

The Latter Rain and Loud Cry is the Message of Christ and His Righteousness

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The purpose of this paper is to show that the “latter rain” and “loud cry of the third angel” is first and foremost the message of Christ and His righteousness. We will consider the second chapter of Joel and other related texts concerning the latter rain and will end with statements from Ellen White, Jones and Prescott concerning the message of Minneapolis of Christ and His righteousness.

The second chapter of the book of Joel is a familiar passage that deals with the agricultural spring and autumn rains that were to bring forth abundant harvests. This chapter is the record of a happy ending for the land, for the animals and for Judah after a severe locust plague had destroyed the produce of the land.

Not much is known concerning the time and circumstances when Joel wrote. However, He made several references to the temple and its services (see Joel 1:9, 13; 2:17). The temple was not destroyed until 586 B.C., so a dating of this book would mean that Joel wrote sometime previous to the final destruction of Jerusalem and the temple.

Judah experienced superficial as well as genuine revivals from the days of Moses until the time of Joel. Joel communicated a clear message of truth to His people in which he pointed out the fact that their behavior was not acceptable to God. Judgments against Judah are the subject matter of the opening chapters of the book of Joel.

Chapter one addressed a crisis caused by locusts which devoured everything before them. This was a judgment against God’s rebellious people. Chapter two anticipates a worse disaster to come, even the dreadful “day of the Lord.” What happened in Joel’s day, concerning judgment, was a mere tempest in the proverbial teacup in comparison to what is coming in the future and indeed may even now be brewing. This impending judgment calls for repentance on the part of God’s people today much more so than in the time of Joel.

Three times in chapter two Joel mentions “the day of the Lord” (vs. 1, 11, 31). However, in this chapter Joel sees more than a cloud of local locust judgments. He sees

gathering clouds of God's judgment on the world. He calls for the sounding of the trumpet alarm. This is because another invasion, even more devastating, more thorough and all-consuming than the locusts will appear on the horizon. Darkness and fire envelop the earth as millions of horse-like creatures swarm over it, turning an Eden-like paradise into desert (Joel 2:1-10). The most terrifying news of all is that God Himself is at the head of this invincible army (v. 11) and that He sends this plague not merely on His enemies, but upon His own people which will cause a terrible shaking among them!

The only hope that this nightmare will not become a reality for God's people is that they repent, both individually and corporately, as outlined in chapter 2:12-17. God longs to see His people return to Him. And just as He has done in the past, He will change judgments into blessings today conditioned on faith in Christ and repentance toward God.

In the time of Joel, the religious experience of God's people was as dry as the parched desert sand with neither dew nor rain. But the prophet promised a true revival, reformation and restoration as illustrated by the autumn and springtime rains. The land would produce again. The people would be restored to favor with God.

Three promises follow the declaration that "the LORD has done great things" (v. 21). He says, "be not afraid" (v. 22) and "be glad" and "rejoice" (v. 23).

The first promise is directed to the animals that had been affected adversely by the locust invasion judgment and accompanying drought (1:20). The effects of that judgment would be completely reversed, according to God's promise. "The open pastures" (1:19) would again produce grass and vegetation. Trees and vines would also yield their fruit (cf. 1:7, 12, 19).

The second promise (2:23) was directed to the people causing them to rejoice. Earlier they had been instructed to grieve over the destruction wrought by the locust plagues (1:5, 8, 11, 13). They could now "rejoice" because God promised to restore fertility to their fields through the autumn and spring rains as assured in Deut 11:14.

This was followed by the third promise (Joel 2:24) of a successful and abundant harvest because of the two rainy seasons.

God promised His people, in Joel's day and in ours, that if repentance from the heart is experienced and not merely motions of devotional emotions, He will sweep away the

armies of locusts and restore the harvest. The autumn and spring rains will come and will again bring life to pastures, trees and animals, and the joy of the harvest will fill hearts with gladness and stomachs with food.

A modern Lutheran writer by the name of Knowles made this observation concerning a portion of the second chapter of Joel:

The last part of chapter 2 is so important that it forms a separate chapter in the Hebrew Bible.

