

FUTURE NEWS

Volume 14, Issue 6

July 2010

Manifest Working of the Holy Spirit

Testimonies to Ministers and Gospel Workers, 66

“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.’ In that assembly there were mockers, who did not recognize the work of the Holy Spirit, and they said, ‘These men are full of new wine. But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words: for these are not drunken, as ye suppose, seeing it is but the third hour of the day. But this is that which was spoken by the prophet Joel.’ Read the history. The Lord was at work in his own way; but had there been such a manifestation among us, upon whom the ends of the world are come, would not some have mocked, as on that occasion? Those who did not come under the influence of the Holy Spirit, knew it not. To this class the disciples seemed like drunken men.

“After the outpouring of the Holy Spirit, the disciples, clothed with the divine panoply, went forth as witnesses, to tell the wonderful story of the manger and the cross. They were humble men, but they went forth with the truth. After the death of their Lord, they were a helpless, disappointed, discouraged company,—as sheep without a shepherd; but now they go forth as witnesses for the truth, with no weapons but the word and Spirit of God, to triumph over all opposition.

“Their Saviour had been rejected and condemned, and nailed to the ignominious cross. The Jewish priests and rulers had declared, in scorn, ‘He saved others; himself he cannot save. If he be the king of Israel, let him now come down from the cross, and we will believe him.’ But that cross, that instrument of shame and torture, brought hope and salvation to the world. The believers rallied; their hopelessness and conscious helplessness had left them. They were transformed in character, and united in the bonds of Christian love. Although without wealth, though counted by the world as mere ignorant fishermen, they were made, by the Holy Spirit, witnesses for Christ. Without earthly honor or recognition, they were the heroes of faith. From their lips came words of divine eloquence and power that shook the world.”

Future for America produces and mails out a monthly newsletter. For more information contact us by letter, phone, email, or on our website.

Future News

PO Box 7
Bonnerdale, AR 71933
Phone: 888-278-7744
Fax: 870-356-3767
www.future-news.org

Author & Speaker – Jeff Pippenger
jeffpippenger@msn.com
Circulation – Kathryn Pippenger
kathrynpippenger@hotmail.com
Editor – Bronwyn Peck
bronwynpeck@gmail.com

Ministries affiliated with this work:

Futuro de America – Spanish
Al & Lupe Perez
PO Box 353
Glenwood, AR 71943/ USA
Phone: 870-356-7049
aperez77@alltel.net

Future News – Canada
Roland Temple
3-348 Bronte St. S.
Milton, ON L9T 5B6/ Canada
Phone: 416 -560 -9704
roland@futurenews.ca
www.futurenews.ca

Future is Now – Germany, Spain, & Portugal
Marco Barrios & Wolfgang Blaesing
Hauptstrasse 5
74189 Weinsberg/ Germany
Phone Germany: +49 157 7459 0008
Phone Portugal: +351 23 6551166
info@future-is-now.net
www.future-news.eu

For an online index of all *Future News* publications, current catalog, forum discussions, and ministry updates go to:
www.future-news.org

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 is a self-supporting 501c3 nonprofit corporation. We are funded by readers like you. The cost to produce and mail this newsletter each month is \$4. This publication is sent out free of charge. Your donations are greatly appreciated.

Dear Brother:

I finished translating your presentation titled *Scenes Similar*, into *Power Point*. It is a very good presentation. I learned more about Daniel. I know that NR is wrong in rejecting the whole message you are giving. But you are also wrong saying that the judgment of the living began on September 11, 2001. At least, that is what I can see. May God bless you. EE—Chile

Brother EE:

NR is definitely wrong and especially concerning September 11, 2001.

When the angel of Revelation eighteen descends—it marks the arrival of the latter rain, which is the refreshing and the heavenly dew.

“The **latter rain** is to fall upon the people of God. **A mighty angel is to come down from heaven, and the whole earth is to be lighted with His glory.** Are we ready to take part in the glorious work of the third angel? Are our vessels ready to receive **the heavenly dew**? Have we defilement and sin in the heart? If so, let us cleanse the soul temple, and prepare for **the showers of the latter rain.** The **refreshing** from the presence of the Lord will never come to hearts filled with impurity. May God help us to die to self, that Christ, the hope of glory, may be formed within!” *Review and Herald*, April 21, 1891.

The latter rain falls during the sealing of the one-hundred and forty-four thousand.

“**Before** the work is closed up and **the sealing of God’s people is finished, we shall receive the outpouring of the Spirit of God.** Angels from heaven will be in our midst. The present is a fitting-up time for heaven when we must walk in full obedience to all the commands of God.” *Selected Messages*, book 1, 111.

When the angel of Revelation eighteen descends the latter rain begins to fall and the sealing of the one-hundred and forty-four thousand begins. No one receives the seal of God who still possesses one spot or stain upon their characters.

“**Not all who profess to keep the Sabbath will be sealed.** There are **many even among those who teach the truth to others** who will not receive the seal of God in their foreheads. They had the light of truth, they knew their Master’s will,

they understood every point of our faith, but they had not corresponding works. These who were so familiar with prophecy and the treasures of divine wisdom should have acted their faith. They should have commanded their households after them, that by a well-ordered family they might present to the world the influence of the truth upon the human heart.

“By their lack of devotion and piety, and their failure to reach a high religious standard, they make other souls contented with their position. Men of finite judgment cannot see that in patterning after these men who have so often opened to them the treasures of God’s word, they will surely endanger their souls. Jesus is the only true pattern. **Everyone must now search the Bible for himself upon his knees before God,** with the humble, teachable heart of a child, if he would know what the Lord requires of him. **However high any minister may have stood in the favor of God, if he neglects to follow out the light given him of God, if he refuses to be taught as a little child, he will go into darkness and satanic delusions and will lead others in the same path.**

“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.**” *Testimonies*, volume 5, 214.

When the angel of Revelation eighteen descends the latter rain begins and the sealing of the one-hundred and forty-four thousand commences. The outpouring of the latter rain has been prefigured by the Pentecostal outpouring, for it is only after we received the seal of God that “the latter rain will fall upon us as the early rain fell upon the disciples on the day of Pentecost.” The outpouring of the latter rain at Pentecost was preceded by a sprinkling.

“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.**” *Spirit of Prophecy*, volume 3, 243.

The full outpouring of the latter rain occurs at

the Sunday law.

“What are you doing, brethren, in the great work of preparation? Those who are uniting with the world are receiving the worldly mold and preparing for the mark of the beast. Those who are distrustful of self, who are humbling themselves before God and purifying their souls by obeying the truth these are receiving the heavenly mold and preparing for the seal of God in their foreheads. **When the decree goes forth and the stamp is impressed**, their character will remain pure and spotless for eternity.

