

SYNOPSIS

The original purpose of this study was to determine the function of the latter-rain terminology within Seventh-day Adventist theology; and this portion of the study was very rewarding. The latter rain being found to be a symbol for the special bestowal of grace—which is as real as the air we breathe—by the Holy Spirit which brings the work of grace in the soul to completion.

However, as I attempted to set this work of the Holy Spirit and the circumstances under which it was realized in a contemporary context, the thesis took an unexpected turn and became a look at current eschatological formulations in the light of the already examined Seventh-day Adventist symbol which carries with it much eschatology.

Our evaluations of the surveyed materials point up to the conclusion that eschatological symbols carry a meaning that gives continuity with the historical predecessors most readily when they are seen as being portrayers of a reality that is recognizable through the symbol employed.

Therefore, it was our conclusion that current eschatological studies could be strengthened by a re-evaluation of the older theological stance which saw eschatological messages in scripture as pointers to a coming of events that could be seen—though dimly—with enough clarity to enable and require preparation on the part of those to whom the Biblical messages were addressed.

This thesis is approximately 48,000 words.

AMERICAN SEVENTH-DAY ADVENTIST LATTER RAIN

By Bernard spencer

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INTRODUCTION

The Research Goal

Through the years we have investigated Seventh-day Adventist theology, the theme of this study, the latter rain, has been an ever-present attendant, for among Seventh-day Adventist publications this concept is often discovered as the reference point for some existential emphasis a writer wishes to make.

However, in spite of the fact that the latter rain has been frequently mentioned and referred to among Seventh-day Adventists through the years since 1850, there has been very little careful or developed study of the latter rain theme. This theme must be studied, it would appear, before further questions which press themselves upon the researcher, can be answered; questions such as – What is the function of the latter rain theme? Is that function working? Why does not this doctrine bring a unity between Seventh-day Adventists and the latter rain advocates? And perhaps, Is the Seventh-day Adventist latter rain doctrine a concept that, understood, could enrich current eschatological discussions?

Finding the answers to such questions constitutes the goal of this study. To find these answers we will investigate first what Seventh-day Adventism teaches about the latter rain. This aspect of our study will appear in two parts – the teaching of Mrs. Ellen White about the latter rain, and the teaching of other Seventh-day Adventists about the latter rain.

For the first part of this study, the teaching of Mrs. White about the latter rain, we have used the books and periodicals which have been published from her many written works. We have also used unpublished materials when our research has indicated that there was a necessity to examine more material than the printed selections from the writings of Mrs. White have offered. However, contrary to popular Adventist opinion, we have found the published works from the Ellen White manuscripts to be very representative of her opinions and counsel.

For the second part of our research on the teachings about the latter rain by Seventh-day Adventists other than Mrs. White we have generally limited our research to the official church paper, The Adventist Review. It is hoped that as we study the opinions of the various writers there expressed between 1850 and 1978 that the uniformity of the source and the multitude of writers there presented

will give a correct perspective to our research – allowing us to present a correct picture of Adventist latter rain teaching.

The second phase of our research will be an analysis of some of the eschatological teaching present in theology today. For this study we will limit our analysis of contemporary discussions to Jurgen Moltmann's Theology of Hope and a brief look at Carl Barth's Eschatology. The purpose of this study will be to determine what the Seventh-day Adventist latter rain teaching can contribute, if anything, to the eschatological concepts of the above mentioned authors.

Appreciation

As this study has progressed I have found myself repeatedly indebted to those people who prepare sources so as to make them available, to those people who work at research centers; while there are too many who have helped me in my work to name them all, the following are illustrative: Mrs. Hedy Jemison, director, Ellen G. White Research Center, Berrien Springs, Michigan; Mr. William Shomburg, librarian, Newbold College Library; Dr. Konrad Muller, director Ellen G. white Research Center, Europe, Bracknell, England; Elder J. Paul Grove, Bible instructor, Walla Walla College, who taught me to do Biblical research; and Dr. W. G. C. Murdoch who has always been willing to be a friend all the times I needed one as I have pursued these theological studies.

My debt is to my wife's folks, Jim and Elna Swanberg who have been ever ready to see to it that through the many years of study since I married their daughter, and their many varied developments, that we have never been in need of the necessities of life. They have been more than kind to us.

But the greatest appreciation is for the gentleness the Lord has extended to us as we have errantly sometimes made our way through the maze that the years have presented. In the gratitude one finds for such a friend, all other considerations become small. Gloriemur Solo in Deo.

The Contribution of Other Researchers to This Study

The contribution of other researchers to this study has been of a varying quality. Roy Graham's yet unpublished PH.D. thesis (Ellen G. White: An Examination of Her Position and Role in the Seventh-day Adventist Church, presented to University of Birmingham, Birmingham, England, June 1977.) on the role of Ellen White in the Seventh-day Adventist Church has presented a perspective to her and her work that is quite different than that which I have found in my research. As such his work has made my study take a direction of asking many questions.

P. Gerard Damsteegt's Ph.D. thesis, Foundations of the Seventh-day Adventist Message and Mission (Grand Rapids, Mich.: William B. Eerdmans Publishing Company, 1977.) has also taken a slant that leaves one with much information about some of the formative events in the period of time during which the Seventh-day Adventist Church took form, but fails to answer the vital question, why did it happen this way? Why, for example didn't the early groups of people who turned out to be Seventh-day Adventists turn out to be Seventh-day Baptists, as many of their associates did? And again, one can ask, What significance is there to the fact that Seventh-day Adventism grew on a two fold base of conviction: That prophetic fulfillment has been experienced in the events occurring during the 1830s and 1840s, and that Ellen White was a special messenger of the Lord who had supernatural knowledge given her in the form of experience known in the bible as visions, (See for example, J. N. Loughborough, The Great Second Advent Movement; its Rise and Progress (Nashville, Tenn.: Southern Publishing Association, 1905); A. G. Daniels, The Abiding Gift of Prophecy (Mountain View, Calif.: Pacific Press Publishing Association, 1936); F. M. Wilcox, The Testimony of Jesus (Takoma Park, Wash., D.C.: Review and Herald Publishing Association, 1944).) and yet Damsteegt fails to include more than a one sentence reference to Ellen White when he summarizes the Seventh-day Adventist formative years 1850-1874? (See Damsteegt, pp. 268-270, 292-293.) Is there here an intentional playing down of Mrs. White's influence, or has Dr Damsteegt perhaps been negatively influenced by the latest critical work on Mrs. White, Linden's The Last Trump? (Studies in the Intercultural History of Christianity (Frankfurt, Berne, and Las Vegas: Lang, 1978).)

While the answers to these questions are not too clear to this researcher, such works do contribute to this study by making one aware that an author one has learned through much study to have great respect for can be seen by others in a less than complementary perspective.

Therefore as our study of Seventh-day Adventist latter rain writers progresses we will be watching to see how the other Seventh-day Adventist authors' contributions to our study compare to Ellen White's contribution, in order to try to find whether the Adventist 'fathers' are more correct – that Ellen White had divinely inspired special knowledge and insight – or whether as Roy Graham says, she merely works in harmony with her own understanding. (See, for example, Graham, p. 190; "She would confront both individuals, institutions, and organizations with what she conceived to be God's will for them. . . ." See also p. 155 where the description of a vision is called "the language of pious reflection.")

Identification of Ellen White and Her Position

Ellen Gould Harmon was born in 1827 and died in 1915. During her life she married James White, became mother to four boys, traveled extensively, wrote about 100,000 pages of handwritten copy, and early in her life became the most widely known person in the Seventh-day Adventist Church. She is still today without a peer as a spiritual writer in Seventh-day Adventism in many parts of the world.

The position she holds is due to the fact that many Seventh-day Adventists believe she was a special messenger for the Lord, to the Seventh-day Adventist Church and to the world at large. (This belief is in harmony with Mrs. White's statements about her work. See for example, Testimonies for the Church, 9 vols. (Mountain View, Calif.: Pacific Press Publishing Association, 1948), 8:236. (Hereinafter referred to as T.)) This belief is the result of seeing her as one who had supernatural knowledge given her in the form of experience known in the Bible as visions, and in also believing that in writing out what she had learned in the vision experience God guided her. (See p. 5, fn. #1, for sources representing the expressions of such opinions.)

Mrs. White claimed to be a special messenger of God and taught that one's teaching must be supported by activities of life that are in harmony with one's words to others. The ultimate test of a Christian, she said, is that they be tested "by their fruits . . ." and that their works be in harmony with the injunctions of Scripture. (She used primarily the revised Version and the King James Versions of the Bible.)

She explained her reason for being by saying that if men had always studied the Bible as they should have, God would never had given her the work she had, that of writing materials which would, when read, point people to the Bible and their need of studying it as God's Word to and for them. (White, 2T, p. 605.) To this researcher such an explanation is to say that to Mrs. White the materials she wrote were a supplier of a lost oral tradition that made an approach to the study of the Scriptures more appealing. However she also emphasized that for Bible study to be effective it must be done with more than the understanding an oral tradition could provide; it must be done with the Holy Spirit's aid.

To people who have tried her formula and found it to work this means that Mrs. White is, as she claims to be, a lesser light pointing to the greater light. (Ellen G. White, Colporteur Ministry (Mountain View, Calif.: Pacific Press Publishing Association, 1953), p. 125. (Hereinafter referred to as C.M.)

The Context of Mrs. White

Before one could understand a concept that is as particular and functional as the latter rain concept possibly is, it would seem one must have a general understanding of the thinking of the writer being studied regarding the theological concepts that he or she uses. This would appear to be especially true if the concepts used to convey the author's thoughts were concepts in use as carriers of meanings that changed as the concepts were appropriated by various authors using a variety of thought contexts.

Such a problem confronts us as we seek to study Mrs. White's materials, for Mrs. White's theological terminology is Biblical terminology, and therefore it is terminology that is more or less common to writers and readers of theological materials. However latter rain terminology in the writings of Mrs. White are in a particular eschatological context and scheme, which includes general theological terms and also multi-faceted theological concepts. In addition Mrs. White presents these concepts in a system of thought that has been, to a great degree, rejected today. In Mrs. White's materials the Biblical terminology represent a reality. Heaven is a real place, Satan, Christ, the Father, and the Holy Spirit are real personalities. Sin and its destruction are also a reality. (For Examples see pp. 47-52; "The Theological Context of Ellen White.")

Reasons for this Study

In many places such an understanding of the Biblical story has long ago been replaced by other understandings of the meaning of meaning and of the verity of existing sources and evidences. (See, for an illustration, David Noel Freedman's statement on p. 47.)

However, while this researcher recognizes the general rejection of the school of thought that saw the biblical systems as portrayers of reality that exists among many academic theologians, the desire to investigate the eschatology of the fully developed system of thought that sees the Biblical figures as portrayers of real events seems to be appropriate, for the sake of understanding the thinking of one of the fastest growing small church groups in the world, a group which holds to such concepts, and which is part of the ecumenical movement today, by fact of existence, if not as members, and because renowned scholars like David Noel Freedman (See p. 8.) are joining advocates of the "reality" school, at least, to the extent of calling for a re-examination of the present conclusions.

To be a closed-mind who denies what may be only misunderstood from the past, is apparently, to Dr. Freedman as bad as to be a closed-mind who advocates only what may be very much from the present, but equally misunderstood, and therefore inaccurate or untrue. With such an appreciation of the present state of academic theology this researcher is in full harmony.

Therefore as this study progresses it will be working toward its crux formulated in one question: can a system of thought, like that employed by Ellen White and most Seventh-day Adventists, when a particular Biblical symbol is treated – such as rain – contribute anything vital to the academic eschatological discussions of today, and to an understanding of those divergent thinkers who are present in today's evangelistic world, often portraying a future to come that is attracting many adherents in spite of being rejected by many academic theologians and large churches? (Seventh-day Adventists and Mormons are among the fastest growing churches today.) Can Seventh-day Adventist teaching regarding the Holy Spirit in relation to certain eschatological themes make a contribution to the world of religion at large today? This is our question.

As we seek an answer to this question we will begin by looking at what Seventh-day Adventists teach. How they teach it will only be noted when it appears relevant to our first question, what do they teach. Other aspects of our study, such as whether the Seventh-day Adventist doctrine and approach to

certain theological questions will be able to contribute anything to today's theological world will be treated in chapter III.

The Method

To determine what Seventh-day Adventists teach we will divide Adventist materials into two parts; the works of Ellen White and the writings of other Seventh-day Adventist authors. The works of Ellen White will be treated first.

When one begins a survey of the teachings contained in the writings of the writer as prolific as Mrs. White, (100,000 pages of books, articles, and manuscripts.) one struggles to not let the survey completely dwarf the study at hand, while also dealing representatively with the material.

This writer's solution to this problem is to deal with the numerous contingent concepts, to be discussed for the sake of understanding Mrs. White's comments on the latter rain, without making any attempt to keep the material presented relative to those concepts balanced in length or number of quotations, or number of sources cited. Rather, I have chosen to present only one or two references where it seems such were comprehensive enough to be fair and accurate portrayal of the position held on a given subject, while sometimes finding it necessary to treat the next concept dealt with in several paragraphs.

It is hoped that the necessity of this approach will be somewhat self-evident, for to treat all sections with a degree of equality would be to produce a work of unacceptable length, in the light of the dissertation limitations of the University of Birmingham, and in the interest of making the material readily accessible. Footnotes will sometimes refer the interested reader to additional sources.

CHAPTER I

ELLEN WHITE AND THE LATTER RAIN

Latter Rain Theology

The Terminology Employed: The Agricultural Heritage

In Palestine during agricultural times such as the times of the Bible prophets, the farmer would prepare the field for the sowing of the seed, plant the seed, and wait for the rain to cause the seed to sprout. During the course of time during which the sprouted seeds were growing into a mature state rain continued to fall periodically, but just before the actual harvesting could begin a special rain fell which served to bring the crop to the final degree of maturity required for the farmer to realize a successful reward from his work.

The first rain, which sprouted the sown seeds, was known as the former rain or the early rain; the rain which fell just prior to the harvesting was known as the latter rain. These two rains were used by the Hebrew prophets as a figure to foretell “the bestowal of spiritual grace in extraordinary measure upon God’s church,” Ellen White writes. (Ellen G. White, Testimonies to Ministers (Mountain View, Calif.: Pacific Press Publishing Association, 1962), p. 506, (hereinafter referred to as T.M.); Acts of the Apostles (Mountain View Calif.: Pacific Press Publishing Association, 1962), p. 54, (hereinafter referred to as A.A.)) She also says that “the Lord employs these operations of nature to represent the work of the Holy Spirit.” (White, T.M., p. 506. See also Ellen G. White, The Great Controversy (Mountain View, Calif.: Pacific Press Publishing Association, 1962), p. ix. (Hereinafter referred to as G.C.))

This means that for Ellen White, the rain symbol for the work of the Holy Spirit as He bestows spiritual grace in extraordinary measure upon God’s people has its roots in the agricultural phenomena of rains which come in their season and which produce a particular result – which symbol comes to use by way of the Hebrew prophets. (See Deut 11:14; Joel 2:23; Zech 10:1; Job 29:23; Prov 16:15; Jer 3:3; Jer 5:24; Hos 6:3; Ps 84:6(7)). Note: This early association of the physical rain and the work of the Holy

Spirit does not imply that the concept is obsolete, for seed is still planted, and harvests are still reaped, only when the proper rains have fallen.)

The Historical Application of the Agricultural Figures

Mrs. White writes that the Pentecostal outpouring of the Holy Spirit recorded in Acts 2 marked the beginning of the early, or former, rain phase of the work of the Holy Spirit – the bestowal of spiritual grace in extraordinary measure upon God’s church that the early rain of Palestine as a symbol represented. (White, A.A., p. 54.)

However, she also writes that the Acts 2 Pentecostal experience was only a partial fulfillment of the key “rain” prophecy – Joel 2; which scripture is nevertheless applicable to those events. (White, G.C., p. ix. Joel 2:23 reads: 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.) The latter rain portion of the Palestinian rain symbol of Joel 2 will only be experienced when the events of Pentecost are repeated, with greater power. (Francis D. Nichol, ed., Seventh-day Adventist Bible Commentary (Washington, D.C.: Review and Herald Publishing Association, 1957), 6:1055. (Hereinafter referred to SDABC.)) This “manifestation of divine grace” (White, G.C., p. ix) which will “attend the closing work of the gospel” (Ibid.) is to occur just prior to the second coming of Jesus as the Great Harvester, (See Rev 14:14-16.) in connection with specific eschatological developments, (These will be studied in the section titled, “Latter Rain Eschatology.”) and fulfills completely Joel’s prophecy.

This means that it is the event of a Pentecost-repeated, only with greater power, which fulfills for Ellen White Joel’s latter rain prophecy. (White, A.A., p. 55. Note: Zech 10:1 and Joel 2:23 are here quoted.)

Therefore we can assume that because the Pentecost experience was a definite and historically definable experience occurring at a particular time and under particular circumstances that the event of a Pentecost-repeated — only with greater power — will have a historical time for its occurrence as a fulfillment of a particular Scripture. This conclusion is, of course, the result of the fact that the rain figures used in the symbol we are studying are only meaningfully identifiable in connection with the element of time.

The Spiritual Application of the Agricultural Symbol in Principle

The latter rain theology of Ellen White is always related to the agricultural phenomena which is its matrix. The natural events are always, in the details of their occurrence, the measure by which correct latter rain theology is monitored. This means that the spiritual early rain must precede the spiritual latter rain, not only historically but existentially. Each individual must have an early rain experience before he can be benefitted by a latter rain experience; (White, T.M., p. 507.) for just as if the early rain did not fall in Palestine there would be no crop to be brought to maturity by the latter rain, so in the Christian life, if the bestowal of grace which causes spiritual life to spring forth and produce fruit in good works (White, A.A., p. 284) that is portrayed by the Holy Spirit's early rain work has not occurred, there will be no spiritual product to be brought to maturity when the spiritual grace of the Holy Spirit's latter rain work is bestowed. (White, T.M., pp. 399, 506.)

Because of this integral relationship between the early rain and the latter rain in their literal, historical, and existential phase, we will precede our study of the latter rain doctrine with a study of the early rain in both its spiritual, historical, and existential applications, trusting the literal early rain's relationship to the literal latter rain is already sufficiently clear as to require no further explanation. (cf. p. 1)

The Historical Bestowal of the Grace Symbolized by the Early Rain Figure

Its time. The bestowal of the spiritual grace symbolized by the early rain figure upon God's church by the Holy Spirit, occurred on the day of Pentecost and is recorded in Acts 2 (White, A.A., p. 54.) according to E.G. White. Mrs. White explains that the reason for the Holy Spirit's not making this bestowal earlier was because "the Spirit had been waiting for the crucifixion, resurrection, and ascension of Christ." (Nichol, SDABC. 6:1066.) She also says that the reason it wasn't later was because "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. . ." (White, A.A., pp. 38, 39. For a study of the literalcy here implied see the section "Mrs. White's Theological Context.") This means that the outpouring which occurred on the day of Pentecost 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. (White, A.A., p. 39.)

He we see that for Ellen White the Pentecost 'rain' work of the Holy Spirit was accomplished when certain criteria were met—the first criteria being a completion of one phase of Christ's work of redemption. However there is another criteria that she presents—the readiness of the apostles to receive the gift to be bestowed.