God's Spirit will be given to everyone—men and women, young and old, rich and poor. The whole community will be alive to God—able to perceive his will in visions and dreams, and speak his word in prophecy. This mighty blessing of God's people will go hand in hand with a tremendous upheaval throughout creation. There will be darkness and fire, blood and smoke. And then the dreadful Day of the Lord will come.¹

Twice Joel states that God's people "shall never be put to shame" (Joel 2:26, 27). Evidently, from this, we can learn there will be a movement on the part of someone to bring about this shame, but God has given assurance that this shall not be the case. Although the power and influence of the devil and all his host will be concentrated against God's people, the power and grace of Christ will be manifest in and through them.

At the time of the outpouring of the Holy Spirit in latter rain dimensions, during the closing scenes of earth's history, the Remnant will be the place of refuge for all who will to find safety there. The last verse of Joel two reads as follows: "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 2:32, KJV).

Those historical rains typified the promises of God in the outpouring and saturation of the Holy Spirit in the beginning and ending of the preaching of the gospel of Christ. The application of the agricultural early rain and later rain are messages of righteousness by faith. Both the autumn and spring rains are "according to righteousness" (Joel 2:23, literal translation).

¹ Knowles, A. (2001). *The Bible Guide* (1st Augsburg books ed.) (358–359). Minneapolis, MN: Augsburg.

Consider the following sampling of agricultural language as applied to God's teaching of righteousness. "Let My teaching drop as the rain, My speech distill as the dew, as raindrops on the tender herb, and as showers on the grass" (Duet 32:2).

Again, "Rain down, you heavens, from above, and let the skies pour down righteousness; let the earth open, let them bring forth salvation, and let righteousness spring up together" (Isa 45:8).

And again, "For as the earth brings forth its bud, as the garden causes the things sown in it to spring forth, so the Lord will cause righteousness and praise to spring forth before all the nations" (Isa 61:11).

And yet again, "Let us know, let us pursue the knowledge of the Lord. His goings forth is established as the morning; He will come to us like the rain, like the latter and former rain to the earth" (Hosea 6:11).

The Latter Rain/Loud Cry is the Teaching of Righteousness by the Teacher of Righteousness

A word Joel uses for the autumn rains can also mean "teacher."² God will bless his people by teaching them his righteousness both in doctrine and in right living.

Joel 2:23 translated literally reads: "He (God) has given for you, the autumn rain according to righteousness,³ ⁴ and He will pour down for you rain, a teacher of righteousness, and spring rain [as] in the first [or former/autumn rain]."

The KJV marginal reading translates the former "rain" as "according to righteousness" and the latter rain as "a teacher of righteousness." Both seasons of rain are associated with the teaching of righteousness.

There are elements in Seer Joel's prophecy that refer to events that lie in the end time. God's promise of the pouring out of His Spirit was partially fulfilled and illustrated on the Day of Pentecost, fifty days after the crucifixion of Christ (Acts 2:16-21).

² The KJV, margin, translates "rain" (môreh) as "teacher." Elihu, in rebuking Job, asked him concerning God, "who is a teacher (môreh) like him?" (Job 36:22, ESV)

³ "Moderately" or "faithfully" literally is "according to righteousness"

⁴ The phrase translated "former rain" in 2:23 is translated in the NIV as "the autumn rains in righteousness"

Following the quotation from Joel 2:28-32, regarding the descent of the Holy Spirit from heaven, Peter preached the truth about Christ and Him crucified (Acts 2:22-23). And further, we have the work of the Holy Spirit outlined by Jesus Himself. He spoke about the Person and the work of the Holy Spirit who would come after He, Christ, returned to heaven. Jesus called the Holy Spirit “the Spirit of truth” who convinces of “righteousness” as well as of sin and judgment (John 14:27; 16:10).

Jesus promised that the Holy Spirit would bring to His disciples the “remembrance of all things.” These things were what Jesus previously taught them (14:26). He said further that the Holy Spirit glorifies Jesus, “for He will take of what is Mine and declare it to you” (John 16:14). The work of the Holy Spirit is not to call attention to Himself, but rather to Jesus and to the truth as it is in Jesus.