“Now is the time to prepare. The seal of God will never be placed upon the forehead of an impure man or woman. It will never be placed upon the forehead of the ambitious, world-loving man or woman. It will never be placed upon the forehead of men or women of false tongues or deceitful hearts. All who receive the seal must be without spot before God—candidates for heaven. Go forward, my brethren and sisters. I can only write briefly upon these points at this time, merely calling your attention to the necessity of preparation. **Search the Scriptures for yourselves**, that you may understand the fearful solemnity of the present hour.” *Testimonies*, volume 5, 216.

At the Sunday law decree the “stamp is impressed.” Adventists will then receive either the seal of God or the mark of the beast.

“If the light of truth has been presented to you, revealing the Sabbath of the fourth commandment, and showing that there is no foundation in the Word of God for Sunday observance, and yet you still cling to the false sabbath, refusing to keep holy the Sabbath which God calls ‘My holy day,’ you receive the mark of the beast. **When does this take place?** When you obey the decree that commands you to cease from labor on Sunday and worship God, while you know that there is not a word in the Bible showing Sunday to be other than a common working day, you consent to receive the mark of the beast, and refuse the seal of God.” *Evangelism*, 235.

At the Sunday law the Holy Spirit is poured out without measure upon those with the seal of God, as prefigured at Pentecost; but prior to the Sunday law the sprinkling or measuring of the latter rain occurs.

And also I have withholden the rain from you, when *there were* yet three months to the harvest: and **I caused it to rain upon one city, and caused it not to rain upon another city: one piece was rained upon, and the piece whereupon it rained not withered.** So two or three cities wandered unto one city, to drink water; but they were not satisfied: yet have ye not returned unto me, saith the Lord. Amos 4:7–8.

Rain and oil represent the outpouring of the Spirit.

And at **midnight** there was a **cry** made, Behold, the bridegroom cometh; go ye out to meet him.

Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, **Give us of your oil**; for our lamps are gone out. But the wise answered, saying, *Not so*; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves.

And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not. Matthew 25:6–12.

“The anointed ones standing by the Lord of the whole earth, have the position once given to Satan as covering cherub. 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, that they shall not flicker and go out. 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 which 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*, July 20, 1897.

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.

At the Sunday law the Holy Spirit is poured out without measure as it was at Pentecost, but prior to the Sunday law the sprinkling or measuring of the latter rain occurs. Therefore when the angel descends and the latter rain begins to sprinkle; you and I must recognize this fact if we wish to partake of the few drops that prepares us to participate in the full outpouring at the Sunday law. One city will receive the rain, the other will not. The wise virgins will receive the oil, but the five foolish virgins will not. When the withered cities and the foolish virgins ask of the wise for the rain or oil, it is too late, for the door is closed. In order to receive the rain and partake of the oil we must recognize that the rain is falling.

“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 latter rain must be recognized, to be received.

RECOGNIZE: 1. To recollect or recover the knowledge of, either with an avowal of that knowledge or not. We recognize a person at a distance, when we recollect that we have seen him before, or that we have formerly known him. We recognize his features or his voice. *Webster’s 1828 Dictionary*.

“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.

“We must not wait for **the latter rain**. It is coming upon all who will **recognize and appropriate the dew and showers of grace that fall upon us**. When we gather up the fragments of light, when we appreciate the sure mercies of God, who loves to have us trust Him, then every promise will be fulfilled. [Isaiah 61:11 quoted.] **The whole earth is to be filled with the glory of God.**” *The Seventh-day Adventist Bible Commentary*, volume 7, 984.

“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** 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.

The descent of the angel of Revelation eighteen marks the beginning of the latter rain while also marking the beginning of the sealing of the one-hundred and forty-four thousand; and in order to partake of the latter rain the descent of the angel must be recognized. The descent of this angel is an event that must be recognized.

“The message in regard to the fall of Babylon must be given. God’s people are to **understand** in regard to the angel who is to lighten the whole world with his glory, while he cries mightily, with a loud voice, ‘Babylon the great is fallen, is fallen.’ The **solemn events** which are now taking place belong to a **series of events** in the chain of history, the first link of which is connected with Eden.” *The Seventh-day Adventist Bible Commentary*, volume 7, 985.

We are required to know and therefore recognize “the solemn events” of prophetic history.

“All that God has in prophetic history specified to be fulfilled in the past has been, and all that is yet to come **in its order will be**. Daniel, God’s prophet, stands in his place. John stands in his place. **In the Revelation** the Lion of the tribe of Judah has opened to the students of prophecy the book of Daniel, and thus is Daniel standing in his place. He bears his testimony, that which the Lord revealed to him in vision of **the great and solemn events which we must know** as we stand on the very threshold of their fulfillment.” *Selected Messages*, book 2, 109.

We must know the “great and solemn events” that the Lion of the tribe of Judah opened in the book of Revelation. Be very careful with this next passage.

“Greatness without goodness is valueless. It is as a tinkling cymbal. **The man who does not gather about him the rays of light that God has let shine upon his pathway will surely surround himself with the shadows of darkness.** God designs that His people shall press closer and still closer to the light. Then they will go forward and upward. . . .

“Satan has come down with great power, knowing that his time is short. The continued apostasy, the abounding iniquity, which chills the faith and constancy of many, should call the faithful ones to the front. Straight, clear, decided testimonies, freighted with **the light for the time**, will be given. Truth, undimmed by the

furnace, will shine brighter and brighter until the perfect day. The Spirit and power of the coming One will be imparted in large measure to those who are preparing to stand in the day of God, who are hastening the second advent of our Lord and Saviour Jesus Christ. To these faithful ones **Christ gives special communications. He talks with them as He talked with His disciples before leaving them.** The Spirit of truth will guide them into all truth. God has lines of communication with the world today. Through His appointed agencies, He speaks to the people He is purifying, warning and encouraging them. . . .

“Here is a precious promise; the purposes and plans of God are to be opened to His disciples. What is a disciple? A learner, ever learning. Coming events, of a solemn character, are opening before us, and God would not have any one of us think that in these last days there is no more that we need to know. This is a continual snare of Satan. He [Satan] would have us meet **coming events** without that special preparation which is essential to guide them through every difficulty. He would have all stumbling their way along in ignorance, making self-conceit, self-esteem, self-confidence, take the place of true knowledge. The more satisfied anyone is with himself, and his present knowledge, the less earnestly and humbly will he seek to be guided into all truth. The less of the Holy Spirit of God he has, the more self-satisfied and complacent he will feel. He will not search earnestly and with the deepest interest to know more of truth. But unless he keeps pace with the Leader, who is guiding into all truth, he will be left behind, belated, blinded, confused, because he is not walking in the light. . . . The word of God is to be the man of our counsel. . . . All heaven is looking upon the remnant people of God, to see if they will make truth alone their shield and buckler. Unless the truth is presented as it is in Jesus, and is planted in the heart by the power of the Spirit of God, **even ministers will be found drifting away from Christ, away from piety, away from religious principle. They will become blind leaders of the blind.**” *Manuscript Releases*, volume 5, 50.