The disciples' preparation. The coming of the Holy Spirit to the disciples was the fulfillment of the promise Christ has made to them. Not only had He promised they would receive the Holy Spirit, but He had commanded them not to leave Jerusalem until they received the promised blessing, for they were to receive power, after the Holy Spirit was poured out, and they were to be witnesses unto Jesus (That Jesus of Nazareth was the Messiah was the central issue, while the way of salvation was the central message.) in all parts of the earth. (See Acts 1:4-8.) However such a promise was not without condition—and to meet these conditions the disciples made preparation, Mrs. White says. This same quality of preparation she says is a necessary prerequisite for receiving the latter rain. Therefore we will quote at some length Mrs. White's description of the apostle's preparation. She writes,

It was by confession and forsaking of sin, by earnest prayer and consecration of themselves to God, that the early disciples prepared for the outpouring of the Holy Spirit on the day of Pentecost. (White, T.M., p. 507)

The disciples prayed with intense earnestness for a fitness to meet men and in their daily intercourse to speak words that would lead sinners to Christ. (White, A.A., p. 36.)

Putting away all differences, all desire for the supremacy, they came close together in Christian fellowship. They drew nearer and nearer to God. (Ibid.)

These days of preparation were days of deep heart searching. The disciples felt their spiritual need and cried to the Lord for the holy unction that was to fit them for the work of soul saving. They did not ask for a blessing for themselves merely. They were weighted with the burden of the salvation of souls. They realized that the gospel was to be carried to the world and they claimed the power that Christ had promised. (Ibid., p. 37)

To describe the disciples preparation in this way means that the disciples preparation began with faith in the promise they had received, and that that faith was accompanied by, a willingness to obey, and a desire to be receivers of the promise in order that they might do with effectiveness and propriety the work they have been commissioned to do.

Such presentation, when accompanied with a teaching that the latter rain recipient must make a preparation similar to the disciples preparation, means that the necessary preparation, for one who desires today to receive the Holy Spirit's rain work, is belief in God's word, and obedience to God's expressed will, for Ellen White. (This is the basic motif in all of Ellen White's theological works, and in one we will meet very often as we study her teaching regarding the Holy Spirit's works which occur in connection with the rain figure.)

The method of the original spiritual early rain bestowal. When we speak of the method of the original bestowal we do not mean Mrs. White tells how the Holy Spirit does the work He does. Rather, it is our intent here to present the various events that combined to make the Pentecost experience of Acts 2 as Mrs. White describes them, for as we have noted, these Acts 2 experiences are the spiritual early rain's beginning for Ellen White.

As we have noted, for Mrs. White the early rain Pentecost was synchronized with other events. She also presents it as coming in conjunction with some supernatural manifestations. When the disciples' preparation is presented by Mrs. White these elements are still present. The following list summarizes her description of the preparation that was prescribed for the disciples.

The disciples were told of the Holy Spirit and promised that He would come. (White, A.A., pp. 39, 45.) Christ prepared the disciples for the promised event, for John records that before His ascension Jesus breathed on them, and said to them, receive the Holy Ghost. (John 20:22. Mrs. White comments on this preparatory event by writing that "the breath of God must be breathed into the soul before it can be filled with power." Ellen G. White, "Our Work," Pacific Union Recorder, Sept. 10, 1903, p. 1.) The disciples were given a commission and told where to be to receive the promised Holy Spirit. (Cf. Matt 28:19, 20; Acts 1:4.) They were told what was to be the result of their reception of the Holy Spirit—they would be witnesses with power in all the earth. (Acts 1:8.) Certain events were to take place first—the disciples were to make personal preparation including asking for the promised event and Jesus' crucifixion, resurrection, ascension, and inauguration were to be accomplished. (See p. 3.)

Another element of the Acts 2 Pentecost that we must note is the description Mrs. White gives of the actual bestowal of the Holy Spirit. She writes in part that “On the Day of Pentecost the Infinite One revealed Himself in power to the church. By His Holy Spirit He descended from the heights of heaven as a rushing mighty wind. . . .” (White, 7T, p. 31. Note: To study the work of Christ here implied is beyond the scope of this thesis.) The sound of this rushing mighty wind “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.” (Nichol, SDABC, 6:1055.) The result was that the assembled ones were all “filled with the Holy Ghost” and began to speak with other tongues. (White, A.A., p. 30. Note: The Pentecostal outpouring of the Holy Spirit should not be interpreted as meaning the Holy Spirit had not been active in the work of redeeming men from sin prior to Pentecost. See White, A.A., pp. 53, 54.)

Here we see that the original method of bestowing the spiritual grace that was promised by the early rain figure used by the Hebrew prophets, and which was to come in extraordinary measure upon the Church, was a combination of faith in a promise, action in harmony with that faith, and a patient waiting for the desired result; which result, when it came, came on all who were together waiting and seeking, in the proper place; and it came with supernatural manifestations, at the time, when the message the sought-for-blessing received carried, was appropriate.

The results of the Pentecost early rain. We have already referred to one result of the Pentecost experience; the disciples “began to speak with other tongues.” (White, A.A., p. 39.) Mrs. White says that the reason the Holy Spirit assumed the form of tongues of fire on the occasion of the Pentecost outpouring was that the tongues of fire were an emblem of the gift then bestowed on the disciples, which gift “enabled them to speak with fluency languages with which they have heretofore been unacquainted.” (Ibid.) This gift of tongues enabled them to speak “all the languages then spoken.” (Ibid. p. 40.) With this gift the disciples could speak “with accuracy the languages of those for whom they were laboring.” (Ibid.) Not only was their language accurate, but from this time on the language of the disciples was pure and simple, “whether they spoke in their native tongue or in a foreign language.” (Ibid.)

Mrs. White points out that “this miraculous gift was a strong evidence to the world that their commission bore the signet of Heaven.” (Ibid.) She also says that the “appearance of fire signified the fervent zeal with which the apostles (The Holy Spirit was poured out on all the disciples who were assembled together, Mrs. White writes, but the apostles were given a special responsibility. See White,

7T, p. 31; A.A., p. 39; and Nichol, SDABC, 6:1055.) would labor and the power that would attend their work.” (White, A.A., p. 39.)

Great as this result was, there are other results described by Mrs. White. She writes that as the disciples and apostles understood the imparted gift,

their hearts were surcharged with a benevolence so full, so deep, so far-reaching, that it impelled them to go to the ends of the earth testifying, God forbid that we should glory, save in the cross of our Lord Jesus Christ. (Ellen G. White, MS 62, 1902 quoted in Ellen G. White, That I May Know Him (Washington, D.C.: Review and Herald Publishing Association, 1964), p. 344. (Hereinafter referred to as K.H.)

The disciples now sought to help others to have the faith they enjoyed and their proclamations of the gospel were “filled with the power of the spirit . . .” (Ibid. See also White, A.A., p. 22) and thoughts were converted. (White, A.A., p. 22. Note: The Harvest principle is still being followed here for Mrs. White writes that Christ had sown the seed during His ministry that here spring into life. See MS 85, 1903, quoted in Nichol SDABC, 6:1055.)

We also read that the Pentecost bestowal of spiritual grace brought the disciples “the heavenly illumination.” This gift enabled the receiver to understand “the teachings of the sacred word” and “the truths they could not understand while Christ was with them. . . .” The result was that the disciples and apostles accepted the teachings of the Scriptures “with a faith and assurance that they had never before known. . . .” (White, A.A., p. 45, 46.)

Another result of the bestowal of the Holy Spirit Mrs. White describes was that even the physical appearance of the receiver of the gifts was modified for they had the peace of Christ shining from their faces. “They had consecrated their lives to Him for service, and their features bore evidence of the surrender they had made.” (Ibid., p. 46.)

These results were able to be realized because under Christ’s training the “disciples had been led to feel their need of the Spirit,” (Ibid., p. 45) and under the Holy Spirit’s teaching “they received the final qualification and went forth to their lifework.” (Ibid.) The final result of Pentecost was that “Those who believed Christ were sealed by the Holy Spirit.” (Ellen G. White, MS 85, 1903, quoted in Nichol, SDABC, 6:1055. This sealing was sealing them for their work. A.A., p. 30. Note: For a discussion of the meaning of being sealed by the Holy Spirit in Mrs. White’s works see p. 56. n. 4.)

This means that, for Mrs. White, what can be done by the exercise of faith in response to God's promises can be seen in the work that was accomplished on the day of Pentecost.

However, Mrs. White also states, those who at Pentecost were recipients of the special gifts then bestowed were "not thereby freed from further temptation and trial." (White, A.A., p. 49.) In the experience of the daily living as they tried to live out the Pentecostal in-take.

As they witnessed for truth and righteousness they were repeatedly assailed by the enemy of all truth, who sought to rob them of their Christian experience. They were compelled to strive with all their God-given powers to reach the measure of the stature of men and women in Christ Jesus. Daily they prayed for fresh supplies of grace, that they might reach higher and still higher toward perfection. (Ibid. Note: For a study of grace in Mrs. White's works see p. 53.)

Summary of the results of Pentecost. The results of the Pentecost early rain can be summarized as follows:

1. Spiritual grace was bestowed in extraordinary measure upon God's church.
2. The gift of speaking all foreign languages properly was imparted.
3. The disciples realized a great gratitude to God and a strong desire to share their faith.
4. "The heavenly illumination" was given to the believers. This gift gave them understanding of the truths they could not understand while Christ was with them, and resulted in their accepting the teachings of Scripture with a faith and assurance they had never known before.
5. The disciples' physical appearances reflected their relationship with Jesus.
6. The disciples received their final qualification for their lifework.
7. Those who then believed in Christ were sealed by the Holy Spirit.
8. Negatively; the Pentecost experience left the disciples free; it did not guarantee their future salvation by removing further temptations and trials. They still had to strive and daily seek fresh supplies of grace to continually grow.

Conclusion; or, the conditions under which the Pentecost early rain occurred. The bestowal of the spiritual grace realized at Pentecost came as the result of a conditional promise made by God to His people; it also came as a result of their faithful and appropriate response to that promise, when the time was right, and it came to the place where they were when they obeyed their instructions. The

promised spiritual early rain also came with such physical manifestations as made it clear that the promised blessing had been imparted—and it brought with it the gifts which were necessary for the disciples if they were to fulfill the commission which was associated with their promise of the giving of the Holy Spirit. But the key to the reception of the Holy Spirit, and the indispensable condition for the spiritual early rain to be realized was the previously successful, preparatory and redemptive work of Christ.

However, with this condition having been met, Mrs. White writes that as a result of the spiritual grace given in fulfillment of the promise

Under the Holy Spirit's working even the weakest, by exercising faith in God, learned to improve their entrusted powers and to become sanctified, refined, and ennobled. As in humility they submitted to the molding influence of the Holy Spirit, they received of the fullness of the Godhead and were fashioned in the likeness of the divine. (White, A.A., p. 50.)

The Existential Bestowal of the Grace symbolized by the Early Rain Figure (We are using this terminology to refer to the early rain grace experience, received from the Holy Spirit, that each individual who had lived since the Act 2 Pentecost occurred, and who desires to be a living follower of Christ must experience, according to the teaching of Ellen White.)

A Necessary experience. We have seen that for Mrs. White, when Christ's earthly work was successfully accomplished the indispensable condition had been met, not only for the Early Church to receive the spiritual grace bestowed by the Holy Spirit, but for all who should choose to follow Christ to receive the spiritual grace bestowed by the Holy Spirit under the rain figure, which grace, when it is received, causes the awakening of spiritual life.

This awakening it is necessary for the Christian to experience if he is to be able to progress in the Christian life. The progress is itself apparently a series of awakenings to fuller dimensions of Christian truth and practice, for Mrs. White, for she writes that

at no point in our experienced can we dispense with the assistance of that which enables us to make the first start. The blessings received under the former rain are needful to us to the end. (White, T.M., p. 507. Note: There is no indication by Mrs. White that the existential bestowal of the early rain in each individual's life will be accompanied by the supernatural manifestations

that accompanied the early rain inaugural outpouring. The general recurrence of the physical phenomena is only presented as being closely linked with the bestowal of the latter rain.

This means that the early rain grace is not able to be replaced by the latter rain grace in the spiritual realm, just as the early rain cannot be replaced by the latter rain in the natural realm of the physical world, from which the spiritual rain figure is drawn; the spiritual early rain does a work which the spiritual latter rain cannot do. Notice the following:

Unless the former rain has fallen, there will be no life; the green blade will not spring up. Unless the early showers have done their work, the latter rain can bring no seed to perfection.

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

(White, T.M., p. 506)

This experience, Mrs. White adds, people should see “with intensity of desire.” (Ibid.) They are not to trust that in the natural course of events rain will fall. (Ibid., pp. 506, 507)

Purpose, results, and significance of the existential early rain. This means that for Ellen White the purpose of the spiritual early rain bestowed by the Holy Spirit on the individual is to awaken him to spiritual life and to be continually awakening new spiritual developments in him. The early rain is realized by all people who seek for it with intensity of desire, and results in bringing about a condition that enables one to progress to ever fuller stages of usefulness. (Note: “All that the apostles did, every church member today is to do. And we are to work with as much more fervor, to be accompanied by the Holy Spirit in as much greater measure, as the increase of wickedness demands a more decided call to repentance.” White, 7T, p. 33.) Whereas the early rain bestowal of grace can only be realized in answer to an earnest request, (See White, T.M., pp. 506, 509.) the reception of the early rain grace signifies that one has understood enough of the Gospel story, and accepted the conditions it imposes, to ask for the promised blessing.

The Latter Rain: A Sequel to the Early Rain

The relationship between the early rain and the latter rain. When the early rain grace has been bestowed, the one who has received that work of the Holy Spirit has been enabled by it to grow as a

Christian, as we have seen. But Mrs. White lists two other effects the early rain grace work of the Holy Spirit produces; the early rain receiver is enabled to recognize the manifestations of the Holy Spirit as the latter rain work is accomplished, and he is also able to receive the latter rain. (White, T.M., p. 506; Ellen G. White, Early Writings (Washington, D.C.: Review and Herald Publishing Association, 1945), p. 71. (Hereinafter referred to as E.W.))

The relationship between the two rains as works of grace is so inter-related to Mrs. White, that she writes that to neglect the grace represented by the early rain means that the latter rain may be “falling on hearts all around us, but we shall not discern or receive it.” (White, T.M., pp. 506, 507.)

Here Mrs. White is teaching that the latter rain is not only to follow the early rain in the spiritual realm as in the natural, but, as in the natural realm, where no early rain has occurred, the latter rain is not affective, as we have seen her do in the other contexts.

Mrs. White also emphasizes the connection between the two rains when she describes the latter rain bestowal of grace as “the time when the events of the day of Pentecost shall be repeated. . . .” (Ellen G. White, Review and Herald, July 20, 1886; quoted in Nichol, SDABC, 6:1055.) However this repetition is not only a replay for Mrs. White also says that Pentecost shall be repeated “with even greater power than on that occasion.” (Ibid. Note: This repetition is seen as fulfilling Rev. 18.)

This means that in the writings of Ellen White the relationship between the two ‘rains’ is one of interdependence; the early rain grace bringing to life the product the latter rain grace brings to readiness for harvesting.

Where the latter rain is bestowed. Mrs. White lists “the convocations of the church, as in campmeetings, the assemblies of the home church, and all occasions where there is personal labor for souls, . . .” (White, T.M., p. 508) as “God’s appointed opportunities for giving the early and the latter rain.” (Ibid.)

Conditions for receiving the latter rain. There are different conditions that Mrs. White sets forth which must be met if the latter rain grace is to be bestowed. The first one we have already noted; the early rain grace must have been previously bestowed. (See above, p. 25) The next condition is that latter rain grace bestowal must be asked for. (White, T.M., p. 509; cf. Ellen G. White, Review and Herald, November 19, 1908, quoted in Nichol, SDABC, 4:1178.) This asking must be in the right time (White,

A.A., p. 55. Note: for a discussion of the time of the latter rain see below p. 33.) and petitioners must “improve every opportunity of placing ourselves in the channel of blessing.” (White, T.M., p. 508.)

Another condition is that described by Mrs. White as being “to cleanse the soul temple of every defilement.” (White, 5T, p. 214. Note: It may be that Mrs. White’s description of the cleansing of the soul temple occurs in E.W., p. 71, where she writes, “I saw that none could share the ‘refreshing’ [a synonym for the latter rain?] unless they obtain the victory over every besetment, over pride, selfishness, love of the world, and over every wrong word and action. . . . Let all remember that God is holy and that none but holy beings can ever dwell in His presence.” See also Review and Herald, Nov. 19, 1908, quoted in Nichol, SDABC, 4:1178; and Review and Herald, Mar. 22, 1892, quoted in Ellen G. White, Selected Messages, 2 vol. (Washington, D.C.: Review and Herald Publishing Association, 1958), 1:191. (Hereinafter referred to as S.M.)) When these conditions are met “the latter rain will fall upon us as the early rain fell upon the disciples on the Day of Pentecost,” (White, 5T, p. 214.) Mrs. White writes.

The last condition listed is perhaps an all inclusive condition (See Ellen G. White, Evangelism (Washington, D.C.: Review and Herald Publishing Association, 1946), p. 698. (Hereinafter referred to as Ev.): “When we bring our hearts into unity with Christ, and our lives into harmony with His work, the Spirit that fell on the disciples on the day of Pentecost will fall on us.”) for Mrs. White says that “only those who are living up to the light they have will receive greater light.” (White, T.M., p. 507. See also letter 151, 1897, quoted in Nichol, SDABC, 7:984.)

This means of course that if the latter rain grace is to be bestowed the one on whom this gift is to come will not only be acquainted with the Gospel, but he will be acting in harmony with the knowledge he possesses. (See Ellen G. White, Review and Herald, Mar. 22, 1892, quoted in White, S.M., 1:199.)

This means that for Mrs. White the conditions for receiving the latter rain by those who desire it are in principles the same as the requirements for the disciples receiving the early rain. (For our analysis see pp. 16ff.)

Results following the bestowal of the latter rain grace. There are a number of results which Mrs. White discusses as being the product of the bestowal of the latter rain grace by the Holy Spirit. For the sake of clarity we will group them in two categories; the results that are seen in the life of the church, and the results that are more particularly realized in the life of the individual.

Picking up the analogy from nature, Mrs. White writes that the ripening of the grain represents the completion of the work of God's grace in the soul. (White, T.M., p. 506.) Other results in the individual include the perfecting of the moral image of God in the character, (ibid.) a total transformation into the likeness of Christ, (ibid.) a strengthening process that enables one "to stand in the battle in the day of the Lord," (White, E.W., 71, 86.) the strengthening of the personal initiative, (See White, S.M., 2:58, 59.) and a fitting up for translation. (White, 1T, p. 187.)

Regarding the effects of the bestowal of the latter rain grace on the church, Mrs. White writes that there will be a revival of "primitive godliness," (White, G.C., p. 464.) that the church is by this work of the Holy Spirit prepared for the coming of the son of man, (White, T.M., p. 506.) and that many people will "separate themselves from those churches in which the love of this world has supplanted love for God and His word." (White, G.C., p. 464.)

These effects Mrs. White says will be similar to that work which "the Lord did through His delegated messengers after the Day of Pentecost . . ." (White, 7T, p. 33) and will include the working of miracles (White, G.C., p. 612.) and the gift of tongues—or speaking foreign languages one has not studied. (cf. Ellen G. White, Review and Herald, July 20 1886; quoted in Nichol, SDABC, 6:1055. "Then as at the Pentecostal season, the people will hear the truth spoken to them, every man in his own tongue.")

