving grace and divine enlightenment, and thousands will be led to pray with David, 'Open thou mine eyes that I may behold wondrous things out of thy law.' **Truths that have been for ages unseen and unheeded, will blaze forth from the illuminated pages of God's holy word.** The churches generally that have heard, refused, and trampled upon the truth, will do more wickedly; but **'the wise,' those who are honest, will understand.** The book is open, and the words of God reach the hearts of those who desire to know his will. At the loud cry of the angel from heaven who joins the third angel, thousands will awake from the stupor that has held the world for ages, and will see the beauty and value of the truth." *Review and Herald*, December 15, 1885.

"I stated that I was a stockholder and I could not let the resolution pass, that **there was to be special light for God's people as they neared the closing scenes of this earth' history.** Another angel was to come from heaven with a **message**, and the whole earth was to be lightened with his glory. **It would be impossible for us to state just how this additional light would come. It might come in a very unexpected manner, in a way that would not agree with the ideas that many have conceived. It is not at all unlikely, or contrary to the ways and works of God, to send light to His people in unexpected ways."** *Manuscript Releases*, volume 13, 334.

*Dear Jeff,*

*Thanks again for your very valuable feedback. I am just like one who is waking up from sleep. I like your comments on the passages from Elder Gordon Collier's book *The Early and the Latter Rain of the Holy Spirit*. I am still learning, and appreciate your comments! Please keep up the good work! May God bless you all always! Thanks.  
RL*

## PROPHECY SCHOOL 2004

This series, by Jeff Pippenger and Russell Williams, is a comprehensive prophecy study recorded during a week-long prophecy school in 2004. The material is eye-opening and full of scripture, Spirit of Prophecy, and historical facts that lead from prophecy to prophecy until reaching the end of time. The 40 hour set is an excellent source for personal enrichment or group studies.

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## 1843 & 1850 PIONEER CHARTS

“September 23, the Lord showed me that He had stretched out His hand the second time to recover the remnant of His people, and that efforts must be redoubled in this gathering time. In the scattering, Israel was smitten and torn, but now in the gathering time God will heal and bind up His people. In the scattering, efforts made to spread the truth had but little effect, accomplished but little or nothing; but in the gathering, when God has set His hand to gather His people, efforts to spread the truth will have their designed effect. All should be united and zealous in the work. I saw that it was wrong for any to refer to the scattering for examples to govern us now in the gathering; for if God should do no more for us now than He did then, Israel would never be gathered. I have seen that the 1843 chart was directed by the hand of the Lord, and that it should not be altered; that the figures were as He wanted them; that His hand was over and hid a mistake in some of the figures, so that none could see it, until His hand was removed.” Early Writings, 74.

“I saw that God was in the publication of the chart by Brother Nichols. I saw that there was a prophecy of this chart in the Bible, and if this chart is designed for God’s people, if it is sufficient for one it is for another, and if one needed a new chart painted on a larger scale, all need it just as much.” Manuscript Releases, volume 13, 359.

We stock attractive facsimile of the 1843 and 1850 charts. They are printed on 35” x 48” soft, vinyl cloth. The charts are easy to roll up for travel or storage purposes. Each chart has four brass grommets on the corners designed to hang conveniently in your home, office, or place of worship. Because of generous sizing, the charts are readable and ideal as a witnessing tool. Future for America uses the charts in meetings to the benefit of both speaker and listener. Unlike most items, shipping and handling are already included in the price.

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