We must know the “great and solemn events” that the Lion of the tribe of Judah opened in the book of Revelation, for those messages are the latter rain.

“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.

The messages of Revelation “ripen the harvest of the earth,” but we are also informed that it is the latter rain that ripens the harvest.

“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.’ ‘He will cause to come down for you the rain, the former rain, and the latter rain.’ In the East the former rain falls at the sowing time. It is necessary in order that the seed may germinate. Under the influence of the fertilizing showers, the tender shoot springs up. **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.

“**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.” *Testimonies to Ministers*, 506.

The messages in the book of Revelation are the latter rain.

Sister White just cited Zechariah 10:1, where

Zechariah commands us to “ask ye of the Lord rain in the time of the latter rain.” How can I ask for the latter rain the time of the latter rain, if I do not recognize that it is the “time” of the latter rain? And is the latter rain actually an appointed time? Peter thought so, for he called the latter rain the “times of refreshing” and the “times of restitution.”

On September 11, 2001 the mighty angel of Revelation eighteen descended marking that the time of the latter rain and the sealing of the one-hundred and forty-four thousand had begun. This can be proved by bringing the various illustrations of the latter rain represented by the sacred reforms movements’ together line upon line in order to illustrate the events that mark the arrival of the mighty angel of Revelation eighteen. It is no accident that when Sister White informs us that the messages of Revelation are the latter rain, that she places this truth in the very context of bringing the various lines of prophetic history which illustrate the latter rain together. In fact she makes the claim that no truth is more clearly taught than the work God accomplishes through men in the sacred reform movements. That is quite a claim.

“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.

“**Why, then, this widespread ignorance concerning an important part of Holy Writ?** Why this general reluctance to investigate its teachings? It is the result of a studied effort of the prince of darkness to conceal from men that which reveals his deceptions. For this reason, Christ the Revelator, foreseeing the warfare

that would be waged against the study of the Revelation, pronounced a blessing upon all who should read, hear, and observe the words of the prophecy.

“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.**

“**No truth is more clearly taught in the Bible** than that God by His Holy Spirit especially directs His servants on earth **in the great movements for the carrying forward of the work of salvation.** Men are instruments in the hand of God, employed by Him to accomplish His purposes of grace and mercy. Each has his part to act; to each is granted **a measure of light**, adapted to the necessities of his **time**, and sufficient to enable him to perform the work which God has given him to do. But no man, however honored of Heaven, has ever attained to a full understanding of the great plan of redemption, or even to a perfect appreciation of the divine purpose in the work for his own time. Men do not fully understand what God would accomplish by the work which He gives them to do; they do not comprehend, in all its bearings, the message which they utter in His name.

“Canst thou by searching find out God? canst thou find out the Almighty unto perfection?’ ‘My thoughts are not your thoughts, neither are your ways My ways, saith the Lord. For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts.’ ‘I am God, and there is none like Me, **declaring the end from the beginning, and from ancient times the things that are not yet done.**’ Job 11:7; Isaiah 55:8, 9; 46:9, 10.

“Even the prophets who were favored with the special illumination of the Spirit did not fully comprehend the import of the revelations committed to them. The meaning was to be unfolded from age to age, as the people of God should need the instruction therein contained.

“Peter, writing of the salvation brought to light through the gospel, says: Of this salvation ‘the prophets have inquired and searched diligently,

who prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister.’ 1 Peter 1:10-12.

“Yet while it was not given to the prophets to understand fully the things revealed to them, they earnestly sought to obtain all the light which God had been pleased to make manifest. They ‘inquired and searched diligently,’ ‘searching what, **or what manner of time** the Spirit of Christ which was in them did signify.’ **What a lesson to the people of God in the Christian age, for whose benefit these prophecies were given to His servants!** ‘Unto whom it was revealed, that not unto themselves, but unto us they did minister.’ Witness those holy men of God as they ‘inquired and searched diligently’ **concerning revelations given them for generations that were yet unborn.** Contrast their holy zeal with the listless unconcern with which the favored ones of later ages treat this gift of Heaven. What a rebuke to the ease-loving, world-loving indifference which is content to declare that the prophecies cannot be understood!

“Though the finite minds of men are inadequate to enter into the counsels of the Infinite One, or to understand fully the working out of His purposes, yet often it is because of some error or neglect on their own part that they **so dimly comprehend the messages of Heaven.** Not infrequently the minds of the people, and even of God’s servants, are so **blinded by human opinions, the traditions and false teaching of men**, that they are able only partially to grasp the great things which He has revealed in His word. **Thus it was with the disciples of Christ**, even when the Saviour was with them in person. Their minds had become imbued with the popular conception of the Messiah as a temporal prince, who was to exalt Israel to the throne of the universal empire, and they could not understand the meaning of His words foretelling His sufferings and death.” *The Great Controversy*, 342-344.

On September 11, 2001 the mighty angel of Revelation eighteen descended marking that the time of the latter rain and the sealing of the one-hundred and forty-four thousand had begun. The

latter rain is a fulfillment of the prophecy of Joel. The prophecy of Joel was fulfilled at Pentecost and also in the Millerite history—and is now being fulfilled again. The history of Pentecost and the Millerites prefigures our time. Sister White confirms this many times.

“**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 world-wide 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. ‘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. ‘Be glad then, ye children of Zion, and rejoice in the Lord your God: for He hath given you the former rain moderately, and He will cause to come down for you the rain, the former rain, and the latter rain.’ Joel 2:23. ‘In the last days, saith God, I will pour out of My Spirit upon all flesh.’ ‘And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved.’ Acts 2:17, 21.

“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.

The history of Pentecost, the Millerites and the latter rain were just cited. They are all identified by Inspiration as a fulfillment of the prophecy of Joel, and we were just informed directly that “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.” One of those prophecies was Joel.

And it shall come to pass afterward, *that* I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: And also upon the servants and upon the handmaids in those days will I pour out my spirit.

And I will show wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come. And it shall come to pass, *that* whosoever shall call on the name of the Lord shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call. Joel 2:28–32.

When Joel’s prophecy was fulfilled at Pentecost, did God’s people recognize it as the fulfillment of the prophecy of Joel?

Others mocking said, **These men are full of new wine**.