She also writes that the latter rain bestowal of grace, while similar to the early rain bestowal at Pentecost, is to be distinguished by the "more abundant" outpouring of the rain work of the Holy Spirit, (Ellen G. White, Christ's object Lessons (Washington, D.C.: Review and Herald Publishing Association, 1941), p. 121. (Hereinafter referred to as C.O.L.) and that it is for a different purpose—the early rain coming at the "opening" of the gospel to caused the "upspringing of the precious seed" while the latter rain comes at the close of the gospel "for the ripening of the harvest." (White, G.C., p.611. Note: Whereas Rev 14 shows the harvest to include the activities of God toward the wicked, the results of the bestowal of the latter rain by the Holy Spirit, may produce a world in which every individual is ready for God's acts of judgment which follow the closing of the gospel dispensation—for it may be that the latter rain ripens the tares as well as the wheat, but we have not found Mrs. White speaking to this point.)

Who can receive the latter rain. Mrs. White often writes of the kind of people who are to receive the latter rain. The emphases she has include the following points:

Those who will receive the latter rain will have already received the early rain and appreciated it. (White, T.M., p. 399.) They will thus be those who have made “the needful preparation,” (White, E.W., p. 71.) by placing themselves “in an attitude to receive . . . the latter rain,” (White, T.M., p. 508.) and by living in harmony with their knowledge of the teaching of Scripture, for “only those who are living up to the light they have will receive greater light.” (Ibid. p. 507.)

This means that they are among those who “come to God in faith” and who “claim all that He has promised” (Ellen G. White, Review and Herald, June 4, 1889. Quoted in Nichol, SDABC, 6:1055.) asking for the latter rain, (White, T.M., pp. 506, 509.) and working “in harmony with one another and with heaven.” (Ellen G. White, Review and Herald, Jan 13, 1910. Quoted in Ellen G. White, Faith I Live By (Washington, D.C.: Review and Herald Publishing Association, 1973, p. 332. (Hereinafter referred to as F.L.B.)) They “sincerely desire to serve God,” cleansing “the soul temple from every defilement,” maintaining a “close connection” with God, (Ellen G. White, Review and Herald, July 20, 1886. Quoted in Nichol, SDABC, 6:1055. For a description of the soul cleansing work see p. 27, f.n. 7.) and yielding themselves “fully to the Lord and to His service.” (White, A.A., p. 49.)

These people confess their sins and humble their hearts before God, (White, 8T, p. 105.) bringing their hearts “into unity with Christ” and their “lives into harmony with His work.” (White, Ev., p. 698.)

This means that they “obtain the victory over every besetment, over pride, selfishness, love of the world, and over every wrong word and action,” (White, E.W., p. 71.) opening the door of the heart to Jesus, and closing every means of entrance to Satan.” (Ellen G. White, Review and Herald, Nov. 19, 1908; quoted in Nichol, SDABC, 4:1177.) They are those who attend the meetings of the church, and who do personal labor for souls. (White, T.M., p. 507.)

This means that those who receive the latter rain, for Ellen White, are those who cooperate (To cooperate with God Mrs. White says results in revealing “to the world the principles of righteousness.” See Ellen G. White, Review and Herald, Mar. 26, 1889; quoted in F.L.B., p. 249.) with God in a trust relation.

God leads His people on, step by step, He brings them up to different points calculated to manifest what is in the heart. . . . Some are willing to receive one point; but when God brings them to another testing point, they shrink from it and stand back, because they find that it strikes directly at some cherished idol. . . . Those who come up to every point, and stand every

test, and overcome, be the price what it may, have needed the counsel of the True Witness, and they will receive the latter rain. . . . (White, 7T, p. 187.)

The time of the latter rain. Mrs. White does not state when the latter rain will be given – if one is thinking of time as a date. However she does write that the present time is the time for the latter rain and that it is therefore appropriate to ask for it. She also discusses the time of the latter rain as regards its relative position to specific eschatological events. (For a study of the eschatology of the latter rain see “The Latter Rain Eschatological context,” p. 52ff.) The following quotations will illustrate her treatment of this question:

Let us, with contrite hearts, pray most earnestly that now, in the time of the latter rain, the showers of grace may fall upon us. (White, T.M., p. 509.)

I have no specific time of which to speak when the outpouring of the Holy Spirit will take place – when the mighty angel will come down from heaven, and unite with the third angel in closing up the work for this work . . . our only safety is in being ready for the refreshing, having our lamps trimmed and burning. (White, S.M., 1:192. (Emphasis added.))

The Latter Rain and Some Other Aspects of the Holy Spirit’s Work in Mrs. White’s Materials

The anointing and baptism of the Holy Spirit. It is not unusual to find a writer who equates the gift of tongues that occurred on the day of Pentecost with the baptism of the Holy Spirit. Such a writer often next proceeds to identify the glossalolia of the pentecostal movement today with the tongues gift of the apostolic Pentecost and then states that today’s glossalolia is part of the latter rain. However Mrs. White’s presentation of the baptism of the Holy Spirit is somewhat different; therefore we will review it here.

To clearly identify Mrs. White’s presentation of the baptism of the Holy Spirit we will need to consider it along with two other concepts: the anointing of the Holy Spirit and the baptism of the Holy Spirit with fire.

The fullest occurrence we have been able to locate of this complete phrase in the works of Mrs. White occurs in the book Medical Ministry. ((Mountain View, California: Pacific Press Publishing Association, 1963), p. 203. (Hereinafter referred to as M.M.) See also Australasian Union Conference

Record, April 16, 1906, p. 14. Note: This phrase only rarely occurs in the works of Mrs. White. (Also D.A., p. 233.)) We will quote this developed statement in full.

As long as we are here in this world, we are on the test and trial. We will be held accountable not only for the working out of our own salvation, but for the influence for good or evil that we exert on other souls.

He who is meek (For Mrs. White's understanding of the word 'meek', see the contextual definition that occurs in Ellen G. White, Australasian Union conference Record, Jan. 15, 1906, p. 1.) in spirit, who is purest and most childlike, will be made strong for the battle. He will be strengthened with might by His Spirit in the inner man. He who feels his weakness, and wrestles with God as did Jacob, and like this servant of old cries, "I will not let Thee go, except Thou bless me," will go forth with the fresh anointing of the Holy Spirit. The atmosphere of heaven will surround him. His influence will be a positive force in favor of the religion of Christ. . . .

The wrestling of Jacob, referred to in the above quotation, Mrs. White explains occurred when "Jacob in the great crisis of his life, turned aside to pray." (Ellen G. White, Thoughts from the Mount of Blessing (Mountain View, California: Pacific Press Publishing Association, 1956), p. 144. (Hereinafter referred to as M.B.)) She also says that

He was filled with one overmastering purpose—to seek for transformation the character. But while he was pleading with God, an enemy, as he supposed, placed his hand upon him, and all night he wrestled for his life. But the purpose of his soul was not changed by the peril of life itself. (Ibid.)

In these two passages Mrs. White sets forth the anointing of the Holy Spirit as being necessary because of our responsibility for our own salvation and for our influence on others. (See White, M.M., p. 203.)

Mrs. White also presents the anointing of the Holy Spirit as being available to anyone who, like Jacob seeks with one overmastering purpose for transformation of character with such intensity that he will pursue his seeking even at the peril of life. (See white, M.B., p. 144.)

The results of such seeking, Mrs. White writes, are that the seeker will go forth with the fresh anointing of the Holy Spirit. This means that he will go from his seeking, his communion with God,

strengthened in the inner man; the atmosphere of heaven will surround him, and his influence will be a positive force in favor of the religion of Christ. (See White, M.M., p. 203.)

In contrast to this anointing of the Holy Spirit analysis is Mrs. White's presentation of the baptism of the Holy Spirit. (For another author's presentation of this topic see Arthur White, "Ellen G. White and the Baptism of the Holy Spirit," in Review and Herald, April 19, 1973, pp. 8-10.) This phrase, unlike the 'anointing of the Holy Spirit' phrase, occurs a number of times in Mrs. White's materials, but one occurrence is of far greater importance than the others for our study because it lends itself, like the anointing of the Holy Spirit phrase, to a contextual analysis. This passage reads as follows:

Christ was continually receiving from the Father that He might communicate to us. . . . Not for Himself, but for others, He lived and thought and prayed. From hours spent with God He came forth morning by morning, to bring the light of heaven to men. Daily He received a fresh baptism of the Holy Spirit. In the early hours of the new day the Lord awakened Him from His slumbers, and His soul and His lips were anointed with grace, that He might impart to others. His words were given Him fresh from the heavenly courts, words that He might speak in season to the weary and oppressed. (White, C.O.L., p. 139.)

Here Mrs. White presents the baptism of the Holy Spirit as being an experience that was repeated daily in the life of Christ. She also presents it as being given because of the purpose of His life—service for others, and in connection with personal prayer. The effects of the baptism of the Holy Spirit here is that soul (Note: contrary to popular Adventist declarations, man is a three part being to Mrs. White. See Ellen G. White, Fundamentals of Christian Education (Nashville: Southern Publishing Association, 1923), p. 57 (hereinafter referred to as F.Ch.Ed.): "The nature of man is threefold, . . .") and lips are anointed with grace in order that a heavenly blessing might be imparted to others.

This means that in the writings of Mrs. White the anointing of the Holy Spirit brings character transformation while the baptism of the Holy Spirit makes one a carrier of a heavenly blessing to the needy.

Finally, to conclude this section, the baptism of the Holy Spirit with fire, a phrase that occurs rarely in the usage of Mrs. White, is apparently a work of the Holy Spirit that brings conviction to the heart of the hearer when the gospel is shared. (See Ellen G. White, MS 109, 1897, quoted in Nichol, SDABC, 4:1180, and Ellen G. White, Review and Herald, Feb. 3, 1903, quoted in Nichol, SDABC, 4:1180.)

In Mrs. White's works the Pentecost early rain, the historical early rain, gave the disciples their final qualification for their life work. This gift not only made them able to impart to others with appropriate acts and deeds, it also gave them the gift of tongues—a gift which Christ is not recorded as employing. Therefore it is not to be seen as an exact duplicate of the baptism of the Holy Spirit (This evaluation is apparently also that of Arthur L. White who writes of "Ellen G. White and the Baptism of the Holy Spirit," (Review and Herald, April 19, 1973, pp. 8-10) without referring to the latter rain.) which Christ received daily prior to the day of Pentecost—though the Pentecost experience was a baptism of the Holy Spirit. (The differences show that the Holy Spirit gives the gifts that are needed by the recipient—the baptism of the Holy Spirit is not a static experience where everyone receives the same blessing regardless of his personal need and work. Neither does Mrs. White's presentation of the anointing of the Holy Spirit reflect the Pentecost experience, the anointing description being rather a description of the experience similar to the experience of the disciples that Mrs. White describes and present as being their work of preparing for the early rain, or Pentecost experience.

So also the baptism of the Holy Spirit with fire is apparently an essential experience, but it is not a synonym for a Pentecost early rain work.

The Pentecost early rain—a baptism of the Holy Spirit—is to be distinguished from these other works of the Holy Spirit as coming experientially after the anointing of the Holy Spirit—the preparatory personal work for the early rain experience—and being distinguished from the latter rain as being a precursor to it.

The existential early rain is an awakening process that occurs repeatedly in the soul, bringing progressively increasing insights as the Christian lives daily life. It is complemented by the anointing of the Holy Spirit, which anointing gives victories in character development, while the baptism of the Holy Spirit makes the awakening and overcoming Christian useful in service for God.

The latter rain is distinguished from these other works of the Holy Spirit by the fact that whereas the early rain is a continuing process of awakenings, and the anointing is repeated whenever a seeker for victory finds another victory is needed; and while the baptism of the Holy Spirit is available as a repeated experience every new morning, the latter rain comes at a historical point that is eschatologically timed, and brings final and complete results to the above processes. This is possible because the anointing of the Holy Spirit, the baptism of the Holy Spirit, and the early and latter rain

works of the Holy Spirit are all aspects of the work of grace in the soul realized through the agency of the Holy Spirit.

The anointing gives grace to the soul that produces an atmosphere and character, the baptism gives grace that one imparts in appropriate service, the early rain grace causes a progressive spiritual awakening, while the latter rain grace brings the growth in grace to completion.

These works of the Holy Spirit did not begin at Pentecost, rather, they have existed through the times of the Old Testament. Isaiah speaks of the anointing of the Holy Spirit and Mrs. White says Christ was baptized of the Holy Spirit daily. What is new at Pentecost is (1) the amount of the blessing bestowed and the miraculous signs that accompanied the bestowal; (2) the function of the timing of the bestowal; it showed Christ's inauguration was complete and it gave Heaven's approval to the disciples teaching that Jesus of Nazareth was the promised Messiah, in whom salvation was to be realized. Finally, the Pentecost experience was new in that it came on the church (Throughout the Old Testament there are persons on whom the Holy Spirit comes with power, but there is never a power filled church.) bringing about the rapid and power-filled proclamation of the Gospel to the world, while the repetition of the granting of the grace, that causes spiritual life to spring up, through the years since Pentecost shows the constancy of God's concern and His closeness to those who seek to be effective representatives of the Gospel story (The presence of Christians through the centuries is the evidence of the granting of that grace without which there can be no springing up of spiritual life, in the works of Mrs. White.)—when the blessing is sought it comes, until the whole process culminates in the bestowal of the grace represented by the latter rain figure.

This means that in the works of Mrs. White the rain work of the Holy Spirit is always a gift given progressively by God to a cooperating individual that enables him to do the work God gives him to do, today, and that makes him able to be ready for the events to transpire as the conflict between good and evil closes.

Sanctification. Just as there are writers who identify the baptism of the Holy Spirit that occurred in connection with the day of Pentecost with the latter rain, so there are writers who identify the latter rain, or baptism of the Holy Spirit with sanctification. However in the works of Mrs. White the latter rain and sanctification are to be distinguished.

For Mrs. White sanctification is closely related to justification (Ellen G. White, MS 21, 1891, quoted in Nichol, SDABC, 6:1072.) and is preceded by it. (Ellen G. White, MS 113, 1902, quoted in

Nichol, SDABC, 7:908.) It is the work not “of a moment, an hour, a day, but of a lifetime;” (White, A.A., p. 560.) it is imparted righteousness, (Ellen G. White, Messages to Young People (Nashville: Southern Publishing Association, 1930), p. 35. (Hereinafter referred to as M.Y.P.)) a “fitness for heaven.” (Ibid.) The knowledge of God’s will “advances the work of sanctification,” (White, F.Ch.Ed., p. 137.) while “your soul’s sanctification and righteousness will result from faith in the Word of God, which leads to obedience of its commands,” (Ellen G. White, Signs of the Times, Sept. 5, 1895, quoted in F.L.B., p. 21.) for “true sanctification will be evidenced by a conscientious regard for all the commandments of God. . . .” (Ellen G. White, Review and Herald, Oct. 5, 1886; quoted in Nichol, SDABC, 7:908.)

From these comments by Mrs. White it is clear that sanctification is not associated with any particular eschatology nor is it a repeated Pentecost. Rather sanctification is closely linked with justification, and as such is a part of every successful Christian’s life—it is not an experience that is only available to those who have already cleansed “the soul temple,” (See p. 31 and p. 29, f.n. no. 1 for an explanation from Mrs. White of this phrase.) it is rather a part of the process by which the “soul temple” is cleansed.

Summary. The ‘rain’ work described by Ellen White that God does through the Holy Spirit is a process that is accomplished by the bestowal of spiritual grace in extraordinary measure upon the soul. It has three effects; it brings conviction to the heart of one who hears the gospel story, it prepares people for useful service, and it brings to completion the transformation of character the redemptive process includes.

It occurs over a period of time, having both historical and experiential aspects, and it divisible into two separate, but not disconnected phases—the early and the latter rain. It is also coordinated with both subjective and objective developments. The subjective are the elements of personal preparedness and cooperation with God, while the objective are the developments in the conflict between God and Satan which God makes transitional in bringing the great conflict between sin and righteousness to a close. (For a brief discussion of these see pp. 52ff., the latter rain eschatological context.)

The reliability and validity of anyone’s personal experience of these dynamic works of God through the Holy Spirit must be checked by the doctrines of Sacred Scripture and obedience to the ten commandments of God, (These commandments are all the teachings of the gospel in a general sense; but this phrase often points to the ten commandments of Exodus 20 in the usage of Mrs. White,

Because their content is not variable they bring unity to all who follow them; hence all true recipients of the 'rain' experience will be unity. See Mrs. White's numerous comments regarding John 17.) because Satan seeks to produce a counterfeit 'rain' work. (For a discussion of this concept see pp. 52ff., the latter rain eschatology, and pp. 47ff., the theological context of Ellen White. Also note the following: "The enemy of souls desires to hinder this work [the 'rain' work of the Holy Spirit]; and before the time for such a movement shall come, he will endeavor to prevent it by introducing a counterfeit. In those churches which he can bring under his deceptive power, he will make it appear that God's special blessing is poured out; there will be manifest what is thought to be great religious interest. White, G.C., p. 464.) Emotion and miracles, however are not to be criteria by which anyone tests the genuineness of a rain experience. (The following descriptions explain the reason for this judgment. "Men under the influence of evil spirits will work miracles. They will make people sick by casting their spell upon them, and will then remove the spell, leading other to say that those who were sick have been miraculously healed. This Satan has done again and again." Letter 259, 1903; quoted in White, S.M., 2:53. In another letter appearing in the same book on pp. 48-49 Mrs. White writes again. "Let none cherish the idea that special providences or miraculous manifestations are to be proof of a genuineness of their work or of the ideas they advocate. If we keep these things before the people, they will produce an evil effect, an unhealthful emotion. The genuine working of the Holy Spirit on human hearts is promised, to give efficiency through the Word. Christ has declared the Word to be spirit and life. . . . "Satan will work in a most subtle manner to introduce human inventions clothed with angel garments. But the . . . Bible will never be superseded by miraculous manifestations. The truth must be studied, it must be searched for as hidden treasure. Wonderful illuminations will not be given aside from the Word, or to take the place of it. Cling to the Word, receive the engrafted Word, which will make men wise unto salvation. . . . "We shall encounter false claims; false prophets will arise; there will be false dreams and false visions; but preach the Word, be not drawn away from the voice of God in His Word. Let nothing divert the mind. The wonderful, the marvelous, will be represented and presented. Through satanic delusions, wonderful miracles, the claims of human agents will be urged. Beware of all this. "Christ has given warning so that none need accept falsehood for truth. The only channel through which the Spirit operates is that of truth. . . . Our faith and hope are founded, not in feeling, but in God." Letter 12, 1894. "Those who do not accept the Word of God just as it reads, will be snared in his [Satan's] trap." MS 43, 1907; S.M., 2:52.)

The early rain relates to the latter rain as that which goes before to prepare for increased amounts of the same, for Mrs. White, as we have seen, writes that the blessings received by the

apostles at Pentecost are still available to earnest seekers today. This early rain experience, which brings with it power to work for God against the forces of evil, changes to a greater outpouring of grace, with a greater demonstration of God's power, when the historical aspect of the rain experience symbolized by the latter rain figure occurs. This increase of power is the result, Mrs. White says, of two developments; the increase of evil since Pentecost, and the arrival of the time of the closing of human probation.

This means that in the writings of Mrs. White the latter rain has as its function the completing of the work begun under the early rain figure.

Negatively, the rain work of the Holy Spirit is not a guarantee of one's salvation, (There is no guarantee, only evidence, in Mrs. White's description of God's relationship and purposes for man.) and it is not an objective proof of one's sanctification. (These are facets of salvation which are available to individuals during probationary time apart from the controlling influence of the developing eschatology.)

It is rather the agency by which man's growth in the Christian pattern set by Christ is realized without ever taking away man's freedom to return to the doing of evil.

The Latter Rain Eschatology of Ellen White—A Summarical Study

Introduction. To summarize the latter rain eschatology of Ellen White we will study eschatological concepts she employs which inter-act with the latter rain teaching she presents. Where it is practically possible we will be presenting each of these concepts in the chronological order which their inter-relatedness sets forth. However our primary concern at this stage of our study will be with presenting an accurate analysis of the various terminology she employs rather than with solving questions of chronology.