There are some preachers who speak of Jesus until they get into a kind of spiritual orbit in so-called heavenly places. But they are not in heavenly places. Theirs is a very earthly place, even down on their hands and knees barking and rolling around like dogs one minute and shouting something unintelligible the next. Sometimes the shouting is understandable, but...

There is no evidence that Jesus or the Holy Spirit shouted at devils as some people do today. Jesus, under the power of the Spirit, rebuked devils and commanded them to go out from those whom they possessed. Jesus never argued with the devil. Centuries earlier when Christ’s action was directed toward raising Moses from the grave, the devil contested what Jesus was about to do. Jesus simply spoke saying, “The Lord rebuke you!” (Jude 9).

While on earth as “the Son of Man,” “the last Adam,” especially during the Wilderness Temptation in desperate conflict with Satan, Jesus quoted Scripture revealing the fact that man (from Deut 8:3 – Hebrew: *adam*) lives by faith—that is, by every word proceeding from the mouth of God (Matt 4:4). Jesus did not then shout at the devil, He simply relied on Scripture alone revealing that He, not the devil, is the Representative of mankind.

There are people today who have ministries, so-called, in which they hunt for demon-possessed people in order to cast out various demons from them. Jesus never went on

devil hunts. The devils came to Him. They are the ones who shouted and screamed. But not Jesus. Nor did His disciples enter into shouting matches with devils as some do today.

When Christ lived on earth, there were demon-possessed persons who did not realize they were possessed. Some were religious leaders who shouted “Crucify Him!” They thought they were doing God a service! They hated Jesus and His teachings, especially the teaching of salvation in Him alone, by grace alone, through faith alone. These, like the unholy devils, screamed and shouted, but never did Jesus get into a shouting match with them.

Never did the Holy Spirit engage in such activity. He, like Jesus, is a perfect Gentleman. Shouting at devils was not present in the outpouring of the Holy Spirit at Pentecost in the “early rain” and it was not so in the beginning of the “latter rain.” Nor will it be when the “latter rain” returns.

Both the “former rain” and the “latter rain” are about the outpouring of God’s Holy Spirit containing the righteousness of Christ upon and into His people. This happened at the beginning of the preaching of the gospel in Christianity. It will happen again in the preaching of the “everlasting gospel” in the time of the end just before Christ comes for His own people of faith.

The message of Peter in Acts 3:19 followed a Joel-like message of repentance and restoration to favor with God. Here Peter called the outpouring of the Spirit “the times of refreshing from the presence of the Lord” (Acts 3:19-21).

Ellen White joins “the latter rain” with the “refreshing” mentioned by Peter and includes “the loud cry of the third angel.” She so wrote in 1858: “It is the latter rain, the refreshing from the presence of the Lord, the loud cry of the third angel” causing God’s people to become fearless regarding the influence of evil angels and persecution by relatives.⁵

One year later (in 1859) she wrote that nearly all Sabbath-keeping Adventists “believed that this message [to the Laodiceans] would end in the *loud cry* of the third angel” (emphasis supplied).⁶ But it didn’t end that way. Many were looking for a quick

⁵ *Early Writings*, p. 271

⁶ *Testimonies to the Church*, Vol 1, p. 186

fix. When the work was not accomplished in a “short time, many lost the effect of the message.”⁷

Later Mrs. White was concerned about a dry desert-like experience⁸ among God’s people (such as described by Joel). Instead of heading for Heavenly Canaan they reversed direction moving back toward Egypt instead of following God’s program.⁹ She said the same about the centralization of the publishing work in Battle Creek.¹⁰

Another time she asked rhetorically, “Shall we turn away in rebellion and unbelief, and propose to go back to Egypt?” Immediately she emphatically exclaimed, “Never! Our march should be onward, toward the heavenly Canaan. Every step should be from faith to a greater faith, from obedience to a more perfect obedience, from light to a brighter light; for ‘the path of the just is as the shining light, that shineth more and more unto the perfect day.’”¹¹

In 1892 Ellen White wrote that the “loud cry” had already begun: “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.”¹² The “loud cry” began in a message and not in an experience. Those only who received the message received the “loud cry.”