But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judaea, and all *ye* that dwell at Jerusalem, be this known unto you, and hearken to my words: For **these are not drunken**, as ye suppose, seeing it is *but* the third hour of the day. But **this is that which was spoken by the prophet Joel**;

And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and

your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy: And I will show wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke: The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come: And it shall come to pass, *that* whosoever shall call on the name of the Lord shall be saved. Acts 2:13–21.

At Pentecost God's people recognized the outpouring of God's Spirit as a fulfillment of Joel and they also understood that it was a prophetic fulfillment in connection with a change of dispensation. Did not Peter know that it was Pentecost? He certainly did. Did He know that Pentecost marked the beginning of Christ's work in the Holy Place of the Heavenly sanctuary? He certainly did, for the outpouring of the Spirit on Pentecost was the "token" that Christ had changed dispensations from the earthly to heavenly sanctuary.

"Christ's ascension to heaven was **the signal** that His followers were to receive the promised blessing. For this they were to wait before they entered upon their work. When Christ passed within the heavenly gates, He was enthroned amidst the adoration of the angels. As soon as this ceremony was completed, **the Holy Spirit descended** upon the disciples in rich currents, and Christ was indeed glorified, even with the glory which He had with the Father from all eternity. **The Pentecostal outpouring was Heaven's communication that the Redeemer's inauguration was accomplished.** According to His promise He had sent the Holy Spirit from heaven to His followers as a **token** that He had, as priest and king, received all authority in heaven and on earth, and was the Anointed One over His people." *Acts of the Apostles*. 38.

Webster's Dictionary of Sister White's time-period defines "token" as another word for a sign. TOKEN, n. to'kn. [L. signum, dialetically varied, or from the same radix.]

1. A **sign**; something intended to represent or indicate another thing or an event. Thus the rainbow is a token of God's covenant established with Noah. The blood of the paschal lamb, sprinkled on the doors of the Hebrews, was a token to the destroying angel of God's will that he should pass by those houses. Genesis 9:12–13; Exodus 12:13.

Show me a token for good. Psalm 86:17.

So the outpouring of the Spirit at Pentecost was the "sign" of a change in dispensation, and it was recognized as taking place in connection with the fulfillment of the prophecy of Joel.

Did the Millerites recognize and identify that their history was a fulfillment of the prophecy of Joel? In a summary of his book titled *Last Day Tokens*, John Loughborough states on page 193 and 194,

"1. Nearing the time when the signs in the sun, moon, and stars were to appear, there was seen in the heavens the fiery display of the aurora borealis, **as predicted by the prophet Joel.**

"2. The knowledge of the close of the prophetic periods announced by Daniel the prophet, remained 'sealed up' till 'the time of the end'—1798.

"3. Immediately after 1798, men in different parts of the world, independently of each other, learned that the period of the twenty-three hundred days closed in the year 1844. Thus was the statement verified that '**many would obtain 'knowledge'** on the great prophetic period, which had previously been 'sealed up.'

"4. Our Saviour said of the signs in the sun, moon, and stars, that when they are fulfilled, then we may know that we are in the generation that is to witness His coming. The sign in the stars—1833—marked then the Lord's time for the parable of the fig-tree to be learned. **He**

then raised up His teachers, who taught the parable to the world.

“5. When the sixth trumpet should cease its sounding, the time message was to increase in power to its ‘loud voice.’ From that date—1840—the message stirred the public mind, and rapidly spread to every known seaport, and the sound went throughout the world.”

Loughborough teaches in his book titled *Heavenly Visions*, that the manifestation the *Spirit of Prophecy*, not only with Ellen White, but also with Hazen Foss and William Foy was a fulfillment of the prophecy of Joel. I will cite only one brief reference for he repeats continuously that the Holy Spirit was poured out in the time of the Millerites in fulfillment of the prophecy of Joel.

“At the time the Saviour was taken to the temple to have made for Him the required offering, the devoted Simeon recognized Him as the promised Messiah. And there was also present upon that occasion Anna, a prophetess, who dwelt in the temple—probably in the ‘college,’ or ‘school,’ as did Huldah. Thus it is evident that when Peter on the day of Pentecost—in harmony with Joel’s prophecy—declared that as a result of the outpouring of the Spirit, the ‘handmaidens’ and ‘daughters’ should prophesy, it was not a strange thing to the church to learn **that women should share in the prophetic gift** in the gospel age.

...

“We learn through the promise made by the prophet Joel that the Holy Spirit should be poured out in the last days. But let us see what is to be the result when that Spirit is poured out: ‘And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and **your sons and your daughters shall prophesy**, your old men shall dream dreams, and your young men shall see visions.’ Joel 2:28.

“On the day of Pentecost, Peter quoted this from the prophecy of Joel, showing that the promise there made was beginning to receive its accomplishment. He said: ‘For these are not drunken, as ye suppose, seeing it is but the third hour of the day. But this is that which was spoken by the prophet Joel: And it shall come to pass in the last days, saith God, I will pour out of my Spirit

upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: and on my servants and on my handmaidens I will pour out in those days of my Spirit: and they shall prophesy: and I will show wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapor of smoke: the sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come.’ Acts 2:15–20.” *Heavenly Vision*, 11, 16.

Was there a change in dispensation in the Millerite history? Did the Millerites recognize the change? No, not until after the change in dispensation occurred, but they then proclaimed the change of dispensation. Why did they not recognize the change of ministration as Peter and the disciples did at Pentecost? There was a specific purpose in God’s plan to prevent them from understanding the change until it happened in order to accomplish a testing process, which in the time of Peter had been accomplished with the history of the cross.

“The special light given to John which was expressed in the seven thunders was a delineation of events which would transpire under the first and second angels’ messages. **It was not best for the people to know these things, for their faith must necessarily be tested.** In the order of God most wonderful and advanced truths would be proclaimed. The first and second angels’ messages were to be proclaimed, but no further light was to be revealed before these messages had done their specific work. This is represented by the angel standing with one foot on the sea, proclaiming with a most solemn oath that time should be no longer.” *The Seventh-day Adventists Bible Commentary*, volume 7, 971.

In the first fulfillment of the prophecy of Joel (Pentecost) God’s people recognized that the Holy Spirit was being poured out in fulfillment of Joel’s prophecy and proclaimed that very fact. That fulfillment marked a change of ministration in the work of Christ as High Priest, and that outpouring was a “token” or a sign or signal. The disciples experienced a test in regard to a

misunderstanding of the cross, which preceded the Pentecostal outpouring.

In the second fulfillment of the prophecy of Joel (the Millerites) God's people recognized that the Holy Spirit was being poured out in fulfillment of Joel's prophecy and proclaimed that very fact. The fulfillment took place in connection with a change of ministration in the work of Christ as High Priest. The Millerites experienced a test in regard to a misunderstanding of the sanctuary and what would happen on October 22, 1844, which marked the conclusion of the outpouring of the Holy Spirit for that time.