The eschatology that surrounds the latter rain doctrine is a series of events that begins with a renewed proclamation of the Gospel, which proclamation escalates to a world-wide "Loud Cry," and which is accompanied by an ever intensifying world-wide opposition; which proclamation and opposition conclude with a second coming of Christ, its associated judgment, and destruction of the rejecters of the Gospel message—whether they heard it during the "loud cry" or at another period of history during which they lived—and the translation of heaven of those who have been granted that

reward. These live in heaven for the thousand years which ends with the final judgment of the wicked and their final punishment and destruction, and the re-creation of the earth into the eternal home of the saved. However the millennium and its associated eschatology are not an immediate part of the latter rain and its eschatology. The primary latter rain eschatology concludes with the joy of those who live through to see Jesus come—and who are accepted by Him as His. (This is not the experience of all who profess to be His followers according to Ellen White; see White, 4T, pp. 384-387.)

This basic motif in the works of Mrs. White is that the crucial acts that make salvation possible are all God's acts; but the acts that determine which individuals receive which rewards are the decisions and acts of will done by people in response to the providences of God and the promptings of the Holy Spirit.

As an illustration of this theme we will cite from an article Mrs. White wrote about judgment in connection with the second coming.

In the day of final reckoning, Christ does not present before men the great work he has done for them in giving his life for their redemption. He presents before them the faithful work they have done for him. What surpassing love is this! He even mentions the work of the heathen, who have no intelligent knowledge of the law of the Lord, but who have done the very things the law required, because they have heeded the voice speaking to them in the things of nature. When the Holy Spirit implants Christ's Spirit in the heart of the savage, and he befriends God's servants, the quickening of the hearts sympathy is contrary to his nature, contrary to his education. The grace of God, working upon the darkened mind, has softened the savage nature untaught by the wisdom of men. And these uneducated heathen, in all their cruelty, are regarded in a more favorable light than are those who have had great light and evidence, but who have rejected the mercy and reproof of God.

Christ implants his grace in the heart of the savage, and ministers to the necessity of the missionary, even before he has heard or comprehended the words of truth and life. Behold that crowd collected about God's servant to harm him! But the Lord is working upon the heart and mind of perhaps one man to plead in behalf of His servant; and when the war council has determined the destruction of the Christian's life, the intercession of that savage turns the decision, and his life is spared. O, the love that goes forth to the savage for this one act! To such Christ says, in the judgment: "I was an hungered, and ye gave me meat: I was thirsty, and

ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.” “Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.” (Ellen G. White, “Upon the Throne of His Glory,” Review and Herald, Sept. 20, 1898.)

The theological context of Ellen White. David Noel Freedman, in “The Real Story of the Ebla Tablets” writes that

Even to talk about the possible historicity of the stories of Genesis and the figures who play leading roles in them is to jeopardize one’s standing in the profession and to lay oneself open to the charges of pseudo-scholarship. Nevertheless, there have been outstanding scholars in the past who held these peculiar positions, and I do not hesitate to identify myself with this viewpoint and as an adherent of that school of thought. . . . (Biblical Archeologist 41: 4 (Dec. 1979):144.)

Freedman continues to develop this article by saying that in the light of the present evidence that conclusions of an earlier age must be re-examined, in light of the fact that there have always been “outstanding scholars” who championed the “peculiar positions,” and in light of the fact that the contemporary evidence is such as to point to a need for re-evaluation. (For the entire article see pp. 143-164.)

When one looks at the theological context of Ellen White one finds her advocating an understanding of Scripture and its stories that has almost unanimously been rejected by academic theologians, but not one that they do not have an awareness of, and which, in fact, is recognized as having been quite influential at the time.

Specifically, the theological context of Ellen White is one in which the eschatological figures of Scripture very often represent a reality. In addition, the realities she sees as being portrayed by the figures are not unique concepts written of only by her. She rather selects from the multitudes of possibilities that the history of theological interpretation affords. The concepts found in her works are not generated by her, but rather she writes seeking to draw her readers to an understanding of the thought context that makes the gospel story intelligible.

For example, the rain figure we are studying represents for Ellen White a work of the Holy Spirit that changes those people who receive it—giving them new interests and abilities.

While this figure of rain as a symbol for the Holy Spirit is not widely treated among academic theologians in this context, it is known and referred to.

Walter Eichrodt, for example, in his Theology of the Old Testament writes as follows:

By a parallel development the spirit's operation is no longer regarded as something occurring in fits and starts in individual events, only to disappear once more. Because the new life is a life in God's presence, so, too, the power of the divine nature, the spirit, exerts a permanent influence on man. It rests on God's chosen instruments, or is set within their hearts, or penetrates them as the rain penetrates the earth, creating in them a constant association with God, and therewith the power to fashion their lives according to his will. (London: SCM Press Ltd., 1967), 2:59. See also George Eldon Ladd, A Theology of the New Testament (Grand Rapids, Mich.: William B. Eerdmans Publishing Company, 1975), p. 285.)

However for Mrs. White this concept of a personal work being done by the Holy Spirit, under the rain figure, is not something that was developed, as for Dr. Eichrodt, (See Eichrodt, op. cit., pp. 60, 61.) but represents a reality of the result of a real work by a very real Holy Spirit.

The reason for this particular figure being employed in this way by Mrs. White is twofold; first, Mrs. White says the Hebrew prophets used the figure thus, (White, A.A., p. 54.) as Dr. Eichrodt has also pointed out, and because the entire Biblical story is a story of reality to Mrs. White.

God is real, heaven is real, and nature is the revealer of God—properly understood.

Notice the following statements:

Regarding the Godhead Mrs. White writes that there are three living persons in the Heavenly trio; (White, Ev., p. 615.) "The Lord Jesus Christ, the divine Son of God, existed from eternity, a distinct person, yet one with the Father." (Ellen G. White, Review and Herald, April 5, 1906, p. 8, quoted in Questions on Doctrine (Washington, D.C.: Review and Herald Publishing Association, 1957, p. 644.) The Father and the Son "are one in purpose, in mind, in character, but not in person." (White, 8I, p. 269.) Christ and the father are "of one substance, possessing the same attributes." (Ellen G. White, Signs of the Times, Nov. 27, 1893, p. 64; quoted in Questions on Doctrine, p. 641.)

Again we find this formula is not unique to Mrs. White; “One in essence, three in persons” is the Pope’s formula. (“The Two Aspects of Pentecost,” OR, May 30-31, 1977; quoted in Edward O’Conner, Pope Paul and the Spirit (Notre Dame, Ind.: Ave Maria Press, 1978), p. 242; see also p. 224.)

Not only is God real to Mrs. White, but what He has done is to be understood in the light of what He is doing today; the acts of God become a present continuum as she presents them. God’s acts are not limited to the past or to the future, but they are a present reality to man whenever he lives.

In Old Testament times Israel under Ahab erred when

The people forgot that the hills and valleys, the streams and fountains, were in the hand of the living God, that He controlled the sun, the clouds of heaven, and all the powers of nature. (Ellen G. White, Prophets and Kings (Mountain View, Calif.: Pacific Press Publishing Association, 1943), p. 116. (Hereinafter referred to as P.K.))

Today God is in immediate connection with the works He has made for

It is through his [God’s] power that summer and winter, seedtime and harvest, day and night, follow each other in their regular succession. It is by His word that vegetation flourishes, that leaves appear, and the flowers bloom. Every good thing we have, each ray of sunshine and shower of rain, every morsel of food, every moments of life, is a gift of love. (White, M.B., p. 75.)

This means that “next to the Bible, nature is the great lesson book.” (Ellen G. White, Australasian Union Conference Record, 2:6, Special No, 10 (July 31, 1899):12. Note: “Not a drop of rain falls, not a ray of light is shed upon our unthankful world, but it testifies to God’s long forbearance and His great love.” Ibid., 3:6, June 1, 1900.) “We are to learn from nature.” (Australasian Union Conference Record, 3:1 (Jan. 1, 1900):1. Note: “In the plan of redemption there are mysteries that the human mind cannot fathom, many things that human wisdom cannot explain; but nature can teach us much concerning the mystery of godliness. Every shrub, every tree bearing fruit, all vegetation, has lessons for our study. In the growth of the seed are to be read the mysteries of the kingdom of God. . . . The teachings in God’s great book of nature bear testimony to the truth of the written word.” 8I, p. 326.)

Not only is God real and the source of nature’s activities, but the salvific works He plans—the eschatological concepts—represent a reality that will occur. For example, in Testimonies, vol, 2, p. 355,

Mrs. White writes, “We believe without a doubt that Christ is soon coming. This is not a fable to us; it is a reality.”

In this context of the reality of the Biblical story man is seen as being a personal work of God that was spoiled by sin, but offered redemption. “When Adam came from the Creator’s hand, he bore, in his physical, mental, and spiritual nature, a likeness to his Maker.” (Ellen G. White, *Education* (Mountain View, California: Pacific Press Publishing Association, 1952), p. 15. (Hereinafter referred to as Ed.)

However,

The result of the eating of the tree of knowledge of good and evil is manifest in every man’s experience. There is in his nature a bent to evil, a force which, unaided, he cannot resist. (Ibid., p. 29.)

For

When man transgressed the divine law, his nature became evil, and he was in harmony, and not at variance, with Satan. There exists naturally no enmity between sinful man and the originator of sin. Both became evil through apostasy. (White, G.C., p. 505.)

But, “It is the purpose of redemption, not only to blot out sin, but to give back to man those spiritual gifts lost because of sin’s dwarfing power.” (White, C.O.L., p. 266.)

Not only are God, man, the effects of sin and redemption real, but Satan (See white, E.W., pp. 152, 153.) and the future life are real, (Ellen G. White, MS 92, 1903; quoted in Nichol, SDABC, 7:982.) as is the conflict between God and Satan that the origin of evil has caused. (See for example the book The Great Controversy Between Christ and Satan.)

Through this theological context of the biblical figures as portrayers of reality there runs an eschatology that deals with the development of the sin-problem in stages. These eschatological developments are also seen as being real—one of them being the latter rain figure which we are studying.

The latter rain eschatological context. For our study, basic to the eschatology one finds being set forth by Mrs. White, are two premises: (A third premise is beyond the scope of our study: that the eschatology presented accurately portrays the Biblical position.) (1) the figures represent reality, and (2) the nature of man is capable of change. This second premise is the heart of the latter rain study, for in Ellen White's materials man can and must enter into a relationship with God that brings about a progressive change in man that is so complete he can accurately be described as a reborn and new-creature. Man is here seen as hand-crafted product (see i.e., White, Ed., p. 15.) made by God that was ruined by sin, but still being loved by His Maker, who, as soon as the fall of man occurs, (White, E.W., pp. 149, 160.) set into action a plan of restoration that develops men gradually into the creatures they would have been had Adam never fallen.

This restoration process is controlled externally by the choices of man, both as a group and as an individual, ("When the laborers have an abiding Christ in their own souls, when all selfishness is dead, when there is no rivalry, no strife for the supremacy, when oneness exists, when they sanctify themselves, so that love for one another is seen and felt, then the showers of the grace of the Holy Spirit will just as surely come upon them as that God's promise will never fail in one jot or tittle. But when the work of others is discounted, that the workers may show their own superiority, they prove that their own work does not bear the signature it should, God cannot bless them." Ellen G. White, MS 24, 1896. "When we have entire, whole-hearted consecration to the service of Christ, God will recognize the fact by an outpouring of His Spirit without measure; but this will not be while the largest portion of the church are not laborers together with God." Ellen G. White, Letter 31, 1894. "Years ago the time came from the Holy Spirit to descend in a special manner upon God's earnest, self-sacrificing workers. . . . It will be given to us when our hearts are prepared to receive it." Ellen G. White, MS 2, 1899.) and by the developments of the great controversy that lead to the final full and complete vindication of God from any responsibility or contribution to the sin problem by all of God's created beings, including Satan himself. (White, G.C., p. 670.)

Internally the restoration process is determined by the amount of grace that man's daily cooperation with God, or lack of it, enables him to benefit from.

Grace is here not only an attitude of God's toward sinful beings (White, Signs of the Times, Dec. 19, 1892.) but it is "as real as the air which circulates around the globe." (Ellen G. White, Steps to Christ (Mountain View, California: Pacific Press Publishing Association, 1956), p. 68 (hereinafter referred to as S.C.). Note: That grace is real, in addition to being an attitude of God's, is not a concept generated by

Ellen White. Edward O’Conner, for example, says the “reality of created grace” is one of the issues that Roman Catholicism has defended. See op. cit., p. 61.) It is given through certain channels or “means of grace.” (Cf. Ellen G. White, Letter 102, 1894, “The living water will flow in God’s own channels,” and Letter 33, 1895 (quoted in Ellen G. White, My Life Today [Washington, D.C.: Review and Herald Publishing Association, 1952], p. 313 [hereinafter referred to as M.L.T.]) The means of grace are said to include the following: (1) home religion; (2) prayer by the contrite; (3) growing in grace; (4) growth in knowledge; (5) constant cultivation of truth; (6) drawing nigh to God; (7) dependence on God; (8) giving oneself to God’s service; (9) believing and loving truth; (10) being sanctified by truth.)

To Ellen White how much spiritual growth an individual realizes depends on his choices, the circumstances of his life, and the eschatological developments that are occurring at the time in which he lives.

The eschatological developments that immediately surround the latter rain figure include such events as are represented by the following terminology:

1. The Loud Cry
2. The Third Angel
3. The Mark of the Beast
4. The Seal of God
5. The Shaking Time
6. The Close of Probation
7. The Seven Last Plagues
8. The Time of Jacob’s Trouble
9. The Second Coming of Jesus Christ
10. The Life Eternal

The element common to all of these events is that they are so designed as to progressively bring all people to a point of making a decision for or against Christ (For a similar evaluation by a leading Adventist writer see Edward Heppenstall, “Joel, the Prophet Who Announced the Day of the Lord,” Review and Herald, April 8, 1971, p. 10.) under the threat of ruin and death as the result of a decision for Christ that will include a commitment to obey God’s will as expressed in the Gospel and in the ten commandments of Exodus 20. (The Old and New Testaments are a continuum for Mrs. White, with non disjuncture.

This result from this commitment motif is realized in the world as the proclamation of the Gospel to all men living on the earth at the time the respective eschatological symbols become a present, rather than future, reality under the figure of the loud cry (The "loud cry" is a terminology that is used to describe a work of Gospel proclamation at a particular eschatological time. Mrs. White describes this event as follows: "During the loud cry, the church, aided by the providential interpositions of her exalted Lord, will diffuse the knowledge of salvation so abundantly that light will be communicated to every city and town. The earth will be filled with the knowledge of salvation. So abundantly will the renewing Spirit of God have crowned with success the intensely active agencies, that the light of present truth will be seen flashing everywhere." What, Ev., p. 694.) and the third angel (The "third angel" terminology is taken from Rev. 14:1-6, and is connected with the loud cry by way of repetition. The third angel of Rev. 14:1-6 began to 'sound' in connection with the events of the 1840s (see Damsteegt, p. 85). The 'loud cry' and the 'third angel', when associated together, means that the message of the third angel of Rev. 18:1-6 will be repeated in a way appropriate to meet the prophecy of Rev. 18:1. Mrs. White describes this event as follows: "As foretold in the eighteenth of Revelation, the third angel's message is to be proclaimed with great power by those who give the final warning against the beast and his image: 'I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies. And I heard another voice from heaven, saying, Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities. Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled fill to her double.' Revelation 18:1-6. "This is the message given by God to be sounded forth in the loud cry of the third angel." "Those whose faith and zeal are proportionate to their knowledge of the truth will reveal their loyalty to God by communicating the truth, in all its saving, sanctifying power, to those with whom they associate. Their lives of holiness and unselfish service will be in conformity with the vital principles of the kingdom of heaven." 8I, p. 118.) causes an agitation and separation between those who choose to obey God and those who choose not to obey because of threatened ruin. (The threatened ruin (see white, G.C., p. 607 for a brief description) attached to the issues of the conflict is sufficient to cause all people to choose one side or the other. No one is neutral. Mrs. White describes

the two groups as follows: “The worshipers of God will be especially distinguished by their regard for the fourth commandment—since this is the sign of His creative power and the witness to His claim upon man’s reverence and homage. The wicked will be distinguished by their efforts to tear down the Creator’s memorial, to exalt the institution of Rome. In the issue of the contest all Christendom will be divided into two great classes—those who keep the commandments of God and the faith of Jesus, and those who worship the beast and his image and receive his mark. Although church and state will unite their power to compel ‘all, both small and great, rich and poor, free and bond’ (Rev. 13:16), to receive the mark of the beast, yet the people of God will not receive it.” White, S.M., 2:55.) It is realized in the Seventh-day Adventist Church as the direct proclamation of Rev. 3:15-17 is proclaimed—according to Mrs. White. Note the following: “Some will not bear this straight testimony. They will rise up against it, and this will cause a shaking among God’s people.” (In Mrs. White’s works the ‘shaking time’ phraseology occurs repeatedly. (See i.e.: 1T, pp. 181-183; 6T, p. 332; E.W., pp. 271, 270; S.M., 1:180; T.M., p. 112; Ellen G. White, Spiritual Gifts, 4 vols. [Washington, D.C.: Review and Herald Publishing Association, 1860], 2:284 [hereinafter referred to as S.G.], etc) This experience, combined with “the latter rain,” and “the loud cry of the third angel” produces a pure church. (See: White, 1T, p. 183.) This result is realized as truth and error confront each other within the Seventh-day Adventist Church. Such an experience can’t be seen as a counterpart to the Seal of God—Mark of the Beast however for it serves as a preparatory event for the greater conflict between the two forces of Good and Evil.) These events lead into the marking of men according to which side of the obedience-to-God’s-law issue they place themselves; (cf. White, 5T, p. 81) those who choose to obey whatever the result receive the seal of God, (The “seal of God” phrase occurs in Mrs. White’s works very often and includes a number of contexts. The following emphases are related to our study: A. “The seal of God’s law is found in the fourth commandment” of the ten commandments recorded in Ex. 20. Signs of the Times, June 14, 1910. Which “those who would have the seal of God in their foreheads must keep.” MS 27, 1899 (Nichol, SDABC, 7:970). B. “The sealing as a process is a “settling into the truth, both intellectually and spiritually,” so that one can’t be moved. This process proceeds the shaking time (see footnote 2, p. 56). See MS 173, 1902 (B.C., 4:1161). Therefore one’s “own course of action” determines whether or not one receives the seal (5T, p. 214). See also Ellen G. White, Sons and Daughters of God (Washington, D.C.: Review and Herald Publishing Association, 1955), p. 370. (Hereinafter referred to as S.D.) C. The seal as a mark affixed is presented as being impressed (1) just before the time of trouble (B.C., 7:968). (2) After a decision not to receive the mark of the beast (Letter 11, 189; B.C., 7:976). (3) Before the close of probation (see E.W., pp. 279-281; G.C., p. 613). D. The seal is received only by those “who are