Just as Joel predicted the specified events of the early rain and the latter rain, symbolizing the outpouring of the Holy Spirit and associating them with the message of

⁷ *Ibid*

⁸ Looking back from the perspective of February 6, 1890 in a sermon entitled “Who Will Accept the Light from Heaven?” the prophet stated rather pointedly to a group of ministers: “We have been at work on the law until we get as dry as the hills of Gilboa, without dew or rain. Let us trust in the merits of Jesus Christ of Nazareth” (Ms 10, 1890, *1888 Materials*, p 560).

⁹ About ten years earlier some who then called themselves God’s people began “to turn toward the world, as the hearts of the Israelites were constantly turning back to Egypt. In conversation, in dress, in deportment, this class manifest a conformity to the world” (*Signs of the Times*, October 21, 1880). Four years later, in 1884, regarding health reform, her concern was “We have been going back to Egypt rather than on to Canaan” Letter 3, 1884, *Counsels on Diets and Foods*, 408).

¹⁰ On another occasion, writing from Fresno, Ca, burdened about the working of some who were attempting to centralize the publishing work in Battle Creek, Mrs. White wrote, “To make such propositions as these is more like going back to Egypt than on to Canaan” *Plans for Our Publishing Work* (no date), p. 54.

¹¹ *Signs of the Times*, January 6, 1888

¹² The Review and Herald, Nov. 22, 1892.

righteousness. Ellen White likewise proclaimed that prior to 1892, the latter rain/loud cry, was a *message* that had its beginning in the revelation of Christ and His righteousness in 1888. In accepting the *message* people received the beginning of the “loud cry.” But in rejecting the *message* they rejected the beginning of the “loud cry.”

This is the message for the last days. This is the “everlasting gospel.” It is the good news of the righteousness Christ in the setting of the end time. It will extend worldwide as stated in the passages Rev 14:6 and 18:1. It will swell to a “loud cry” in proclaiming God’s glorious character of righteousness as sketched in Rev 18:1 – “I saw another angel coming down from heaven, having great authority, and the earth was made bright with his glory” (ESV). This message will call God’s people out of Babylon. They will be called to stand with Him and His people in the closing scenes of earth’s history (Rev 18:4).

Accompanying the proclamation of this good news of “great joy,” is a most fearful warning against those who reject and fight against it (Rev 14:9-11). The fall of Babylon comes about by persistent denial and final rejection of the loud cry message.

Joel’s prophecy will be fulfilled both as to judgment and salvation. The prophetic proclamation of salvation by Joel is the message of “righteousness according to righteousness” by the “Teacher of righteousness.” The *message* of Christ and His righteousness is the “loud cry” and the “latter rain.”

Babylon’s dogma will lead to Spiritualism’s counterfeit experience that lacks Heaven’s “teaching of righteousness” “according to righteousness.” How shall we know the difference between the doctrines. This will be discerned only by Scripture. The biblical test is still true: “To the law and to the testimony: if they speak not according to this word, it is because there is no light in them” (Isa 8:20). The testimony of the “gospel of Christ” reveals the “righteousness of God” (Rom 1:16,17). And so does the law of God. All of God’s “commandments are righteousness” (Psa 119:172).

The rain “of righteousness” on the day of Pentecost spoke “according to this word.” Likewise did the rain “of righteousness” in the great antitypical Day of Atonement speak “according to this word.” There were protestors against the message of righteousness at Pentecost and at Minneapolis. The message “of righteousness” “according to

righteousness” was spurned and rejected in the early days of Christianity. And in a similar manner it was rejected in 1888.

The protestors refused to believe that God was at work in the messages. The deacon Steven and nearly all the apostles gave their lives as martyrs for that message. Jesus gave His life, not as a martyr, but as Savior and Redeemer of the world. His message was the message of righteousness by faith, “according to righteousness.” There is only one kind of righteousness that has existed on earth since the fall of man and that is a faith righteousness. That’s the only kind available. It is the “faith of Jesus” righteousness. This was the message from heaven delivered through Jones and Waggoner.