Both these histories were the fulfillment of the prophecy of Joel and prefigure the perfect fulfillment of the prophecy of Joel in our day and age. Upon the testimony of two, when the latter rain arrives, God's people will recognize this fact. They will proclaim that the arrival of the latter rain is a fulfillment of the prophecy of Joel, that the arrival of the latter rain marks a change in ministration, or dispensation of the work of Christ as our High Priest and that the arrival is a token or a sign.

When Peter proclaimed that the time had arrived, he did so in the midst of a controversy. Those rejecting the prophetic fulfillment were proclaiming that Peter and the other men were drunk with new wine. This was a fulfillment of the prophecy of Joel, for the introduction of Joel marks the issue of the "new wine."

The word of the Lord that came to Joel the son of Pethuel.

Hear this, ye old men, and give ear, all ye inhabitants of the land. Hath this been in your days, or even in the days of your fathers? Tell ye your children of it, and *let* your children *tell* their children, and their children another generation. That which the palmerworm hath left hath the locust eaten; and that which the locust hath left hath the cankerworm eaten; and that which the cankerworm hath left hath the caterpillar eaten.

Awake, ye drunkards, and weep; and howl, all ye drinkers of wine, because of the new wine, for it is cut off from your mouth. Joel 1:1-5.

All the prophets are identifying the end of the world; and Joel is speaking to and about Adventism at the end of the world. We are informed that Adventism's experience is illustrated with the parable of the ten virgins.

"The parable of the ten virgins of Matthew 25, also illustrates the experience of the Adventist people." *The Great Controversy*, 393.

The prophets all agree with one another.

And the spirits of the prophets are subject to the prophets. 1 Corinthians 14:32.

Therefore when Matthew records the parable of the ten virgins, and Sister White thereafter comments upon that very parable, they provide two witnesses concerning prophetic history which relates to the end of the world.

"The parable of the ten virgins of Matthew 25, also illustrates the experience of the Adventist people. . . .Chapter 25 opens with the words, 'Then shall the kingdom of Heaven be likened unto ten virgins.' **Here is brought to view the church living in the last days**, the same that is pointed out in the close of chapter 24." *The Great Controversy*, 393.

All the prophets agree; therefore what awakens Joel's "drunkards" at the end of the world is the Midnight Cry. Joel identifies that his prophecy is applicable when the Midnight Cry is repeated at the end of the world.

"My mind was carried to **the future**, when **the signal** will be given. 'Behold, the Bridegroom cometh; go ye out to meet him.' But some will have delayed to obtain the oil for replenishing their lamps, and too late they will find that character, which is represented by the oil, is not transferable." *Review and Herald*, February 11, 1896.

What awakens Joel's drunkards is the Midnight Cry at the end of the world, and the Midnight Cry at the end of the world is our sign or token, just as

the outpouring of the Pentecostal rain in the time of Peter was identified as a “sign” or token. From the *Webster’s Dictionary* of Sister White’s day and age we find the definition of the word “signal.”

SIGNAL, n. [L. signum.] **A sign that gives or is intended to give notice; or the notice given.** Signals are used to communicate notice, information, orders and the like, to persons at a distance, and by any persons and for the purpose. A signal may be a motion of the hand, the raising of a flag, the firing of a gun, or any thing which, being understood by persons at a distance, may communicate notice.

The outpouring of the Spirit during Pentecost and at the Midnight Cry at the end of the world is identified as a “sign.” The drunkards in Joel’s prophecy miss the sign of the outpouring of the Spirit of God, which Joel aptly identifies as the “new wine.”

According to Joel, the new wine is cut off from the drunkard’s mouths when Adventism’s cup of probation has been filled up. Joel conveys the close of probation by twice referencing that his prophecy takes place in the fourth generation. He states, “Hear this, ye old men, and give ear, all ye inhabitants of the land. Hath this been in your days, or even in the days of your fathers? Tell ye your children of it, and *let* your children *tell* their children, and their children another generation.”

For an old man to tell his children, and then for those children to tell their children, and then for their children to inform one more generation equates to four generations. Joel provides a second witness to the four generations when he identifies a fourfold progressive destruction of modern Israel (Adventism) by citing the sequential work of four insects. What the “palmerworm hath left” “the locust” ate, and what the locust missed, “the cankerworm” consumed, and what “the cankerworm” “left” “the caterpillar” ate.” Four generations marked by four progressive judgments; and the fourth generation is a prophetic symbol

within God’s word which marks the end of probationary time.

Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God *am* a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth *generation* of them that hate me. Exodus 20:5.

But in the fourth generation they shall come hither again: for the iniquity of the Amorites *is* not yet full. Genesis 15:16.

“Of the Amorites the Lord said: ‘In **the fourth generation** they shall come hither again: for the iniquity of the Amorites is not yet full.’ Although this nation was conspicuous because of its idolatry and corruption, it **had not yet filled up the cup of its iniquity**, and God would not give command for its utter destruction. The people were to see the divine power manifested in a marked manner, that they might be left without excuse. **The compassionate Creator was willing to bear with their iniquity until the fourth generation.** Then, if no change was seen for the better, His judgments were to fall upon them.

“**With unerring accuracy the Infinite One still keeps an account with all nations.** While His mercy is tendered with calls to repentance, this account will remain open; but when the figures reach a certain amount which God has fixed, the ministry of His wrath commences. The account is closed. Divine patience ceases. There is no more pleading of mercy in their behalf.

“The prophet, looking down the ages, had this time presented before his vision. The nations of this age have been the recipients of unprecedented mercies. The choicest of heaven’s blessings have been given them, but increased pride, covetousness, idolatry, contempt of God, and base ingratitude are written against them. They are fast closing up their account with God.

“**But that which causes me to tremble is the fact that those who have had the greatest light and privileges have become contaminated by the prevailing iniquity.** Influenced by the unrighteous around them, many, even of those who profess the truth, have grown cold and are borne down by the strong current of evil. The universal scorn thrown upon

true piety and holiness leads those who do not connect closely with God to lose their reverence for His law. If they were following the light and obeying the truth from the heart, this holy law would seem even more precious to them when thus despised and set aside. As the disrespect for God's law becomes more manifest, the line of demarcation between its observers and the world becomes more distinct. Love for the divine precepts increases with one class according as contempt for them increases with another class.

“The crisis is fast approaching. **The rapidly swelling figures show that the time for God's visitation has about come.** Although loath to punish, nevertheless He will punish, and that speedily. **Those who walk in the light will see signs of the approaching peril;** but they are not to sit in quiet, unconcerned expectancy of the ruin, comforting themselves with the belief that God will shelter His people in the day of visitation. Far from it. They should realize that it is their duty to labor diligently to save others, looking with strong faith to God for help. ‘The effectual fervent prayer of a righteous man availeth much.’