without spot before God" (5T, p. 216), and who "hear the word of God and do it with exactitude" (MS 20, 1899; F.L.B., p. 288). E. Results of seal being affixed: (1) Character is no longer capable of change (5T, p. 216). (2) Means one who is to be saved (B.C., 7:969). (3) Identifies those who are Christ's at His second coming. (This concept is not a new concept—see G. W. H. Lampe, The Seal of the Spirit [London: S.P.C.K., 1951], p. 253.) while those who choose not to obey receive the mark of the beast. (The mark of the beast is the opposite of the seal of God in Mrs. White's works. Whereas the seal of God is associated with the keeping of the seventh-day Sabbath of Exodus 20:8-11, the mark of the beast is associated with the observance of the first day of the week as a Sabbath (8T, p. 117). However, Mrs. White writes, "Sunday keeping is not yet the mark of the beast, and will not be until the decree goes forth causing men to worship this idol sabbath" (B.C., 7:977). This decree will come about, Mrs. White writes, when "Protestantism shall give the hand of fellowship to the Roman power. Then there will be a law against the Sabbath of God's creation. . . ." (Review and Herald, Mar. 9, 1886; B.C., 7:910). Prior to this law Sunday observance is not the mark of the beast, Mrs. White says. Note the following explanation. (Here, as in the rest of our research, Mrs. White's concepts we find to develop along an eschatological highway that has as its base a theodicy that is the key to understanding her presentation.)" "But Christians of past generations observed the Sunday, supposing that in so doing they were keeping the Bible Sabbath; and there are now true Christians in every church, not excepting the Roman Catholic communion, who honestly believe that Sunday is the Sabbath of divine appointment. God accepts their sincerity of purpose and their integrity before Him. But when Sunday observance shall be enforced by law, and the world shall be enlightened concerning the obligation of the true Sabbath, then whoever shall transgress the command of God, to obey a precept which has no higher authority than that of Rome, will thereby honor popery above God. He is paying homage to Rome, and to the power which enforces the institution ordained by Rome. He is worshiping the beast and his image. As men then reject the institution which God has declared to be the sign of His authority, the honor in its stead that which Rome has chosen as the token of her supremacy, they will thereby accept the sign of allegiance to Rome—"the mark of the beast.'" And it is not until the issue is thus plainly set before the people, and they are brought to choose between the commandments of God and the commandments of men, that those who continue in transgression will received 'the mark of the beast.'" (G.C., p. 449).) When all have chosen, probation—the time in which men have an opportunity to choose to obey God—comes to an end, or closes. (Note: In connection with the concepts of men and nations having periods of probationary time allotted to them Mrs. White has written some comments that are not only easy to understand, but that are quite famous among Seventh-day Adventists. We

quote them here: “In the annals of human history the growth of nations, the rise and fall of empires, appear as dependent on the will and prowess of man. The shaping of events seems, to a great degree, to be determined by his power, ambition, and caprice. But in the Word of God the curtain is drawn aside, and we behold, behind, above, and through all the play and counterplay of human interests and power and passions, and agencies of the all-merciful One, silently, patiently working out the counsels of His own will. . . .” “Amidst the strife and tumult of nations, He that sitteth above the cherubim still guides the affairs of the earth. . . . To every nation and to every individual. . . . God has assigned a place in His great plan. . . . Men and nations are being measured by the plummet in the hand of Him who makes no mistake. All are by their own choice deciding their destiny, and God is overruling all for the accomplishment of His purpose.” (Ed. 173).” “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 crisis is fast approaching. The rapidly swelling figures show that the time for God’s visitation has about come.” (White, 5T, pp. 208, 209. See also G.C., pp. 613, 614.) Then the seven last plagues, (The “seven last plagues” terminology comes from Revelation. Mrs. White presents these symbols as having a literal fulfillment after the time of probation has closed (E.W., p. 52). She says that they are poured out only on the recipients of the Mark of the Beast (E.W., p. 65. Also see fn. #1, p. 57), and are interpreted by their recipients as being judgments of God poured out on them because of the presence on earth of those who keep the seventh-day Sabbath in spite of laws forbidding observance of this Sabbath (E.W., p. 36; G.C., p. 615). The recipients of these “Most awful scourges that have ever been known to mortals” (G.C., p. 629), acting in harmony with their own understanding, seek to kill the observers of the seventh-day Sabbath, and thus bring about a state eschatologically described in Mrs. White’s works as the time of trouble or the time of Jacob’s trouble (see fn. #1, p. 59). (Cf. White, E.W., pp. 36, 37).) the time of Jacob’s trouble (The “time of trouble” or more fully “the time of Jacob’s trouble” terminology is taken from the Old Testament story of Jacob at the brook Jabok. This terminology, like the other eschatological concepts we are reviewing occurs repeatedly in the works of Mrs. White. We encountered it in connection with the anointing of the Holy Spirit (see pp. 35, 36), and it occurs often in connection with the latter rain. It is a time of great personal struggle for those who have received the seal of God, Mrs. White says (see Review and Herald, May 27, 1862 (B.C., 7:984), and is successfully endured only by those who have received the latter rain (White, G.C., p. 613; cf E.W., pp. 86, 71), and who have used their probation time to overcome all acts of transgression of God’s law—the

expression of His will (Review and Herald, March 14, 1912; K.H., p. 354). During this time of danger and trouble God protects His people (Letter 119, 1904; F.L.B., p. 340); see also Ellen G. White, Patriarchs and Prophets [Mountain view, California: Pacific Press Publishing Association, 1958], p. 98 [hereinafter referred to as P.P..] for the saints, and the second appearing of Christ (That this is a physical reality for Mrs. White see p. 50 note also the following as illustrative of Mrs. White's concept and as a depiction of her meaning of "reality." "In the time of trouble we all fled from the cities and villages, but were pursued by the wicked, who entered the houses of the saints with a sword. They raised the sword to kill us, but it broke, and fell as powerless as straw. Then we all cried day and night for deliverance, and the cry came up before God. The sun came up, and the moon stood still. The streams ceased to flow. Dark, heavy clouds came up and clashed against each other. But there was one clear place of settled glory, whence came the voice of God like many waters, which shook the heavens and the earth. The sky opened and shut and was in commotion. The mountains shook like a reed in the wind, and cast out ragged rocks all around. The sea boiled like a pot and cast out stones upon the land. And as God spoke the day and the hour of Jesus' coming and delivered an everlasting covenant to His people, He spoke one sentence, and then paused, while the words were rolling through the earth. The Israel of God stood with their eyes fixed upward, listening to the words as they came from the mouth of Jehovah, and rolled through the earth like peals of loudest thunder. It was awfully solemn. And at the end of every sentence the saints shouted, 'Glory! Alleluia!' Their countenances were lighted up with the glory of God; and they shone with the glory, as did the face of Moses when he came down from Sinai. The wicked could not look on them for the glory. And when the never-ending blessing was pronounced on those who had honored God in keeping His Sabbath holy, there was a mighty shout of victory over the beast and over his image." "Then commenced the jubilee, when the land should rest. I saw the pious slave rise in triumph and victory and shake off the coins that bound him, while his wicked master was in confusion and knew not what to do; for the wicked could not understand the words of the voice of God. Soon appeared the great white cloud. It looked more lovely than ever before. On it sat the Son of man. At first we did not see Jesus on the cloud, but as it drew near the earth we could behold His lovely person. This cloud, when it first appeared, was the sign of the Son of man in heaven. The voice of the Son of God called forth the sleeping saints, clothed with glorious immortality. The living saints were changed in a moment and were caught up with them into the cloudy chariot. It looked all over glorious as it rolled upward. On either side of the chariot were wings, and beneath it wheels. And as the chariot rolled upward, the wheels cried, 'Holy,' and the wings, as they moved, cried 'Holy,' and the retinue of holy angels around the cloud cried, 'Holy, holy, holy, Lord God Almighty!' And the saints in the cloud

cried, 'Glory! Alleluia!' And the chariot rolled upward to the Holy City. Jesus threw open the gates of the golden city and led us in. Here we were made welcome, for we had kept the 'commandments of God,' and had a 'right to the tree of life.' E.W., P.P. 34, 35.) bring to a conclusion this part of the conflict between Satan and Christ. (See White, E.W., P.P. 36, 37, for a presentation of the themes we have reviewed here that shows many of the different terminology being used in relation to one another.)

The latter rain in eschatological perspective. The latter rain is, as we have seen, a work of grace performed by the Holy Spirit that enables men, who choose to serve Christ in obedience, to maintain their choice, even under duress, and to grow to perfection of character (Mrs. White distinguishes types of perfection, writing that "while we cannot claim perfection of the flesh, we may have Christian perfection of the soul." (S.M., 2:32, 33.)) so that at the second appearing of Christ they are found to be like Him ready to go with Him to Heaven. There to live sinless lives in face to face communion with God. (Those who go to heaven, Mrs. White writes, "see the King in His beauty, and dwell in the presence of God and of pure, holy angels." E.W., p. 67. See also MS 92, 1908 (B.C., 7:982), which reads in part "The people of God are privileged to hold open communion with the Father and the Son. . . . We shall see Him face to face, without a dimming veil between.")

This rain work of the Holy Spirit—or bestowal of spiritual grace (See pp. 12, 13)—occurs prior to the close of probation (See E.W., p. 71, and Review and Herald, May 27, 1892 (B.C., 7:984).) and brings to completion the preceding works of grace that occur in the soul (In the Hebrew of the Old Testament, in the Greek of the New Testament, and in the writings of Mrs. White man is a three part being (F.Ch.Ed., p. 57; see also 5T, p. 244), possessing a soul. This is a concept almost totally lost to Seventh-day Adventists today who teach man is a two part being; body and soul. The body—the dust—is united with the breath of life, and the two together form a "living soul", it is said. For a brief presentation of this aspect of Adventist theology see Joseph Barnes, The Mind-body concept in the Thinking of Ellen G. White, Doctoral thesis, New York University, New York, 1965, p. 163; Francis D. Nichol, Answers to Objections (Washington, D.C.: Review and Herald Publishing Association, 1952), section IV. See also, for comparison, White, M.Y.P., p. 55; "The Lord Jesus acts through the Holy Spirit; for it is His representative. Through it He infuses spiritual life into the soul, quickening its energies for good, cleansing it from moral defilement, and giving it a fitness for His kingdom." See also, Pacific Union Recorder, Aug. 1, 1901, p. 1: "A healthy soul in a healthy body makes a man or woman more precious than gold or silver. . . ." as man cooperates ("The Lord does not propose to perform for us either the willing or the doing. His grace is given to work in us to will and to do, but never as a substitute for our

effort.” White, M.Y.P., p. 147.) with God. Therefore it is a work that comes after the other works of grace, and, whereas it also enables people to endure the struggles of Jacob’s time of trouble it is a work of grace that is not available outside of its particular eschatological setting.

The early rain grace, (see pp. 12, 13 for a discussion of this concept.) the baptism of the Holy Spirit grace, (See pp. 36-38.) that comes as one grows in sanctification, (See pp. 40-42.) have all been adequate at a different eschatological time, but at this particular eschatological point more is presented as being needed—and that need is met by the latter rain grace figure.

R. S. O. Stevens, Vicar of St. Paul’s Church in Birmingham, England writes of the beginning of his church that “this church was built to honour not God, but the great pioneers of our industrial world, whose memorial tablets line its walls.” (Leaflet, “St. Paul’s Church—The Church of Change.” (n.d.), p. 1.)

For Mrs. White the latter rain work and it’s eschatology is a direct opposite. Among those who receive the latter rain grace there is none to ascribe salvation to himself—all honor is ascribed to God, and the latter rain recipient never again dies or suffers; he lives with God forever.

Conclusion

The Central teaching of Mrs. White regarding the latter rain is that it brings the progressive work of grace in the soul to completion; and that the events and requirements which accompany the salvific process in men’s lives reveal the character of God to be a blending of justice, mercy, love, and righteousness, with omnipotence and omniscience.

The central purpose of the latter rain work is to give men the power to meet God’s will for them at a particular eschatological time.

The primary effect of the latter rain grace when it has been imparted is that the receiver is prepared for meeting Christ at His second coming without fault—ready for translation.

The controlling motif in the outworking of the latter rain scheme is the vindication of God from any responsibility for the existence or continuance of evil, while the ultimate result of the combined

works of grace which are brought to completion by the latter rain grace is the full restoration of fallen man to the spiritual nature he had before the fall.

CHAPTER II

THE LATTER RAIN AND THE SEVENTH-DAY ADVENTIST

CHURCH IN AMERICA

Introduction

It is our purpose here to study what has been taught about the latter rain by American Seventh-day Adventist writers other than Mrs. White and to investigate whether there is constancy and unity in the presentations made regarding the latter rain, or whether those presentations have disjuncture and disharmony.

If differences of opinion are found to exist we will attempt to discern how significant they are and what they reveal about the latter rain doctrine as it is generally conceived by the American Seventh-day Adventist writers reviewed.

Our aim here is to determine what Seventh-day Adventist writers have taught regarding the latter rain, and how this teaching compares to Mrs. White's statements about the same topic. We will also be looking to see what the unity or disunity revealed by the comparative analyses contribute to or detract from the doctrine itself, and its role as a teaching about God and his people in the eschatology of Seventh-day Adventism.

To do this study we will survey various articles concerning the doctrine of the latter rain which appear in the official Seventh-day Adventist church paper—the Review.

The name has been modified some through the years, but there has been no break in its continuity; therefore such a unity of source, we trust, will give consistency to our research.

The Latter Rain: an Historical Review

The Latter Rain in the 1850s

The Review and Herald was first published by the Adventists who became Seventh-day Adventists in November 1850. The first mention of the latter rain is only an allusion to the concept and occurs in the February 21, 1856 issue of the Review. It occurs in the letter to the editor and simply says, "I love the promise of the Father [Hosea vi, 3] that He will come unto us as the rain, 'as the latter and former rain unto the earth.' Those who fight against God's people and reject the gifts, will soon find it hard to kick against the pricks."

From this simple evaluation of the significance of the latter rain, and the early rain, the writers in the Review have varied much.

In 1857 an article entitled "The Former and the Latter Rain" occurs in which the writer gives a presentation from Scripture. He argues on the basis of several texts (Hos. 6:3; Deut. 11:14; Jer. 3:13; etc.), that the former rain was given for the purpose of preparing the soil for seed, while the second or latter rain was to prepare the full ear for the harvest.

He then notes that these literal rains were "given as a blessing; they were withheld as a judgment." While the writer is consciously aware that such a statement implies an active relationship between God and nature, as his comments show, he doesn't develop this relationship concept. Rather he turns his article to refute the idea that these rains were "types".

Having made his refutation he asks, "What then is the force of these expressions as used by the prophet?" His answer is that they are "used only as illustrations of special blessings to be poured out."

The early rain blessing, he writes, "may fitly represent the our pouring of the Spirit in the commencement of the gospel dispensation; while the latter rain . . . may well be used to illustrate the special outpouring of the Spirit promised in the last days which will prepare the church for her final warfare, and for immortal glory."

He then concludes his article by quoting texts that point out the need of man making a preparation for receiving the promised blessing, and that repeat the assurance that God will give such a blessing.

In 1858 another article appears, simply entitled “The Latter Rain” which adds to the 1857 article by associating the already presented concepts of the latter rain, with the Laodicean message of Revelation 3, though what that relationship is, is not explicitly set forth.

It seems however that the writer, C. E. Harris, intends to say that when the Laodicean people repent and seek God the latter rain promise is for them.

March 3, 1859, another article entitled “The latter Rain” appears. This one is written by Daniel T. Bourdeau.

He points out that there are several classes of people who believe in the latter rain. The first are those who do not long for the latter rain. This means one’s relationship to God is not right, he states. The second class he says are those who think the latter rain is very desirable but who make no preparation for it. The third class he designates as those who believe that “the generality of those who profess Christianity will largely share the blessings of the latter rain.”

Having made these distinctions the writer seeks to defend his own doctrine of latter rain that only falls on a select few by a hypothetical illustration and an appeal to Scripture passages that show God looks at men’s practice in addition to their profession. He concludes by saying “The more we reflect on this subject the more we are convinced that the idea of a universal refreshing is contrary to the teachings of the Bible.”

Summary. In the 1850s we find the first discussion in the Review of the latter rain among those Adventists who later became Seventh-day Adventists. The following qualities of the latter rain were discussed:

1. God’s blessing in the latter rain on His people will soon make it hard for their opponents to fight against them.
2. The former rain was given to prepare the soil for seed while the latter rain was to prepare the full ear for the harvest.
3. These literal rains were given as a blessing and withheld as a judgment.
4. The rains of Palestine were not “types”. They were rather used in Scripture as illustrations of special blessings to be poured out.
 - a. The early rain represents the outpouring of the Spirit in the commencement of the Gospel dispensation.

- b. The latter rain represents the special outpouring of the Spirit promised in the last days which will prepare the church for her final warfare, and for immortal glory.
5. Men must make a preparation before they can receive the 'rain' blessing.
6. God's word is sure and clear; He has promised special blessings and they will come.
7. The Laodicean message of Revelation 3 is applicable to the church today, and when the Laodicean people repent and seek God the latter rain promise is for them.
8. The idea of a "universal refreshing" is contrary to the teachings of the Bible.

The Latter Rain in the 1860s

In the 1860s discussion of the latter rain elements common to the presentations in the 1850s are present, but more facets of the latter rain are presented.

In the March 15, 1860 Review Francis Gould states explicitly that the apostle James "takes a figure or a similitude from the natural world to explain spiritual things." The writer then adds that "we know by observation, and especially by revelation that it is requisite in the order and economy of God, that there should be an early and latter rain for the germination, growth, and perfection of the precious fruit of the earth."

The application of this figure, the writer says, teaches us that the church of God is "to be visited with two general outpourings of God's holy Spirit which constitute the early and latter rain." The early rain took place on the day of pentecost and is the baptism of the Holy Ghost. The latter rain is to fall on the Gentiles (It seems the Jews had their opportunity under the works of Jon the Baptist, Jesus—when on earth, and the apostles, though this point isn't well developed, according to this author.) who have responded to God to "ripen them off for the great harvest," and to prepare them for translation.

The "gifts of the gospel church," however, will take their place in the church and "prepare her to be presented before the Father without spot of wrinkle or any such thing."

The concluding point we need to note from this writer is that "the same rain that ripens the wheat for the garner ripens the tares to be burned."

The other significant article from the 1860s is entitled “Whatsoever Things are Lovely.” The writer, a George Wright from Marshall, Michigan says that “the times of refreshing are just before us. The latter rain will soon descend.”

If one is to receive the latter rain one must be prepared. This preparation is seen as being the result of the preaching of the third angel’s message, for Mr. Wright states that “the proclamation of the third angel’s message is gathering out a people and purifying them by its searching and solemn truths.” The purpose of this preparation is to bring things about “so that God can safely bestow or impart all the gifts and graces once enjoyed when the Holy Spirit came down like a mighty rushing wind.”

Our author concludes his article by noting that there is another rain “very different in its character, fearful in its nature, and fatal in its consequences,” to fall on the wicked. (Ps. 11:6 is quoted.) This statement is followed by an appeal for people to seek righteousness and meekness for probation will soon close.

In 1863 Francis Gould is again writing, this time an article entitled “The Times of Refreshing.”

The writer adds to our study by defining, or describing, the preparation God’s people are to make for the latter rain. (Here called the “great refreshing.”)

“Repentance, confession of sins, humbling ourselves under the mighty hand of God, and turning to him with full purpose of heart,” are the required preparatory steps if we are “be gathered with the ripe sheaves into the garner.”

Further we are told that “a good and correct theory of Bible truth, alone, will not be sufficient,” for “all our thoughts, words, and actions, must correspond with it.”

This preparation is necessary because “God is fitting up a class of people that will stand when there shall be no mediator. . . .”

H. F. Phelps, in 1867, wrote an article entitled “The Latter Rain: When is it?” (Mr. Phelps does not answer the question raised in the title of his article.) that is of some significance to our study, for he writes that the latter rain “just precedes” the end of the world and “will not fail in his appointed time.”