In a sermon, by Mrs. White, on March 9, 1890, concerned about doubts and questions concerning the message sent during the Minneapolis meeting, she said the question to be answered is “Has God sent the truth?” through Jones and Waggoner:

If we place ourselves in a position that we will not recognize the light God sends or His messages to us, then we are in danger of sinning against the Holy Ghost. Then for us to turn and see if we can find some little thing that is done that we can hang some of our doubts upon and begin to question! The question is, has God sent the truth? Has God raised up these men to proclaim the truth? I say, yes, God has sent men to bring us the truth that we should not have had unless God had sent somebody to bring it to us. God has let me have a light of what His Spirit is, and therefore I accept it, and I no more dare to lift my hand against these persons, because it would be against Jesus Christ, who is to be recognized in His messengers.¹³

During the General Conference of 1893 Jones was very pointed about the rejection of the message that came in 1888.

What then did the brethren reject at Minneapolis? [Some in the Congregation: “The loud cry.”] What is that message of righteousness? The Testimony has told us what it is; the loud cry - the latter rain. Then what did the brethren in that fearful position in which they stood, reject at Minneapolis? They rejected the latter rain - the loud cry of the third angel's message.

Brethren, isn't it too bad? Of course the brethren did not know they were doing this, but the Spirit of the Lord was there to tell them they were doing it, was it not? But when they were rejecting the loud cry, “the teaching of righteousness,” and then the Spirit of the Lord, by his prophet, stood there and told us what they were doing, - what then? Oh, then they simply set this prophet aside with all the rest. That was the next thing. Brethren, it is time to think of these things. It is time to think soberly, to think carefully.¹⁴

¹³ 1888 Materials, 608

¹⁴ A. T. Jones, “General Conference Daily Bulletin,” February 7, 1893

Jones, however, did not separate himself from those who rejected the “loud cry” in Minneapolis. He included himself with them.

You know who it was. I do not mean for you to look to somebody else. You know whether you yourself were at it, or not. And, brethren, the time has come to take up to-night what *we* there rejected. Not a soul of us has ever been able to dream yet the wonderful blessing that God had for us at Minneapolis, and which we would have been enjoying these four years, if hearts had been ready to receive the *message* which God sent. We would have been four years ahead, we would have been in the midst of the wonders of the loud cry itself, to-night. Did not the Spirit of prophecy tell us there at that time that the blessing was hanging over our heads? Well, brethren, you know. Each one for himself - we are not to begin to examine one another, let us examine ourselves. Each one for himself knows what part he had in that thing; and the time has come to root up the whole business. Brethren, the time has come to root up the whole thing. (Italics supplied).¹⁵

On June 5, 1896, Ellen White wrote to Uriah Smith informing him that the dispute he was engaged in over the law in Galatians was the moral law and that it was the Holy Spirit who spoke concerning this. “The Holy Spirit through the apostle is speaking especially of the moral law.” Later in the letter she wrote that not only was the message of light kept from the Church but also from the world. “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.”¹⁶

During the 1893 General Conference, Prescott said something in a sermon that has encouraged me greatly. It concerns the longsuffering mercy of God toward as a church. Like Jones, he did not separate himself from those who rejected the message of the loud cry.

Now when I think that for four years we have been in the time of the latter rain, and that God has wanted to pour out his Spirit that these gifts might be restored, that his work might go with power; and that he wishes us to join gladly in the work and co-operate with him with the whole heart, it occurs to me that *we* have been the hands that have been holding on and the feet that wouldn't go; and rather than tear the whole body to pieces the body has waited.

So we are told that we are years behind; and if some of the hands had not held on, and some of the feet had not refused to go, so that the body could not move without tearing it to pieces, the body would have gone right along these four years. But rather

¹⁵ *Ibid.*

¹⁶ 1888 Materials, 1575 (also 1SM 234)

than tear out a limb and leave it by the wayside – that means you and me – and so this four years' course be marked all the way by these parts of the body scattered along over the course, – rather than do that, the Lord in great mercy has let the body wait, so that *we* should not be torn out and be left by the wayside. But the body is going on now; and I say, Let every hand, and every foot, and every member be ready to go, that the body be not torn asunder. (Italics supplied).¹⁷

We must learn from our past history or we will be doomed to repeat it. The greater danger is that we will be caught up in the counterfeit latter rain movement that precedes the genuine. It will feel that it is the Holy Spirit when it is the feeling of another spirit.