“The leaven of godliness has not entirely lost its power. At the time when the danger and depression of the church are greatest, the little company who are standing in the light will be sighing and crying for the abominations that are done in the land. But more especially will their prayers arise in behalf of the church because its members are doing after the manner of the world.

“The earnest prayers of this faithful few will not be in vain. When the Lord comes forth as an avenger, He will also come as a protector of all those who have preserved the faith in its purity and kept themselves unspotted from the world. It is at this time that God has promised to avenge His own elect which cry day and night unto Him, though He bear long with them.

“The command is: ‘Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof.’ These sighing, crying ones had been holding forth the words of life; they had reproved, counseled, and entreated. Some who had been dishonoring God repented and humbled their hearts before Him. But the glory of the Lord had departed from Israel; although many still

continued the forms of religion, His power and presence were lacking.

“In the time when His wrath shall go forth in judgments, these humble, devoted followers of Christ will be distinguished from the rest of the world by their soul anguish, which is expressed in lamentation and weeping, reproofs and warnings. While others try to throw a cloak over the existing evil, and excuse the great wickedness everywhere prevalent, those who have a zeal for God's honor and a love for souls will not hold their peace to obtain favor of any. Their righteous souls are vexed day by day with the unholy works and conversation of the unrighteous. They are powerless to stop the rushing torrent of iniquity, and hence they are filled with grief and alarm. They mourn before God to see religion despised in the very homes of those who have had great light. They lament and afflict their souls because pride, avarice, selfishness, and deception of almost every kind are in the church. The Spirit of God, which prompts to reproof, is trampled underfoot, while the servants of Satan triumph. God is dishonored, the truth made of none effect.

“The class who do not feel grieved over their own spiritual declension, nor mourn over the sins of others, **will be left without the seal of God.** The Lord commissions His messengers, the men with slaughtering weapons in their hands: ‘Go ye after him through the city, and smite: let not your eye spare, neither have ye pity: slay utterly old and young, both maids, and little children, and women: but come not near any man upon whom is the mark; and begin at My sanctuary. Then they began at the ancient men which were before the house.’

“Here we see that the church—Lord's sanctuary—was the first to feel the stroke of the wrath of God. The ancient men, those to whom God had given great light and who had stood as guardians of the spiritual interests of the people, had betrayed their trust. **They had taken the position that we need not look for miracles and the marked manifestation of God's power as in former days.** Times have changed. These words strengthen their unbelief, and they say: The Lord will not do good, neither will He do evil. He is too merciful to visit His people in judgment. Thus ‘Peace and safety’ is the cry from men who will never again lift up their voice like a trumpet to show God's people their

transgressions and the house of Jacob their sins. These dumb dogs that would not bark are the ones who feel the just vengeance of an offended God. Men, maidens, and little children all perish together.” *Testimonies*, volume 5, 208–211.

My brother it is time for you to allow the Spirit of God to put these concepts in order. Judgment begins with the house of God.

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.

You have no spiritual authority to disregard that Peter here states not only that judgment begins with Adventism, but he identifies that it begins at an appointed time. When the time to judge Adventism arrives, it will occur when Adventism, who is identified as the nation of modern Israel, has filled her probationary cup. God’s people drink the cup of God’s judgment first.

For many nations and great kings shall serve themselves of them also: and I will recompense them according to their deeds, and according to the works of their own hands. For thus saith the Lord God of Israel unto me; Take the wine cup of this fury at my hand, and cause all the nations, to whom I send thee, to drink it. And they shall drink, and be moved, and be mad, because of the sword that I will send among them.

Then took I the cup at the Lord’s hand, and made all the nations to drink, unto whom the Lord had sent me: *To wit*, Jerusalem, and the cities of Judah, and the kings thereof, and the princes thereof, to make them a desolation, an astonishment, an hissing, and a curse; as *it is* this day. Jeremiah 25:14–18.

Jerusalem—Adventism drinks the wine cup first. Adventism is first judged and it takes place in the fourth generation when Adventism’s cup of iniquity is filled to its brim. This point in time

is identified as the “time of God’s visitation,” for Sister White stated, “The rapidly swelling figures show that **the time** for God’s visitation has about come. Although loath to punish, nevertheless He will punish, and that speedily. Those who walk in the light will see **signs** of the approaching peril.”

It is “the time” not only of Peter’s judgment that begins with Adventism, but also “the time of God’s visitation.” When that “time” arrives, it is the time of the sealing of the one-hundred and forty-four thousand for she informed us that this “time” is represented by Ezekiel nine where the sealing angel places a mark upon those that sigh and cry. But in the same passage she informs us that those who reject the seal of God do so because, “they had taken the position that we need not look for miracles and **the marked manifestation of God’s power as in former days**,” for they say, “**Times** have changed.”

They take the position that the fulfillment of the outpouring of the Holy Spirit located in the book of Joel that was fulfilled with “miracles and the marked manifestation of God’s power” at Pentecost and in the Millerite history would not now again occur, for “times had changed.” But those who receive the seal of God are represented as those “who walk in the light” and “will see **signs** of the approaching peril.” To see a sign is to recognize it!

One thing that took place at Pentecost and in the Millerite history is that God’s people recognized and proclaimed that the prophecy of Joel had arrived, and the prophecy of Joel identifies the “times” of both the “refreshing” and “restitution.” These “times” of Joel are also Peter’s time of judgment, and also the time of God’s visitation. And what did Christ say about the time of visitation to the men and women of His generation?

And when he was come near, he beheld the city, and wept over it, Saying, If thou hadst known, even thou, at least in this thy day, the things *which belong* unto thy peace! but now they are hid from thine eyes.

For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; **because thou knewest not the time of thy visitation.**

And he went into the temple, and began to cast out them that sold therein, and them that bought; Saying unto them, It is written, My house is the house of prayer: but ye have made it a den of thieves. And he taught daily in the temple. But the chief priests and the scribes and the chief of the people sought to destroy him, And could not find what they might do: for all the people were very attentive to hear him. Luke 19:41–48.

God's people in Christ's time drank the cup of God's indignation because they knew not the "time of their visitation." We are required to recognize the "time" of our visitation! If we do not we will be destroyed.

When Christ set forth the significance of knowing the time of our visitation He immediately thereafter began to cleanse the temple. On September 11, 2001 the mighty angel of Revelation eighteen descended, the latter rain began to sprinkle, the sealing of the one-hundred and forty-four thousand began and the times of the refreshing, restitution, judgment and our visitation arrived. At that time, the first of two specific end-of-the-world temple cleansings began. We are required to recognize this fact, or we will die.