The falling gentle rain brings “the harvest of earth” to ripeness. This “harvest” time is seen as being near and appropriately represents the maturity of God’s people, which is partially the result of their having received the latter rain. The latter rain blessing “is ready and waiting.”

Because the falling latter rain makes men qualified to work for the Lord, and “bold in defense of truth,” our writer concludes that we are praying for the latter rain when we offer the prayer, ‘Lord of the harvest, send forth more laborers.’

In the April 14, 1868 Review we find again an article simply entitled “the Latter Rain,” This one written by R. F. Cottrell.

Mr. Cottrell adds an unusual point to the latter rain teaching of this time, for he writes that it comes “in degree.” “I believe we shall receive it in degree, as soon as we are prepared to use it to the glory of God, and our own good.”

Not only does it come when we are ready to use it properly, but “it is even now beginning . . .” he writes.

Summary. In the 1860s we again find occasional articles being written about the latter rain. These articles are generally in harmony with what was written regarding the latter rain in the 1850s, but there are additional point of emphasis and some disjunctures. The following points were made in addition to, or contrary to, the earlier period:

1. We learn about the latter rain both from observation and revelation.
2. The early rain, which occurred on Pentecost, is the baptism of the Holy Spirit.
3. The latter rain is for the Gentiles.
 - a. It ripens them for the harvest.
 - b. It prepares them for translation.
4. The “gifts of the gospel church” will be in the church again before Christ comes.
5. The same rain that ripens the wheat for the harvest ripens the tares for to be burned.
6. The latter rain is just ahead and will soon descend.
7. The necessary preparation for receiving the latter rain is the result of the preaching of the third angel’s message.
8. The preparation is necessary so God can safely bestow all the gifts and graces once bestowed.
9. There are two kinds of rain to come down; the latter rain for the people of God, and a destroying rain to fall on the wicked.
10. We must prepare for the latter rain now for probation will soon close.
11. (The needed preparation is described.)

12. Preparation is necessary because there is a time coming when we must stand before God without a Mediator.
13. The latter rain just precedes the end of the world.
14. The latter rain will not fail though it has an appointed time.
15. The latter rain brings maturity and boldness to God's people.
16. The latter rain comes in degree.
17. The latter rain comes when we use it properly.
18. It is even now beginning.

The Latter Rain in the 1870s.

The key article of the 1870s to deal with the latter rain is written by the editor of the Review, Uriah Smith. Entitled "Times of Refreshing" (Dated April 19, 1870.) it argues its points from Scripture. It is built around Acts 3:19-21. ("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 Christ, which before was preached unto you; whom the Heavens must receive until the times of restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began.")

Having discussed the early portion of the text, the writer states that "after (Emphasis supplied.) the blotting out of sin, come the times of refreshing." After noting that "our version of the Bible reads, 'when (emphasis supplied) the times of refreshing shall come,'" He comments that "the original rather demands the translation, 'that the times of refreshing may come.'" (For Uriah Smith's discussion of the Greek grammar occurring here see Review article, "the Times of Refreshing," dated January 17, 1878, in a response to T. H. Starbuck of Oregon.)

However our author quickly adds that "The sense is not materially changed either way. It shows that it is subsequent to the blotting out of sins, that the refreshing comes from the presence of the Lord upon his people."

The writer then goes on to note that the refreshing is just before the coming of Christ. This means, he says, that the refreshing is "definitely located. It is between the blotting out of sins (The blotting out of sins, he writes, is "the conclusion of the work of our Lord in his priestly office as mediator

for man. Between that and the coming of our Lord, a little period intervenes; and at that time his people are refreshed from his heavenly presence.”) and the coming of Christ.”

Next the question is raised, “What is the nature of this refreshing?” It is the full and complete communion of the Holy Spirit, is his answer. He further writes that

It will be to the people of God . . . a cooling shower . . . and a period of relaxation and rest. . . . The heat and struggle of sin’s conflict are then over. . . . And as they (God’s people) . . . stand upon the threshold of the celestial world, they are given to feel a little earnest of their approaching inheritance.

This experience is the result of God’s coming to His people as “both the former rain and the latter rain together, and they will receive the refreshing adapted to their position as they are about to enter the immortal kingdom.”

Having drawn his article to a close, Uriah Smith summarizes his thoughts by writing,

And when all have repented, and all who will receive the gracious provisions made for the penitent are converted, and when all sins are blotted out and put away from the righteous forever, then the refreshing will descent upon the waiting ones.

Approximately one month later (Dated May 17, 1970.) a response is written in the Review to G. W. Sheldon, apparently in answer to a query, that presents the latter rain as coming gradually, rather than instantaneously, upon the people of God. The Scripture support is cited from Hos. 6:3, which speaks of God’s visiting His people with the former and latter rain, and says that His going forth is prepared as the morning. This means that

The refreshing will be a gradual work, like the introduction of light at the opening of the day. . . . From the darkness of night to the brightness of noonday, would be too great a transition for a moments of time; so a change from our ordinary experience to the full power of the refreshing, would be more than we could bear, if accomplished at once.

However this gradual progression is seen as being after the close of probation, though there is a possibility for some latter rain experience to precede the close of probation, allowed. (This response is unsigned and was probably written by the editor Uriah Smith.)

In the November 25, 1873 issue of the Review appears an article by R. F. Cottrell entitled “Who Will Receive the Refreshing?” (This brief article nowhere refers to the latter rain explicitly, but in the times which he wrote the readers probably understood him to referring to the latter rain; therefore we will include it here.)

This writer sees the refreshing as being future, but certain to come. He describes five qualifications for receiving the refreshing:

1. must have faith in God
2. be courageous
3. be overcomers—loving god and their fellowmen
4. must be laborers in the work of God
5. must seek the refreshing with earnest agonizing prayer and live according to one’s present knowledge. (An interested reader here begins to feel an anticipation of a later comment by Mrs. White that Christ is often left out of the preaching of this period.)

The writer concludes his article by apparently softening his position for he writes that “Those who open the door will receive the heavenly Guest; He will come in and sup with them.”

Summary. Uriah Smith, the editor of the Review is the only writer of the 1870s to write an article in the Review in which the term ‘latter rain’ occurs. This terminology has been replaced by the phrase ‘the refreshing,’ as a contextual analysis shows. But the fact that there are two published responses to queries printed in the Review in addition to Uriah Smith’s article, and at least partially the result of it, indicates there was at least some interest in the latter rain during this ten year period.

The following points contribute to our research:

1. The refreshing—the latter rain—comes after the close of probation, just prior to the second coming of Christ.
2. The refreshing is the full and complete communion of the Holy Spirit.
3. The refreshing is a period of relaxation and rest; a little earnest of the approaching inheritance.
4. The latter rain comes gradually, as the light of the morning.
5. Those who will receive the refreshing must:
 - a. have faith in God
 - b. be courageous

- c. be overcomers—living God and man
- d. be workers for God
- e. be seeking the refreshing, and obedient to their knowledge of right.

The Latter Rain in the 1880s

In a Review article entitled “The Reapers,” E. E. Olive (Review, May 22, 1883.) tells a personal experience of wondering how there could be enough “cradles” to cut all the grain in southern Minnesota, and then learning that the grain would be harvested with McCormick reapers. Having recounted this experience the writer addresses his readers with the questions, “Does the work go hard, brother reaper? Does the way look dubious at times?” and then answers the rhetorical questions saying,

Take courage; soon we are to be refreshed by the latter rain. Soon we will be strengthened by the outpouring of the Spirit of God. Soon we may quench our thirst by draughts from the formation of Living Water. Soon He will send the angels to gather together his elect.

May 12, 1885 Uriah Smith is again writing about the latter rain in an article entitled, “The Latter Rain and the Refreshing.” This is his most studied article to date. (He is again writing in response to a query.) In it he seems to modify his position in an earlier article (See above, p. 9, and f.n. #4, p. 9) that the latter rain comes after the close of probation, for he writes that “for an indefinite period before the close of probation is reached, the latter rain, or a special outpouring of the Spirit, commences upon the church, and the time of trouble commences upon the wicked.”

This means that

The latter rain continues with the church till Christ comes, culminating after the close of probation, in the refreshing of Acts 3:19, . . . and the time of trouble continues upon the wicked till Christ comes, culminating, in their cases, after probation ends, in the seven last plagues.

This understanding is necessary, the writer argues, because

There are evidently some blessings predicted which cannot come upon the church till they are sealed and placed beyond the danger of falling, just as there are some judgments which cannot fall upon the wicked till their probation is ended.

Our author then refers to Acts 3 and writes as he has done earlier that this text clearly locates the refreshing after the blotting out of sins. (Ibid.)

He also argues that it must come after the close of probation because “when this refreshing has once been received by the saints, it would not seem possible for them to lose it.”

However he also writes that “before they reach this state . . . they receive a great outpouring of the Spirit, the beginning of the latter rain.”

This beginning of the latter rain is that by which “they are enabled to close up their final work for the world.”

After describing what this final work is, the writer concludes his explanation by saying, “when this is done, and probation ends, then the saints receive that final measure of blessing . . . which fits them up to stand through the time of trouble without a mediator.”

Uriah Smith then summarizes his article with a chart and by writing, in part, “according to this view, the term ‘latter rain,’ while it embraces all that is mentioned in the texts name above (Acts 3:19; 2 Pet. 1:29; Rev. 2:28; 3:20; 7:4; 22:16.) . . . begins to apply at an earlier point of time [than the close of probation], covers a longer period and embraces more . . .” than the concepts set forth in these texts.

This means that “the latter rain and the time of trouble cover (In our opinion this is a broader use of the phrase than is generally acknowledged among Seventh-day Adventists today.) the same period.” In this period of time of undetermined length,

The first part of the time is devoted to the closing up of the last message of mercy to the world, during which, under the first outpourings of the latter rain, the saints utter the proclamation [of Jesus soon coming, and of His eternal law as being the standard of character for all who would be ready—with special emphasis on the Seventh-day Sabbath] in great power; and the wicked . . . hear and reject the message.

Then probation closes and “the latter rain” culminates “in the final blessing upon the church.”

In a column entitled “Scripture questions” G. W. Morse writes, in answer to the question “when may we look for the commencement of the “latter rain?”, “not until just before the second coming of Christ.” (May 25, 1886.) Such an answer adds nothing to our findings thus far by what it says, but it is possible to point out the obvious, that it doesn’t say the latter rain comes after the close of probation,

and wonder whether such an omission may mean that not everyone reading the Review, or associated with it, found Uriah Smith's timing convincing.

Summary. In the 1880s only one article of any significance appeared in the Review dealing with the latter rain, and this was an editorial in response to a query. However it is the fullest study to date on the topic to appear in the Review. It is also possible that not all the people acquainted with the Review accepted all the conclusions set forth therein.

In this decade the following points were developed that add to our study:

1. The latter rain strengthens and refreshes the people of God, and quenches their thirst (for righteousness).
2. The latter rain begins before the close of probation and extends to the coming of Christ, though its greatest power and extent come on the church only after probation closes.
3. The refreshing of Acts 3:19 refers only to a post-probation experience; this phrase of the Holy Spirit's blessing is less inclusive than, though not exclusive of, the latter rain.
4. The latter rain and the time of trouble cover the same period. (This is making the phrase "time of trouble" cover more than "Jacob's time of trouble"—its usual significance in Seventh-day Adventism, though Ellen White, at least once, used the time of trouble phrase this way too.)

The Latter Rain in the 1890s

In the 1890s there is the greatest amount of material written in the Review of any ten year period since the 1850s where our research began. During this time Daniel T. Bourdeau wrote a five part article, and a half-dozen other articles also appeared.

D. T. Bourdeau's material includes many of the same general opinions that we have seen being expressed, but he goes beyond the earlier studies very often in that he occasionally develops these ideas with reference to the Scriptural context in which they appear. In addition he makes points which contribute to our study, such as the following:

1. The expression "latter rain" is used emblematically and means the Spirit of God, for in Scripture the Spirit of God is sometimes represented by water. ("The latter Rain," April 29, 1890.)

2. The latter rain gives understanding of truth, and enables its receivers to “conform to the truth in their lives.” (Ibid.)
3. The Holy Spirit brings an increased manifestation of truth. (Ibid.)
4. That “an outpouring of the Holy Spirit is an urgent and imperative necessity” is shown by the progress of modern spiritualism. (Ibid.)
5. The early and latter rain concept means that there will be “an effusion of the Holy Spirit that will embrace more than what was realized by the primitive church. (“The Latter Rain,” May 6, 1890.)
6. “It will also be while this refreshing (The “refreshing” here referred to is the latter rain for this writer.) will come to the saints, that the sins of God’s people of every age shall be blotted out.” (“The Latter Rain,” May 6, 1890.)
7. The latter rain will “place the righteous living beyond the possibility of falling, and staining their pure robes of character by the defilement of sin.” (Ibid.)
8. Those who receive the latter rain will bear “much fruit to the glory of God.” (Ibid.)
9. The first condition for receiving the latter rain is that “we understand and realize in our own experience the ordinary workings of the Spirit of God.” (“The Latter Rain,” May 13, 1890. Note: The articles in the Review dated May 20, 1890, and May 27, 1890 added nothing to our study.)

In the December 9, 1890 issue of the Review again we find an article entitled “The Latter Rain;” this one by a Mrs. M. E. Steward, which suggests that whereas the pouring out of the Holy Spirit at Pentecost was made manifest by “the gifts,” particularly the gift of tongues, so, when “the spirit of prophecy” which “has belonged to the remnant church ever since its rise . . . has its due place and weight in the remnant church, all the other gifts will follow.”

This seems to mean that for this writer, to “receive the other gifts of the Spirit” is to receive the latter rain.

An unsigned article entitled “The Three Days of Hosea 6,” (M. E. Sawyer wrote an article, “the Latter Rain” that appeared in the January 10, 1893 issue of the Review, but it does not contribute to our study.) appearing under date of September 4, 1894, then contributes another dimension to the collective teaching regarding the latter rain among Seventh-day Adventist writers whose works appear in the Review, when the author writes that the “unction from the Holy One” in 1 John 2:20, and “the anointing” of 1 John 2:27 “is the outpouring of the Holy Spirit, which is the latter rain.” This evaluation

is left by the writer for the readers to ponder without his supplying the reader with any supporting evidence for his conclusion.

In 1897 a printed sermon entitled “Who is on the Lord’s Side?” appeared (October 5, 1897.) that contains the statement, “Nothing is more certain than that we are in the time of the latter rain,” and urges the people to repent of their resistance to God’s past working by the Holy Spirit to seek the baptism of the Holy Spirit—which here seems to be equated with the latter rain. (July 26, 1893, an editorial appears in the Review without title or signature that speaks of the availability of the latter rain now, “to us and to our children,” but adds nothing to our study.)

The last article we will review from the 1890s appeared the next year under date of May 30, 1899, and is entitled “Preparation for the Latter Rain.” (N. W. Kauble.)

This author writes that everyone must have the latter rain “to stand in the day of the Lord, and to live in his sight.”

However we again read that there are conditions that one must meet before God can give the requested blessing. “Let Christians put away all their dissensions, and give themselves to God for the saving of the lost. Let them in faith ask for the blessing, and it will come.”

Summary. In the 1890s the first multi-part article dealing with the latter rain appeared, and was supplemented by several other writers who also produced articles on the latter rain, though of a less extensive volume.

It is also the first time that a major article appears which gently sets aside some of the explicit declarations and reasoned arguments of a well-known earlier writer.

The writers of this period also develop points that are beyond the facets of the latter rain significance that we have found being presented prior to 1890. These include the following:

1. The expression ‘latter rain’ means the Holy Spirit.
2. The latter rain gives understanding and obedience, and brings an increase of truth.
3. The latter rain is made urgent and necessary by modern spiritualism.
4. The latter rain will be more than a repeat of the early rain Pentecost experience.
5. The close of probation will come during the latter rain, rather than before it. The latter rain places its receivers beyond the possibility of sinning.

6. The receiver of the latter rain has prior to his receiving the latter rain recognized the Spirit's work in his life and becomes very productive in Gospel work.
7. To receive "the other gifts of the Spirit" is to receive the latter rain.
8. The "unction from the Holy one" of 1 John 2:20 and "the anointing" of verse 27 is the latter rain.
9. Some writers say the latter rain is future and some emphasize that we are now in the latter rain time. (These may not be contradictory statements; they may simply mean that the experience is available now, but has not been realized yet.)
10. Resistance to God's spirit's work in our lives or the lives of others will block effectively our receiving of the latter rain experience.

The Latter Rain: 1900-1909

During this decade we will note two articles that treat of the latter rain. (Another article, "Thy People Shall Be Willing" appeared under date of June 26, 1900 and uses terminology generally associated with a discussion of the Holy Spirit's work under the latter rain symbol, but the 'rain' terminology nowhere appears in this article which was written by T. E. Bowen.") The first one, by Thoro Harris, is entitled "The Time of Refreshing" (April 3, 1900.) and begins by equating being "filled with the Holy Ghost," "the refreshing from the presence of the Lord," and "the latter rain." Having made this equation the writer quotes a few sentences from Ellen White and then writes that the latter rain "occurs in connection with the promulgation of the Sabbath truth." This is logical and necessary because true Sabbath observance does "constitute the very essence of this refreshing." Therefore "with the restoration of God's broken seal the latter rain will fall in great abundance."

This means that

As we understand more clearly the meaning of God's rest day, as week by week we observe this season of "refreshing" and unite in the dissemination of this glorious message of rest, the showers of heaven will fall in copious abundance."

The other article appears under the title, "The Baptism of the Holy Ghost, the Latter Rain." (March 30, 1905.) Here R. A. Underwood begins by writing much that we have seen before; the baptism of the Holy Spirit, the refreshing, and the early rain are the same and occurred on the day of Pentecost. The latter rain will be a repetition of Pentecost and is future, but its reception is dependent on certain conditions.

At this point in his article however, our author makes an unusual turn in his argument and writes, “Here is the promise and conditions: ‘Bring ye all the tithes into the storehouse . . . saith the Lord’ and I will ‘pour you out a blessing, that there shall not be room enough to receive it.’”

This promise fulfilled means the outpouring of the Holy Ghost, the latter rain, the refreshing from the presence of the Lord, the ripening of the harvest, the end of the conflict.

This means that for this author tithing brings the outpouring of the latter rain and the second coming of Christ.

He also writes that “should the promise be fulfilled now, there would many fall under its power to rise no more, as did Ananias and Sapphira. . . .”

This concept, that the latter rain power can be a destroying power, is as unusual a facet of emphasis as is the concept of tithing being that which brings the latter rain. These ideas are presented without support for the association of ideas made by the writer.

Summary. In the years 1900-1909 very little was written about the latter rain in the Review. That which was written was unique and not supported with exegetical methods of Bible study. The points emphasized by the two writers reviewed include the following:

1. Because true Sabbath observance constitutes the very essence of the refreshing, with the restoration of God’s broken seal [the keeping of the fourth commandment—the seventh-day Sabbath], the latter rain “will fall in great abundance.”
2. Tithing is the necessary condition for receiving the latter rain, and properly done results in the outpouring of the latter rain and the second coming of Christ.
3. The latter rain is a destructive act to some followers of Christ who are like Ananias and Sapphira.