Any proclamation of any teaching of “the latter rain,” “the loud cry” or “the refreshing from the presence of the Lord” must have Christ and His righteousness as central in its teaching and in the experience that follows this teaching. Anything else is bogus. It is another gospel, even a perverted one and not “the truth of the gospel” (Gal 1:8,7; 2:5, 13)..

Today people are wandering in a parched desert experience, feeling they must have a “latter rain” experience. And some pray earnestly for it. We do not deny a genuine experience with the Lord. However, the experience must come from the central doctrine of Scripture, even the teaching of “righteousness according to [God’s] righteousness.” There are those who long for an experience apart from doctrine of any kind. Some (as within the modern day Charismatic movement) deny doctrine because of their false experience. This was not unlike the fanatics in Luther’s time.

Luther was faced big time with this phenomenon. While protected in the Wartburg castle, the plague of “Enthusiasm” apart from doctrine struck Wittenburg, the hub of the Reformation. Luther knew that one day it would strike. He said “I always expected that Satan would send us this plague.”¹⁸ Luther met the “Enthusiasts” with the Word of God.

From his earlier days as a reformer Martin Luther recognized that great reformers before him dealt with principles of reform in attempting to change the Dark Age Church. Reformers within the medieval church such as Peter Waldo, John Huss, and John Wycliffe addressed abuses in the life of the church in the centuries before 1500. In the 16th century, Erasmus of Rotterdam, the great humanist scholar, was a chief proponent of

¹⁷ W.W. Prescott, “General Conference Daily Bulletin,” March 3, 1893

¹⁸ Merle D’Aubigne, *History of the Reformation*, b. 9, ch. 7

Catholic reform. He attacked moral abuses and popular superstitions in the church and urged the imitation of Christ.

Those movements revealed an ongoing concern for reform within the Catholic church in the years preceding Luther's posting of his Ninety-five Theses on the door of the Castle Church in Wittenberg on Oct. 31, 1517.

Luther claimed what distinguished him from previous reformers was that while they attacked corruption in the life of the church, he went to the theological root of the problem – the perversion of the church's doctrine of redemption and grace.

He remarked that “Life is as evil among us as among the papists, thus we do not argue about life but about doctrine. Whereas Wyclif and Hus attacked the immoral lifestyle of the papacy, I challenge primarily its doctrine.”¹⁹ “Others before me have contested practice. But to contest doctrine, that is to grab the goose by the neck!”²⁰

The fanatics in Wittenburg fought against the doctrine of justification by faith as advocated by Luther. They pushed a subjective experience on everyone who would listen. This was in place of, and at the expense of, the teaching of justification by faith.

Doctrine is like the skeletal framework of the human body. The covering of skin represents experience. Just as the living human body needs both skin and bones, so we need both doctrine and experience. Experience without doctrine is like skin without the skeletal framework. This is a gelatinous substance having the consistency of jelly. It is something of a deficient ‘flabby’ character shaped by every changing current of experience. Try to wrap your arms around a glob of jelly.

On the other hand, doctrine without experience is a skeleton of bare bones deficient of subjective spirituality. Who in their right mind longs to hug either the glob of jelly or the skeleton? We need both doctrine and experience with the experience based on the doctrine. This gives us both structure and shape; both strength and softness to those who come in contact with us.

Let's revisit the statement about the beginning of the loud cry. It reads: “The time of test is just upon us, for the loud cry of the third angel has already begun in the revelation

¹⁹ Heiko Augustinus, *Luther: Man Between God and the Devil*, p. 55

²⁰ Martin Luther, *The Early Years: Christian History, Issue 34*, 1997.

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.”²¹

Clearly here, Mrs. White considered “the loud cry” – “the latter rain” – as, first of all, a message, a doctrine, a teaching, in short a “revelation.” It was in fact “the revelation of the righteousness of Christ.” This is the message contained in the prophecy of Joel regarding the “former rain” and the “later rain.” Both downpours from heaven are teachings of “righteousness according to righteousness” taught by the Heavenly “Teacher of righteousness.”