After the dove descended upon Christ at His baptism, He was then tested in the wilderness for forty days, which thereafter he performed the first of two temple cleansings. The second temple cleansing occurred at the end of His three and a half years of personal ministry.

When the angel of Revelation ten descended on August 11, 1840 empowering the first angel's message and paralleling the descending dove

in Christ's history, the first temple cleansing of the Millerite history arrived and the Protestant churches closed their doors against that message beginning in June of 1842. Then at the Midnight Cry in the summer of 1844 the Spirit was poured out and the second temple cleansing of that history took place.

When Christ cleansed the temple here on earth he did so according to Sister White by flashing His divinity through His humanity. On August 11, 1840 the angel of Revelation ten, who we are informed is no less a personage than Jesus Christ descended and divinity flashed through humanity until the process was marked as concluded with the closing of the doors of the Protestant churches.

At the Midnight Cry in the summer of 1844 the Holy Spirit was poured upon the Millerites, and the Lord does not pour His Spirit upon corrupt individuals, so for a second time in that history divinity flashed through humanity and the cleansing process continued until the door into the Holy Place was closed.

On September 11, 2001 the mighty angel of Revelation eighteen descended at the first of two end-of-the-world temple cleansings began, but unlike the Millerite history the temple cleansing that begins with the descent of an angel marks the testing and cleansing of the house of God. The testing or cleansing continues until the door closes at the Sunday law, at which point the Holy Spirit is poured out without measure upon a church that has been previously tested and then purified at the Sunday law and for a second time in this history divinity flashes through humanity as Adventists with the seal of God perfectly present the character of Christ to a dying world as the second of two end-of-time temple cleansings begins, only to end when Michael stands up and the door of human probation closes.

The Bible informs us that when this time arrives there will be a shaking within Adventism that has been illustrated in a number of places and ways. Joel represents this argument in terms of

drunkenness. Those who are Joel's drunkards are those whom have had the new wine cut off from their mouths. It is cut off from their mouths because they do not recognize the new wine as new light.

"The teaching of Christ, though it was represented by the new wine, was not a new doctrine, but the revelation of that which had been taught from the beginning. But to the Pharisees the truth of God had lost its original significance and beauty. To them Christ's teaching was new in almost every respect, and **it was unrecognized and unacknowledged.**" *The Desire of Ages*, 279.

The experience in the time of Christ applies to Adventism today.

"Why could not the old bottles contain the new wine? Why were the lessons of Jesus refused? The life of Christ should have been a constant inspiration. But the scribes and Pharisees refused him, because **they allowed pride, ambition, and bigotry to stand in their way.** Jesus did not follow the teachings of the schools; he did not copy any living model, nor draw his lessons from any earthly source. His teachings were simplicity itself, so clear that a child could understand them, so deep that the prejudiced Pharisees and priests could not comprehend them. No one but a heavenly teacher could present so lofty a morality in such simple words, making his sayings applicable to the necessities of all. The brightness of the Father's glory was revealed in the face of Jesus Christ. But **the old bottles could not contain the precious new wine.** The bigoted Pharisees, scribes, and rulers had no preference for the new wine; they were filled with the old, and, until emptied of the old traditions, old customs, old practices, they had no place in mind or heart for the truth of Christ.

"In the question, 'What shall we do that we might work the works of God?' the attitude of scribes and Pharisees is set forth; for the question meant, What shall we do to deserve heaven? Mark the answer of Christ: 'This is the work of God, that ye believe on Him whom he hath sent.' The price of heaven is the Messiah. The way to heaven is Christ. 'This is the work of God, that ye believe on Him whom he hath sent.' But the Pharisees scoffed at his doctrine, and the Sadducees derided him.

The most precious truth could find no harmony with the false theories and commandments of men. But the common people, who were not filled with the wine of superstition and tradition, heard him gladly. **They recognized the heavenly power of his teaching, and were charmed with the new truth concerning his kingdom.** Many, many, found the living Bread that came down from heaven, and drank of the living Water. Their hungry souls were satisfied with heavenly manna, and refreshed with the streams of salvation. In their acceptance of his doctrine, they proved the truth of his words, 'My sheep know my voice, and they follow me.'

"Let it not be with us who are living in the last days as it was with the Pharisees. Let it not be said of us, as it was of them, that new wine cannot be put into old bottles. Let not those who have been long in the truth, who have been made the depositaries of the law of God, exalt the ideas and opinions of men above the advancing truth of heaven, lest they be left as old, withered bottles, whose place will be filled by new bottles which the Lord shall select for the new wine. **We must be in a position where we shall ever have an appetite for the fresh manna, for the new wine of heaven.**

"Let all beware lest they imitate the example of the Jews, and, fearing they must give up some cherished idea, or discard some idol of opinion, refuse the truth which cometh down from the Father of lights. It was adherence to tradition that proved the ruin of the Jews, and will prove the ruin of many, many souls in every age. Let us fear to become satisfied, with that which we already have acquired, but ever advance with the light, that Jesus may not have to cast us aside as worthless bottles, when he would present to us new truth." *Signs of the Times*, September 19, 1892.

The prophecy of Joel introduces not only the truth concerning the outpouring of the Spirit of God and the signs associated with that event. Joel marks that the outpouring is accomplished when probation is closing. In the time of Pentecost probation was closing for ancient Israel while the Lord was entering into covenant with His Christian Church. In the time of the Millerites probation was closing for the Christian Church

while the Lord was entering into covenant with modern Israel. The conclusion of the probationary time is referenced with the four generations and the progressive deterioration of God's people as represented by the work of the four insects.

Joel also identifies the controversy that always ensues when the time of the refreshing arrives in history by employing the symbolism of the new wine and the drunkards that reject the new wine.

NR is rejecting the new wine for a variety of false premises, but you have latched on to simply one. He and you claim that Sister White states that we will never know when the latter rain arrives, which of course is an absolute denial of several references from her writings that are already cited in this e-mail that teach just the opposite. You cite the following passage and misrepresent what is therein taught.

“Solemn are the scenes connected with the closing work of the atonement. Momentous are the interests involved therein. The judgment is now passing in the sanctuary above. For many years this work has been in progress. Soon—none know how soon—it will pass to the cases of the living. In the awful presence of God our lives are to come up in review. At this time above all others it behooves every soul to heed the Saviour's admonition: ‘Watch and pray: for ye know not when the time is.’ Mark 13:33. ‘If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.’ Revelation 3:3.” *The Great Controversy*, 490.

NR, you and others take this passage and turn it upside down. When it is stated that “Soon—none know how soon” the judgment “will pass to the cases of the living” it is making no reference whatsoever as to whether or not we will know once the judgment of the living begins. It is simply and directly claiming that it would be impossible to identify *in advance* when the judgment of the living would begin.