The Latter Rain: 1910-1919

From 1910-1919 four Review articles appear that have titles stating they are about the latter rain. (G. W. White, “Preparation for the Latter Rain,” April 6, 1911; H.B. Keniston, “The Latter Rain,” February 1, 1912; Mrs. E. M. Peebles, “Preparation for the Latter Rain,” February 15, 1917; L. Ervin Wright, “the Time of the ‘Latter Rain;,” February 6, 1919.) However three of the four have no Scripture, (Keniston, Peebles, and Wright.) two of the four make no mention of the latter rain other than in the title, (Keniston and Peebles.) and one is composed almost entirely of quotations from Mrs. White’s

writings. (L. Ervin Wright.) The fourth one, G. W. White's "Preparation for the Latter Rain" deals with the question "Why has the rain been withheld?" His answer is taken from several texts which point to sin in the life as the cause for withheld blessings, the specific sins being indolence and slothfulness, he says. The author then concludes his article with a quotation from Mrs. White showing that when the people do their work, God will pour out the sought-for blessing.

The Latter Rain: 1920-1929

The two Review articles, one appearing in 1922 and the other in 1928 that we will review (These may be the only articles written during this period.) appear with latter rain related titles and continue the trend of the preceding ten years; they bear titles stating they are about the latter rain but fail to discuss the latter rain.

The first one is the long article by F. M. Wilcox, and bears the title "Ask Ye of the Lord Rain in the Time of the Latter Rain." In this study the author deals with eight conditions for receiving the Holy Spirit, but never mentions the latter rain.

In 1928, under date of December 6, W. A. Spicer writes a shorter article entitled "the Latter Rain and the Shaking Time" where he begins by saying the part, "We have entered into the time of the latter rain," and then goes on to develop his thoughts and draw his article to a close without again mentioning the latter rain.

The Latter Rain: 1930-1939

In 1934 W. A. Spicer wrote an article entitled "Latter Rain Fruitage in Regions that Columbus Discovered" which teaches that growth from nothing in God's work in mission lands "is a token that the time of refreshing has come."

However, growth—springing up and multiplying—takes place under the early rain, not the latter rain (refreshing), and again, only the title of the article contains the term "latter rain."

In 1939 Fredrich Lee writes of "Final Events Yet to Come-III" with a subtitle, "The Latter Rain." (September 28, 1939.) This article is a fine discussion of the hope people can have that the latter rain will really fall. The author argues that we know the latter rain will fall because "it takes both the former and the latter rain to produce a complete work." He then points to Scripture for evidence the early rain

has fallen, and then again assures the reader that “Christ is both the author and finisher of our salvation, the work that has been begun will not be abandoned in the time of the harvest.”

Having made these points and discussed them he quotes from Mrs. White several passages and concludes by writing that “we have abundant assurance that the Lord will not disappoint us in the time of the latter rain if we are prepared to receive it.” (W. E. Read also writes a fine article regarding “The Early and the Latter Rain” that review many of the good emphases we have seen already and avoids the strange facets we have occasionally found. This work appears under date of November 9, 1939.)

Summary: 1900-1939. This forty year period is characterized by three qualities:

1. The presentation of some purely conjectural latter rain theology; 1900-1909.
2. Very few articles were written about the latter rain, and those that were written generally bore titles including the latter rain terminology, though the concept did not receive attention in the article itself; 1920-1938.
3. The presentation of two articles that addressed themselves to the topic of the latter rain, and then presented the writers understanding of the topic in the following article; 1939.

The following emphases made during this time add to our findings:

1. The latter rain is certain because the harvest requires both the early rain and the latter rain.
2. What Christ has begun He will finish.

The Latter Rain: 1940-1949

This decade sees the larger amount of material presented to the Review reader on the latter rain that we will encounter in any given decade covered in this survey. The latter rain is frequently written about, and 1943 finds the readers being presented an eleven part article simply entitled “The Latter Rain.”

March 7, 1940 is the date of an article by J. C. Stevens entitled “The Early and Latter Rain in Type and Antitype.” This author writes some very interesting points, but he fails to make clear the source of authority that he is drawing on. However he has points of emphasis that contribute to this survey study.

1. The literal early and latter rains of Palestine were types of two outpourings of God’s Holy Spirit upon His people. (Under date of February 26, 1857 the Review carried an unsigned article, “The Former and Latter Rain” that argued the rains were not types.

2. Just as God had a timetable” for the outpouring of the early rain so He has a time for the latter rain:
 - a. “Not perhaps, a set day” but “it is a definite time.”
3. The outpouring of the Holy Spirit in the latter rain will bring the loud cry of Rev. 18:4, 10.
4. When Babylon’s fall is complete, “Synchronously with this the latter rain will be poured out upon God’s remnant.”
5. Early rain results are typical of latter rain results.
 - a. Persecution will arise
 - b. God’s people speak fearlessly
 - c. Signs and wonders will be done
 - d. The fruits of the Spirit will be “manifested” among Christians
 - e. Many people respond
 - f. The weak Christians are “shaken out.”

H.J. Detwiler wrote an article entitled “The Holy Spirit” that appears in a column with the caption “Bible Doctrines.” (Review, September 5, 1940, p. 8.) His discussion generally omits the concept of the latter rain, but he does make a contribution to our work indirectly, when he writes, that

Like the early disciples we, too, should now prepare, by deep searching of heart, for the outpouring of the Spirit in the latter rain. . . . (This phrase is evidently not meant to teach that the early disciples received the latter rain, for the Pentecost experience has already been designated an early rain experience by our author.) Then we may confidently expect the outpouring of the Spirit in its fullness.

This statement, that we may “then” expect the outpouring of the Spirit in its “fullness,” suggest that an outpouring of the Holy Spirit is more than an unqualified act of a fixed quality. The author doesn’t explain this statement, but as it reads it suggests that an outpouring of the Holy Spirit is possible—without that outpouring being the outpouring which is to come “in its fullness” when we have made proper preparation.

In late 1940 and early 1941 an editorial entitled “The Greatest Need of the Church” designated the outpouring of the Holy Spirit as the church’s greatest need, but it failed to present a study of the Holy Spirit’s work under the “outpouring” designation that would explain why this particular concept

was selected to express “the greatest need of the church.” (See especially Nov 21, 1940; Dec. 12, 1940, and Jan. 23, 1941.)

However the writer did say that the latter rain would be “accompanied by marked manifestations.” He followed this statement by a quotation from the writings of Mrs. White that describes the manifestations of power that are to be present in the closing up of the gospel. The quoted material states that

Among God’s people the following occur.

1. The faces of the servants of God are lighted up and shining with holy consecration.
2. These workers hasten from place to place to proclaim the message from heaven.
3. “By thousands of voices, all over the earth, the warning will be given.”
4. Miracles and signs and wonders “will follow the believers.”

Satan,

Also works with lying wonders, even bringing down fire from heaven in the sight of men. Thus the inhabitants of the earth will be brought to take their stand. (White, G.C., pp. 611, 612, quoted in editorial, under date of Jan. 23, 1941, p. 2.)

The editor also states that “before the Lord closes the door of mercy, He will pour out His Spirit upon all flesh in a last supreme effort to save those who will turn to Him.”

If this means that the editor is teaching that the latter rain is poured out on all, good and wicked, then that emphasis would be one we have not encountered in our survey earlier, but he does not develop this concept. If such was to be his teaching, it would seem to mean that for him the latter rain has lost its original function of ripening the harvest, and become a work of seed planting and early rain.

More articles appear dealing with the latter rain, (See A. D. Bohn, “‘Receive Ye the Holy Ghost’: Another Pentecost Needed Today,” Feb. 20, 1941. W. H. Branson, “Organize for a Larger Work,” April 10, 1941. James Early Shultz, “The Judgment-Hour Message,” April 24, 1941. Louis K. Dickson, “This Crisis Hour: The Need of a Pentecostal Experience,” April 24, 1941.) but it is not until Mar. 11, 1943 (p. 6) that an article, by Taylor G. Bunch, “Prayer and the Latter Rain” again contributes to our survey.

Having noted that there is a designated time during which the latter rain is available, and that even in this designated time it is necessary for the receiver to have first asked for the latter rain, the

author adds that “the answer may be delayed by delayed asking.” However he assures his readers that “The time of the latter rain continues from the time it is due till its refreshing showers become a reality.”

He also presents the thesis that God “always deals with the individual,” therefore each individual can have the latter rain when he asks for it, regardless of the spiritual condition of his fellow worshippers.

Again we read,

The time has come, when the spirit of prayer should actuate every believer, bringing about a spiritual revival and reformation in preparation for the finishing of the gospel work under the latter rain. . . . One praying member will soon lead others to join with him in making intercession for the revelation of the Holy Spirit.

The last sentence quoted makes the prayed-for blessing “the revelation of the Holy Spirit.” Whereas in the preceding paragraphs the exhortation is given for people to pray for the latter rain, we can conclude that either the latter rain received is a revelation of the Holy Spirit, or, that the preparation for the latter rain includes “making intercession for the revelation of the Holy Spirit;” the immediate context being a discussion of preparation.

The sense of the phrase is not made more clear by either of the possible interpretations, for the emphasis is unusual, and the phrase is unfamiliar to the Seventh-day Adventist reader.

The final point to be mentioned for this writer is his apparent identification of the early and latter rain of Hosea 6:1-3 with what he calls “the visitation of the Holy Spirit.” This, he states, is the greatest need of the modern church.

Appearing weekly under dates from June 3, 1943 until Aug. 12, 1943, is an eleven part article written by Mead MacGuire that bears the familiar title, “Latter Rain.”

In the first two articles the author includes quotations from Mrs. White that speak of the latter rain, but he does not treat the topic himself. However in the third article (June 17, 1943, pp. 6, 7.) he writes that the early and latter rain “illustration may be applied dispensationally, and also in our personal experience.” This means that the early rain began at Pentecost and “will continue until the gospel work is done.” “The latter rain,” he writes, “falls as the work of the gospel is closing.”

The early rain (The early rain is seen as preparation for the latter rain, and is “the result of the acceptance of righteousness by faith as an actual experience.” This author also calls it “new conversion” and “rebirth.”) comes to us individually as “we hear and accept the message,” for it is the early rain that causes the seed to sprout.

The latter rain will come when God’s people become enlightened with regard to their condition and their need and “fully meet God’s expectations.” (MacGuire, “The Latter Rain—No. 4,” June 24, 1943, p. 4.)

The latter rain is poured out “to finish the work of the gospel” and comes to those who “attain the Christian perfection of character.” (MacGuire, “The Latter Rain—No. 11,” Aug. 12, 1943, p. 4.)

Finally, we are told that it is “by His grace” that we prepare for the latter rain. (Ibid., p. 6.)

Under date of Oct. 4, 1945 W. A. Spicer wrote a brief article entitled “Showers of Blessing” (An article, “The Loud Cry of the Message,” Oct. 19, 1944, pp. 60-62 by Frederick Lee has a paragraph on the latter rain but doesn’t contribute to our survey. See also J. S. Washburn, “Ask Ye of the Lord Rain,” Mar. 15, 1945, pp. 11, 12; and J. S. Washburn, “Pray for the Latter Rain,” March 22, 1945, p. 10; N. P. Neilson, “A Tremendous Hour,” June 7, 1945, p. 11; W. A. Spicer, “The Signals are Flashing,” June 21, 1945, p. 5. He says of the early rain, “the saints must first have been baptized by the early rain—that is, obtain the experience of forgiveness, justification, and complete cleansing—before they can hope to receive the power of the latter rain.”) in which he maintained that “The showers of blessing that mark at least the beginnings of the closing years of the latter rain have been falling in many parts in these recent years.” The evidence for this conclusion, he says, is the spread of the gospel and the many new converts. He does not, however, mention the early rain or indicate how it would be distinguished from the latter rain if it is that which brings new ‘plants’ to life.

In an article entitled “A Second Pentecost Promised,” J.S. Washburn (Feb. 7, 1946, p. 8) writes again of the latter rain, saying that 1 Cor. 1:6-8 (This text is given behind a quotation that includes only 1 Cor. 1:6-7.) is a promise of the latter rain. “But,” he adds, “this promise is to those who study, believe, and obey the Spirit of Prophecy,” (The phrase “Spirit of Prophecy” here is a reference to the writings of Ellen G. White.) which means that for this writer one must follow the teaching of Ellen White to receive the latter rain.

Under date of January 27, 1949, an article "No Crisis With God" by C.S. Longacre tells us that the Lord "has promised to pour out His 'Spirit upon all flesh' when the promise of the latter rain is fulfilled. . ." (Page 8. Other articles not included in our survey, also appear. See, for example; D. H. Kress, "It is Time to Pray for Rain," April 4, 1946, pp. 6, 7. W.A. Spicer, "A Sign Fulfilling Prophecy," Jan. 9, 1947, p. 4. W. R. Beach, "The Times of Refreshing," July 1, 1948, pp. 6-8.) The result of this outpouring, we are told, is that "those who 'yield to its promptings,' 'that sit in darkness,' 'even among the uneducated, now proclaim the words of the Lord' with convincing power."

Summary. During the decade extending from 1940-1949 the largest volume of latter rain material was produced, when that decade is judged by other occurring since 1850.

Some of the articles that the Review carried were carefully studied and clearly presented, while others were less intelligible. Mrs. White was often quoted.

The emphases that we found the writers making, that contribute to our survey, can be summarized as follows:

1. The Palestinian rains were types of two outpourings of the Holy Spirit.
2. There is a time set by God for the latter rain.
3. The latter rain brings the loud cry.
4. The outpouring of the latter rain and the fall of Babylon occur simultaneously.
5. The early rain results are typical of the latter rain results.
6. The outpouring of the Holy Spirit can come in less than its fullness.
7. The latter rain is accompanied by manifestations of power—some the acts of Satan and others the acts of God.
8. The latter rain will come, even if our lack of preparation causes it to come late.
9. The latter rain is available to the individual regardless of the condition of the church.
10. The latter rain either is "the revelation of the Holy Spirit," or the "revelation of the Holy Spirit" prepares for the latter rain.
11. The early and latter rain of Hos. 6:1-3 is the "visitation of the Holy Spirit."
12. The rain "illustration" may be applied both dispensationally and in personal experience.
13. The latter rain comes to those who "attain to Christian perfection of character."
14. It is by God's grace that we prepare for the latter rain.

15. 1 Cor. 1:6-8 is a promise of the latter rain to “those who study, believe, and obey the Spirit of Prophecy.”
16. When the latter rain is received it qualified the receiver to do God’s work “with convincing power.”

The Latter Rain: 1950-1959

During these years we find the latter rain being mentioned but not studied. (Outside of the Review articles, some significant work was done however, such as Collier’s book, The Latter Rain which was published in 1957.)

C. J. Ritchie writes about “The Remnant Church and the Latter Rain,” (Under date of June 1, 1950, pp. 10-11.) in an article that speaks of the latter rain and the preparation necessary for one to receive it, but he does not study the latter rain.

This evaluation is also true of M. L. Rice’s “Preparation for the Latter Rain” (Sept. 28, 1950, pp. 8, 9.) and W. H. Branson’s “Praying for the Latter Rain,” (Oct. 19, 1950. P. 1.) article, along with his printed sermon which appears a month (Nov. 16, 1950, pp. 7-10.) later—“How We May Receive the Latter Rain.”

This same trend continues through 1951, (See, for example, W. H. Branson, “Holding On to the Spirit’s Presence by Faith,” Mar. 1, 1951, pp. 6, 7; W. R. Beach, “The Times of Refreshing,” Aug. 9, 1951, pp. 3-5, is a better quality article, well developed, but it adds nothing to our research.) and in fact we wait until 1960 before we again find material to review.

Summary. In the 1950s a very small volume of latter rain material appeared in the Review. None of that which appeared contributed to our survey.

The Latter Rain: 1960-1969

R. S. Watts in the September 29, 1960 (“A Firmament of Chosen Ones,” pp. 8-9) Review says that (See also R. S. Watts, “The Sealing and the Latter Rain,” in Review, Oct. 6, 1960, pp. 7-9, and R. S. Watts, “The Message that Brings the Latter Rain,” in Review, Oct. 10, 1960, pp. 9-10.) during the latter rain “the fruitage gathered into the remnant church will far exceed that of Pentecost,” He also writes that the latter rain is still future, and that when it is given “The work [of preaching the gospel to all the world] will be finished so quickly that our believers, and many workers, will be surprised.” He concludes his

article by stating that the latter rain will not be effective to those who “have had their day of test and opportunity, but who have failed to heed the warning voice, and will be sent to those who are praying for light and truth.” (For other articles from 1960 where the latter-rain terminology appear see; A. L. Hamm. “It Can be Ours,” Review, March 31, 1960; “Receiving the Holy Spirit,” Mar. 14, 1960. For an illustration of a didactic presentation regarding the Holy Spirit that does not include the latter-rain concept see Carl Coffman, “The Gifts of the Holy Spirit,” Review, Sept. 22, 1960, pp. 7-9.)

Under date of August 5, 1962, a copy of a sermon by H. M. S. Richards entitled “The Second Coming of the Holy Spirit” appeared. The second coming of the Holy Spirit is here the nomenclature that the writer gives to the latter rain, which he says will occur” just before the return of our Saviour.” This timing he says is set forth in Joel 2:23-32.

He also re-iterates emphases we have encountered before; (H. M. S. Richards is often called the Dean of Adventist Preachers by Seventh-day Adventists. This sermon was preached to the assembled SDA delegates from around the world who had come to this General Conference—a meeting that is the church in official capacity. Such a group is the Seventh-day Adventist Church at its most authoritative and official level.) (1) the latter rain must be asked for; (2) the latter rain constitutes the outpouring of the Holy Spirit; (3) the latter rain is not available to people filled with selfishness, jealousy or rivalry. After reading some latter rain comments from Ellen White, H. M. S. Richards concluded that it is a “precious privilege to see and to have a part in the second coming of the Holy Spirit”—the latter rain.

Ralph S. Watts, who we have reviewed before, is again speaking of the latter rain in a sermon (Preached to the delegates of the 1966 General Conference.) entitled “The Holy Spirit and the Finishing of the Work,” which appears in the Review under date of June 22, 1966. (Other articles treating the latter rain between 1962 and 1966 include N. L. Gerow, “The Holy Spirit,” February 8, 1962, p. 9; an editorial by Kenneth Wood “Fall Afresh on Me,” March 15, 1962, p. 13; Preston Smith, “Revival, Prayer, and the Holy Spirit,” July 12, 1962, pp. 1, 8; W.. E. Murray, “The Promise of the Spirit,” July 27, 1962, pp 3, 4, 22; Wesley Amundson, “When Pentecost is Repeated,” May 2, 1963, pp. 7, 8; May 9 1963 pp. 4-6; G. S. Stevenson, “The Leodicean Message,” May 14, 1964, pp. 5, 6; Robert H. Pierson, “Pentecost,” June 10, 1965, pp. 4, 5; Preston Smith, “Perfection in Christ,” Sept. 16, 1965, pp. 9, 10. For examples of materials incorporating the word ‘Pentecost’ in reference to contemporary Christianity, but which fail to mention latter rain see i.e., John Baerg, “A New Pentecost in Northeast Brazil,” May 16, 1963, pp. 16, 17; Robert Pierson, “A Personal Pentecost,” June 3, 1965, pp. 2, 3.) He makes a number of points, including the following:

1. The weakness of the church today (as evidenced by its failure to preach the Gospel to all the world) is due to the “lack of the latter rain.”
2. We can have the power of the Holy Spirit by determining to “lay hold upon” it.
3. The relationship between the rain work of the Holy Spirit and Christian experience is that before God sends the rain experience people who are to receive it must have within themselves “something” “prompting” them, “urging” them, “to receive that which God has to give.”

This writer continues by developing the concept that there is a necessary preparation that occur in the individual, but that the elements which make up that preparation are the work of God. Apparently when he writes that on the part of the individual “there must be voluntary action” he only sees that “voluntary action” as being a passive state (For a similar analysis see J. L.. Shuler, “How the Work Will be Finished,” Aug. 24, 1967, pp. 4, 5.) of receptivity.