She further wrote that this message will swallow up all other interests. Her last article in the *Advent Review and Sabbath Herald* for 1890, was entitled “Be Zealous and Repent.” In it she wrote:

The end is near! We have not a moment to lose! Light is to shine forth from God's people in clear, distinct rays, bringing Jesus before the churches and before the world. Our work is not to be restricted to those who already know the truth; our field is the world. The instrumentalities to be used are those souls who gladly receive the light of truth which God communicates to them. These are God's agencies for communicating the knowledge of truth to the world. If through the grace of Christ his people will become new bottles, he will fill them with the new wine. God will give additional light, and old truths will be recovered, and replaced in the frame-work of truth; and wherever the laborers go, they will triumph. As Christ's ambassadors, they are to search the Scriptures, to seek for the truths that have been hidden beneath the rubbish of error. And every ray of light received is to be communicated to others. One interest will prevail, one subject will swallow up every other,--Christ our righteousness.”²²

However, this message will not be accepted by everyone. In fact there will be fierce opposition to it. Prescott spoke of this.

In the time of the apostles the one truth which was the most unpalatable was to say to the people that they had crucified Jesus Christ, the Lord of Glory.... [T]he time will soon be here when it will be practically as unpalatable a truth to tell them [those who worship the beast] that there is life and salvation only in Jesus Christ; to tell them that they do not know anything about justification by faith. And how shall we tell it unless we know the truth concerning it? I say that it will be just as unpalatable to them to tell them that truth as to tell them that in receiving the Sunday institution they are receiving the mark of the beast. So the commandments of God and the faith of Jesus will be equally unpalatable to teach in every nation.

²¹ The Review and Herald, Nov. 22, 1892.

²² RH, December 23, 1890

Perhaps some have thought we have now found a doctrine upon which we shall have clear sailing, and that we can always preach justification by faith, and people will agree with us. It is not so. That is to say, it is not so if the genuine Protestant doctrine of justification by faith is preached, and not the papal doctrine of justification by faith, and it will be received as a favorable message, just as we can preach the papal doctrine of the sabbath, and it will be received. But if the Protestant - the true Christian - doctrine of the Sabbath is taught, and likewise if the true Christian doctrine of justification by faith is taught, the time is near at hand when one will be just as unpalatable as the other, and both will meet with the same opposition. And yet we are taught that we have a message that we are not to cringe to declare, and we are not to beg the pardon of the people for telling them the truth.²³

This is our message for today and for tomorrow. This message will prepare a people to stand in “the time of trouble” in the near future. In closing I want to relate a conversation and ask a few questions.

After discussing the message of Christ and His righteousness with a pastor, lasting several hours, there was no agreement as it related to 1888. As we walked to the door of our home, he revealed a state of mental incongruity as he turned to me and said, “I don’t believe your doctrine, but I sense the presence of the Holy Spirit.” He evidently could not understand that the presence of the Holy Spirit was joined to the doctrine.

Today, as with many Jews, God’s people are rightfully praying for the coming of the Messiah and His reign of righteousness. However, in order for the Jewish prayers to be answered they must go back in history to when the Messiah came the first time and accept that message concerning Him. Likewise, we must go back in our history to Minneapolis where and when the “loud cry” and “latter rain” began. It was only the beginning of the “loud cry” but it was the beginning. In order to understand what the future message is, we must first understand what is was and is. It is not merely a rerun of Protestant doctrine. With the Jews their prayers will never be answered unless they review and accept their history. Are we in any better condition than they?

So how is it with you? How do you relate to the Holy Spirit and His work? Are you seeking to understand the “loud cry” as the message of Christ and His righteousness, as given in Minneapolis, followed by an experience of “righteousness according to

²³ W.W. Prescott, *General Conference Daily Bulletin*, February 13, 1893

righteousness?” Or are you attempting to pray down the Spirit separate and disassociated from that message? Do you think you can have a genuine experience with the Holy Spirit without the message of the righteousness of Christ as it began in 1888?