When a prophetic sign is marked by Inspiration God's people are required to recognize it. In Luke twenty-one in response to the question of the

disciples presented to Jesus concerning the sign of the destruction of the temple, He set forth a parable.

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. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand. Verily I say unto you, This generation shall not pass away, till all be fulfilled. Heaven and earth shall pass away: but my words shall not pass away.

And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and *so that day come upon you unawares*. For as a snare shall it come on all them that dwell on the face of the whole earth. **Watch ye therefore**, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man. Luke 21:29–36.

In connection with not knowing how soon the judgment of the living would begin Sister White stated, “‘Watch and pray: for ye know not when the time is.’ Mark 13:33. ‘If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.’ Revelation 3:3.”

In the parable of Luke twenty-one we are also counseled to “watch.” If you don't watch “that day” will “come upon” us “unawares.” What day is Jesus warning will come upon us unaware? The disciples had asked as specific question which he was answering.

And as some spake of the temple, how it was adorned with goodly stones and gifts, he said, *As for* these things which ye behold, **the days will come**, in the which there shall not be left one stone upon another, that shall not be thrown down. And they asked him, saying, Master,

but **when** [time] shall these things be? and **what sign** *will there be when* [time] these things shall come to pass? Luke 21:5–7.

We are to watch in order to escape the events that are represented by the destruction of the temple. Jesus warned that if we are drunk we will not see the sign identifying that the temple was going to be overthrown. He answered the disciples question by pointing them to the budding trees of spring, which of course bud out in the springtime because of the arrival of the latter rain. Sister White provides a second testimony to this fact.

“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. . . .

“When the Saviour pointed out to His followers the signs of His return, He foretold the state of backsliding that would exist just prior to His second advent. There would be, as in the days of Noah, the activity and stir of worldly business and pleasure seeking—buying, selling, planting, building, marrying, and giving in marriage—with forgetfulness of God and the future life. For those living at this time, Christ’s admonition is: ‘Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and **drunkenness**, and cares of this life, and so that day come upon you unawares.’ **‘Watch ye therefore**, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.’ Luke 21:34, 36.

“The condition of the church at this time is pointed out in the Saviour’s words in the Revelation: ‘Thou hast a name that thou livest, and art dead.’ And to those who refuse to arouse from their careless security, the solemn warning is addressed: ‘If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not

know what hour I will come upon thee.’ Revelation 3:1, 3.” *The Great Controversy*, 308–309.

Isn’t it curious that the same passage from Revelation three is cited in this previous passage as was cited in the passage which you and NR turn upside down? The watching in this passage is clearly a command to look for the sign of Christ’s return that is identified as the sign that cause the trees to bud out in the springtime. We are to watch for the sign that marks the arrival of the latter rain and you suggest just the opposite, though both passage define the “watching we are to do” as fulfilling Revelation three.

You set up a private interpretation of the passage that states: “Soon—none know how soon—it will pass to the cases of the living. In the awful presence of God our lives are to come up in review. **At this time above all others it behooves every soul to heed the Saviour’s admonition:** ‘Watch and pray: for ye know not when the time is.’ Mark 13:33. ‘If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.’ Revelation 3:3,” and suggest that this admonition to “watch” does not include recognizing the sign of the latter rain, that also marks the beginning of the judgment of the living. Upside down!

My Brother, that which cause the trees to bud in the springtime is the latter rain.

Be glad then, ye children of Zion, and rejoice in the Lord your God: for he hath given you the former rain moderately, and he will cause to come down for you the rain, the former rain, and **the latter rain in the first month.** Joel 2:23.

The first month biblically is March, which is the springtime. The summer is the harvest.

The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. Matthew 13:39.

The sign which marks the budding trees is the latter rain which begins when the mighty angel of Revelation eighteen descends and the sealing of

the one-hundred and forty-four thousand commences. The springtime arrives when the angel descends and the summer arrives at the Sunday law when the great harvest gets under way. The spring and the summer represent the times, in the plural of the latter rain or the refreshing. The springtime is when the latter rain sprinkles upon the wise virgins of Adventism and the summer is where the latter rain is poured out without measure upon a church that has just changed from the church militant unto the church triumphant.

Only those in Adventism that recognize that the prophecy of Joel began its final and perfect fulfillment on September 11, 2001 will receive the sprinkling that is absolutely required in order to partake of the full outpouring of the Holy Spirit at the Sunday law.

You and NR and others will certainly claim that I and those who are now presenting these truths are drunk and deluded, but that is of course what Joel identified in connection with his prophecy; and it is the identical argument that Peter had to meet when the prophecy of Joel was fulfilled at Pentecost. You need to re-evaluate your conclusions in the light of God's Word before the new wine is cut off from your mouth. We are now living within the time of Adventism's visitation and it is absolutely a life and death requirement that we recognize this fact.

I have left a great deal out of the defense of September 11, 2001; but I did so knowing that I had already started a response to an email from a friend in England that covers some of the other issues I would present in defense of this truth. When I finish that email I will forward it to you. Greetings to your wife and the brethren in Chile. Jeff Pippenger

As Honey for Sweetness DVDs

\$100

Path of the Just Ministries hosted a week long prophecy campmeeting in June of 2010. The week was filled with divine light and power. Some of the subjects under consideration were: Restoring the Right Hand, Christ's Role in Closing Scenes, Overthrown—Two Seeds, By This Shall the Iniquity of Jacob be Purged, Many Wise, The Elijah's of Today, The Little Book, The Covenant, and a large variety of health and natural healing lectures. Each of the 7 speakers gave the message of present truth to the people and the listeners were filled with the words, "How sweet are thy words unto my taste! yea, sweeter than honey to my mouth!"

Brothers and Sisters, take heed to the counsel of the True Witness when considering whether you should study this particular campmeeting for yourself:

"There are many who have not taxed their mental powers, and who have no experience in putting to the stretch their utmost ability to find out what is truth. It is not possible that the Holy Spirit shall fall upon you unless you feel your need, and are more desirous for its descent than you now are. You should realize that you are living upon the very borders of the eternal world, that Christ is coming very soon, and that all heaven is interested in the work that is in progress in fitting up a people for his coming. If ever there was a people that needed to heed the counsel of the True Witness to the Laodicean church to be zealous and to repent before God, it is the people who have had opened up before them the stupendous truths for this time, and who have not lived up to their high privileges and responsibilities. We have lost much in not living up to the light of the solemn truths which we profess to believe." *The Review and Herald*, June 4, 1889.

There are 32 hours of presentations with PDF notes on the last CD.

Do not miss these "stupendous truths for this time" as we are near, even at the door.