In an editorial titled “Three Priceless Blessings,” (Feb, 23, 1967, p. 10. For other articles in 1967 see Dallas Youngs, “Power for Witnessing,” Aug. 24, 1967, p. 6; W. R. Beach, “The Holy Spirit and the Latter Rain,” Nov. 16, 1967, pp. 6-8.) Kenneth Wood, the Review editor, writes that for assurance that one will participate in the latter rain experience, one “must spend time with God’s Word, the channel through which the Spirit and power of God are manifested.”

This is a unique emphasis. (We believe our analysis is correct. The basis of this analysis is the following statement; “The thought that others might receive the latter rain while we are not only passed by but do not even discern ‘the manifestations of the Holy Spirit,’ is startling indeed [a reference to a quote from Ellen White]. Surely if we can do anything to be assured of participation in the latter rain experience we shall want to do it. Can we be sure that we shall not be passed by? We can. This treasure, like the others we have mentioned, is available to those who stay close to God’s Word, those who will dig faithfully in the mine of truth. . . .” “If we want to be sure that we shall participate in the latter-rain experience, we must spend time with God’s Word, the channel through which the Spirit and power of God are manifested.” Ibid.) In the writings of Ellen White there is no assurance of salvation or of God’s good intent toward the individual except that of the Holy Spirit’s inner testimony, and that which comes when one believes the written Word, as far as we have been able to determine as this research has progressed.

The trend of thought—passive preparation and assurance—changes when a two part article—“Time to Seek the Lord,” part one, and part two, which carries the sub-title “Preliminaries to

Pentecost”—appears. (Part one is under date of Feb. 8, 1968, pp. 2, 3; part two appears under date of Feb. 15, 1968, pp. 4, 5.) In this article Joe Engelkemier states that according to the writings of Ellen White there have been “at least seven decades of delay” in the fulfillment of the latter-rain prophecy. This lack of fulfillment was brought about by the failure of those to whom the prophecy was relevant to make the necessary preparation.

The necessary preparation, this writer describes includes the following elements: (These are based on his study of Ellen White’s description of the Acts 2 Pentecost.)

1. An emphasis on seeking the Lord.
2. “Let every manifestation of the Lord’s presence be followed by well-planned involvement, where individual members become active in personal evangelism.”
3. There must be on the part of the individual a “deep sense of need.”
4. “Deep heart searching and repentance.”
5. “A putting away of differences and of desire for supremacy, and a coming close together in Christian fellowship.
6. “A burden for souls.”
7. Prevailing prayer.”

This writer also states that certain “attitudes make it impossible for the Lord to pour out His Spirit.” (For a similar viewpoint see J. M. Clemons, “The Holy Spirit and Time,” Nov. 23, 1973, p. 9.) He lists pride, pampering oneself “with expensive luxuries and forbidden amusements,” incorrect use of one’s money, (For an independent treatment of this concept see Joe Englekemier, “The Holy Spirit and Our Financial Stewardship,” July 10, 1969, pp. 8-10.) wearing immodest clothing, etc.

He concludes his article in such a way as to make clear to his readers his conviction that a proper preparation is not only necessary but reasonable because “the blessings available are beyond comprehension.”

Summary. In the years 1960-1969 we have seen the following points being emphasized as regards the latter rain:

1. The results of the latter rain will exceed the results of the early rain in terms of people responding.
2. The latter rain is still future.

3. The promise of the latter rain is to be fulfilled, but on whom it falls is conditional on individual preparation.
4. The latter rain will fall just before the second coming of Christ.
5. The weakness of the church in its work is due to the absence of the latter rain (rather than to the unpreparedness and/or willingness to be involved in the church's work, of its members? God is the problem here?).
6. Preparation for the latter rain is a passive state of receptivity.
7. One can be assured the latter rain will not pass him by if he spends time with God's Word.
8. The preparation for the latter rain is an active attempt to make a preparation similar to the preparation made by the apostles for the early rain, as described by Ellen White.
9. Certain attitudes, when retained by followers of Christianity prevent the latter rain.

The Latter Rain: 1970-1978

The decade of the 1970's begins, as regards the material we are surveying, with the appearance of an article by Arnold V. Wallenkampf entitled "The Promised Power." (February 12, 1970, pp. 2, 3.) This terminology is characteristic of Seventh-day Adventist latter rain writers, as is the author's use of such phrases as "the infilling of the Holy Spirit," "the anointing of the Holy Spirit," and "the Baptism of the Holy Spirit." He also writes that "the fullness of the Holy Spirit is the enabling power that you and I need as members of the remnant church, to help God "finish the work,"" but he does not explicitly refer to the latter rain. Rather he circumlocates that terminology. (This is also true of another article by the same author titled "No Pentecost Without Calvary," Feb. 19, 1970, pp. 11, 12.)

Throughout the years 1971-1978 there occur many articles with the words "latter rain" in them, but only one (An article, "Joel, the Prophet who Announced the Day of the Lord," by Edward Heppenstall, April 8, 1971, pp. 9-11, provides an interesting study of the theological implications of the latter rain theology though the rain phrase does not appear.) contributes to our study. (See the following, with summary evaluation: L. C. Naden, "The perfecting of the Saints," May 14, 1970, pp. 4, 6. Two references to the latter rain in a quotation; L. C. Naden, "The Cleansing of the Soul Temple," May 21, 1970, pp. 7-9. Six references to latter rain—five are in quotations; J. L. Shuler, "Preparation for the Latter Rain," January 21, 1971, pp. 7, 8. Seven references to latter rain—three in quotations; E. L. Minehin, "The Work of the Holy Spirit in Revival," Feb, 18, 1971, pp. 9, 10. One reference to latter rain in a quote; Robert H. Pierson, "The Source of Spiritual Power," Nov. 4, 1972, pp. 3, 4. Three references to latter rain; Deon F. Neufeld, editorial, "Devotional Method of Bible Study," March 15, 1973, p. 11.

One reference to the latter rain in a quotation; Herbert E. Douglas, editorial, "Why Gifts Were Given to the Church," March 22, 1973, p. 11. One reference to the latter rain in a quote; so also *ibid.*, March 15, 1973, p. 12, and April 5, 1973, pp. 14, 15; J. M. Clemons, "The Holy Spirit and Time," Nov. 29, 1973, pp. 1, 8, 9, 10. Three references to the latter rain—two in quotations; Howard Blum, "My Experience with Speaking in Tongues." August 1, 1974, pp. 9-11. One reference to the latter rain in a quotation; Dallas Youngs, "Methods of Shaking," Nov. 14, 1974, pp. 8, 9. One reference to latter rain in introduction; W. J. Hackett, "The Church's Terrible Ordeal," January 23, 1975, pp. 4, 5. One reference to latter rain; Dallas Youngs, "Accomplishments of the Shaking," March 20, 1975, pp. 8, 9. One reference to the latter rain in a quotation; Dunbar W. Smith, "The Temple of the Holy Spirit," May 11, 1978, p. 6. Three references to the latter rain, all in quotations.)

C. D. Henri, in his article "The Dispensation of the Holy Spirit," (November 30, 1978, pp. 4, 5.) begins his article by speaking of a necessary preparation for receiving the latter rain, as many of the writers we have reviewed have done. However he gives his article an unusual twist when he writes that "as we carry this message to the ends of the earth as one nation, under God, it will be a testimony that the latter-rain power of the Holy Ghost has fallen upon God's people."

Having offered this evaluation of the evidence that will come to exist and serve to substantiate the fact that the latter rain has already fallen, this author concludes his article with a short paragraph that apparently summarizes his understanding of what the prediction of the latter rain work by the Holy Spirit means, for he writes,

Let us then be up and about our fathers' business, clothed with the mighty power of the Holy Spirit. Let us be what He wants us to be. Let us do what He wants us to do. And, by His grace, let us live as we should live. (*ibid.*, p. 5.)

Summary. In the 1970s many articles containing the latter rain phrase and terminology appeared in the Review but only one article contributed to our study. In this article the author presented his evaluation of what evidence, when it appears, will constitute proof the latter rain has already fallen.

The Theology and Eschatology of Adventist Writers Other Than Ellen White

The theology and the eschatology of these writers is of the same type as the theology and eschatology of Ellen White generally. However there are some exceptions. These exceptions are

generally of a nature which makes the gift of eternal life a reward for a passive submission by people, when Ellen White consistently presents a theology which requires an active attempt to obey God's expressed will, and to carry out the logical implications, in daily life, which such a theology carries.

There are no significant disagreements regarding eschatology between the concept presented by Mrs. White and the concepts advocated by these writers.

Conclusion

The Review articles treating of the latter rain between 1856 and 1978 vary in quality and quantity, but they all treat the latter rain terminology as a topic with which the readers are aware, for references to the latter rain appear without introduction.

The various writers' works vacillate from fine Biblical study to unsupported assertions, and carry opinions and conclusions that are of unequal value. Seldom is there outright contradiction of another writer's work, however, and never does an attitude of pugilism appear.

While there are decades in which there is a far greater amount of material written about the latter rain than was written in a preceding or following decade, the latter rain terminology, and its associated concepts, occur frequently enough, and with enough repetition of vocabulary, that though there is not always an agreed upon understanding of any particular concept and its significance, yet the Review readers of all periods from 1856-1978 would be, by virtue of their having read the Review, people who knew that Seventh-day Adventists teach about the Holy Spirit having a work that is illustrated by the rains of Palestine; they would also be aware that a personal preparation is taught as a necessary pre-requisite.

For careful readers another point would be obvious—the writers of the articles appearing in the Review and the editors of the Review, in times past and in the present, have not taken the time to learn carefully the materials provided by Mrs. White that pertain to the latter rain. They would also notice that these same writers are capable of giving a different content to an article than the title the articles bears indicates the content should be.

If one were to express a criticism, it would be that those who claim to appreciate such a large and easily understood resource tool (as we have found the writings of Ellen White to be in our research), are content to write and/or approve materials that are so often demonstrative of unthoughtout logic and conclusion. If one were to take seriously Ellen White's assertion that there is nothing that will give

breadth of mind and clarity of thought like the study of Scripture, then it would be quite obvious that among the writers we have reviewed, generally, either Ellen White's principle is wrong, or these Seventh-day Adventists are not good students of Scripture.

CHAPTER III

AMERICAN SEVENTH-DAY ADVENTIST LATTER RAIN

AND CONTEMPORARY THEOLOGY—IN THE LIGHT OF THEIR ESCHATOLOGIES

Introduction

Eschatology has traditionally been defined as “the doctrine of the last things,” and has dealt with what happens at the “end” of all things—the second coming, last judgment, etc. As a result it usually occupied a final chapter in the scheme of theology and was regarded as having little or no relevance for any other part. Modern thinking on eschatology has decisively altered all this and has brought it to the centre of the stage while in no way denying its significance for the final end. Indeed it has rightly argued that it is only as it is seen and interpreted in this way that its true significance for the final end can be properly affirmed. To be sure there are many and varied emphases but there has been and is a striking unanimity in underlining the centrality and importance of the doctrine. Indeed, some modern writers have put it so much in the centre that its traditional place at the “end” has for them virtually disappeared. (John Thompson, Christ in Perspective: Christological Perspectives in the Theology of Karl Barth (Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 1978), p. 126.)

As Thompson points out there are changes in the current theology of today that relate not only to the value of “the Last Things” but to the question of what properly composes eschatology. Therefore before we can attempt to identify the relation between American Adventist Latter Rain eschatology and contemporary eschatological formulations, we will survey briefly the current state of eschatology. We will do this in three steps; first we will survey the current popular teaching regarding the significance or meaning of Pentecost. Secondly, we will attempt to summarize briefly the eschatological positions represented in the teachings of Julius Moltmann (Particularly in his Theology of Hope.) and Karl Barth. These two professors are selected as being representative of the current eschatology in formal theology. The third step will be to (1) summarize the thrust of the Adventist writers we have reviewed, (2) to summarize the thrust of the current popular teaching, and (3) to identify the relation that exists between the two.

Pentecost and Its Aftermath—The Current Equation

To determine the popular teaching regarding Pentecost as an event that is relevant to us, we will survey chronologically a group of books written for popular sale. (Regarding the selection of these books see page 10.)

The first book we will consider is written by J. Rodney Williams. Entitled The Era of the Spirit ((Plainfield, New Jersey: Logos International, 1971). Note: These books will be considered chronologically.) it has an introduction that starts us on our study. Dr. Williams writes that

This book is written about an extraordinary movement of the Holy Spirit in the Church. . . . The reader will not find herein calm and dispassionate words. This is first of all glad and vigorous testimony with the intention thereby of communicating as fully as possible the wonder of what is taking place. . . . So throughout, as the testimony of faith and experience becomes in turn a search after understanding, there is passion and zeal. It could scarcely be otherwise, for this is not the accounting of ideas but of life itself. (Ibid., p. 5.)

Again Dr. Williams writes that

What the book intends . . . is to express for the great many people what has been happening to them. Thus it represents no special group, no particular place, but intends to be in some sense the voice of many scattered throughout the Church who have shared the same reality in the Spirit. (Ibid.)

Once more we quote from Dr. Williams, from the first sentences of the first page of the book.

It is indeed an exciting time to be alive in the Church! For there is taking place in our day a dynamic movement of the Holy Spirit for renewal. This is happening here and there in many Protestant denominations and in Roman Catholicism. What is occurring can only be described as the resurgence within forms and structures of Christendom of the vitality of the early Christian community. It is an extraordinary renewal through the presence and power of the Holy Spirit.

When it happens we find ourselves almost overwhelmed at the marvel of it all. It is hard still to believe that life can be so pervaded by the reality of the Spirit. (Ibid., p. 9.)

The reason for these long quotation is because they set a tone which we will hear almost without dissidence through our survey. The following analysis shows the emphases:

1. The current experience of an unusual nature that is occurring within church groups is the work of the Holy Spirit.
2. To experience the current happening causes one to give “glad and vigorous testimony” before there is a search for understanding.
3. While this experience is not limited to any special group or particular place, it is “reality in the Spirit.”
4. This work of the Holy Spirit is a movement of the Holy Spirit for renewal.
5. The present experience is a resurgence of the vitality of the early Christian community.
6. When this work of the Holy Spirit is experienced in the recipient finds himself almost overwhelmed at the marvel of it all.

Our last points do not come from the quotations about, through they are of course from the same author.

7. The ancient Scriptures “come to life as fellow witnesses to God’s present action. . . .” (Ibid., pp. 9, 16.)
8. The present movings of the Holy Spirit toward renewal include tongues, spiritual enlightenment, healings, deliverance, prophecy, etc. (Ibid., pp. 21-38.)
9. The purpose of these gifts is for inner peace, healing of the sick, and power for evangelism.
10. This experience is Acts 1 and 2 all over again. (Ibid., p. 18. Note: For Dr. Williams the repetition includes more than a speaking in an unknown tongue, as we have seen. However for Willard Cantelon, who also identifies the present experience of non-denominational pentecostalism as a fulfillment of Acts 2, the Baptism of the Holy Spirit is mainly limited to speaking in tongues. See The Baptism of the Holy Spirit and Speaking with God in the Unknown Tongue (Plainfield, New Jersey: Logas International, 1971).)

Willard Cantelon, author of The Baptism of the Holy Spirit and Speaking with God in the Unknown Tongue, adds another dimension to our findings when he states that “the purpose of God in providing the Baptism of the Holy Spirit is to empower men to carry on His work. . . .”

He argues that on the basis of Acts 2 we must conclude that the Baptism of the Holy Spirit is for all, because “God saved us to serve, and God expects fruit from every life.” (The pages of this book are not numbered. See the section entitled “Purpose.”)

Simon Tigwell, O. P., ((London: Darton, Longman and Todd, 1972).) writes the next book that contributes to our attempt to present the current equation relating to the Pentecost recorded in Acts 2 to the present day.

He writes that it is “the duty of the pastor and theologian to attempt to ‘test everything and hold fast what is good’ . . .” (Ibid., p. 10.) The reason for this, our author says, is because “The Spirit is saying many things to the churches today. It is at times hard to discern his voice amid all the other voices—indeed in the other voices.” (Williams also sees this plurality, apparently, but he stops short of recommending any testing. See op. cit., pp. 22, 23.)

He points to what this test is but fails to make clear how it is to be applied, when he stays that “In so far as these (“These” refers to “the rise of ‘shared prayer’” and the Pentecostal Movement (p. 10). We will only review comments relating to the Pentecostal Movement.) are genuine moves of the Spirit, we may expect them . . . to conform to the old prophetic word already quoted: ‘See, I am making the last things like the first’.” (Ibid., pp. 11, 12.) But he also states that “the aim is not simply to call in the ‘old’ to justify the ‘new’ (or vice versa) . . . My purpose is rather that ‘old’ and ‘new’ should shed light on each other.” (Ibid., p. 10. This author also writes, “I have no desire to devalue the experience referred to by the Pentecostals. But, if we are fully to appreciate its significance, both for our theology and for our spiritual development, I think we must subject it to a thorough and patient scrutiny in the light of the whole teaching of scripture and the tradition of the church.” p. 40.)

This author identifies the purpose for which the original Pentecost outpouring was given as being its purpose today—“that we as they may know the hope of our calling, and rejoice with unspeakable and holy joy, and speak with boldness the world of God.” (Tugwell, p. 10. Note: This author simply comments here that the old and the new should shed light on each other, p. 11.)

He states that Pentecostalism today is “a very variegated phenomenon” with its center being ‘the insistence that all Christians can and should claim ‘the promise of the father’ in what is called the baptism of the Holy Spirit.” (Ibid., p. 35.)

He describes the entering into baptism of the Holy Spirit as being an experience where people who are already believers in Christ ‘call down upon themselves or, more generally, upon each other, an outpouring of the Holy Spirit, ‘just as it was in the beginning’ at Pentecost.” (Ibid.)

Our author describes the “usual procedure” as being “for someone who has already had the experience to lay hands on those who is seeking it, and to pray for him.” (Ibid., pp. 35, 36.) He then states that it is believed that this process will result “by God’s gift, in a sudden or gradual unfolding of the person’s life in Christ into a charismatic manifestations. . . .” (Ibid., p. 36.)

These manifestations are progressive—beginning with tongues and being followed “in due course” by prophecy, interpretation, healing, or “some such supernatural endowment or ministry.” (Ibid.)

Dr. Tugwell says that the results claimed by Pentecostals include, an amazingly invigorated and renewed Christian life, by some who were about to give up their profession, and experience of new freedom in prayer, witnessing, and “action,” a new joy in the Lord, a new love for God and man, close fellowship with other Christians who have shared in the Pentecostal experience, etc. (Ibid. See below i.e., Orme, *ibid.*, pp. 108-09.)

For many Catholic Pentecostals, Dr. Tugwell notes, “Pentecostalism is not a theology, but an experience.” However, he adds, “the experiential vitality of Pentecostalism . . . carries with it a theology. . . .” (Ibid., p. 37. Note: Walter Hollenweger makes this point too in his forward to New Heaven? New Earth? An Encounter with Pentecostalism. (Simon Tugwell, Peter Hocken, et al. [London: Dartone, Longman, and Todd, 1976], p. 10). See also Hocken, *ibid.*, p. 34. For a “discussion of distinctive” features of Pentecostalism and theological significances that can be assigned to their existence see *ibid.*, pp. 19-40.) This theology is that which must be examined carefully, “in the light of sound exegesis of scripture, and theological learning.” (Ibid.)

The “doctrine” of the “Baptism in the Spirit” is described as being the belief that after conversion and water baptism there remains a second blessing. This blessing, Dr. Tugwell writes, is usually associated with the laying on of hands, an experience in which one receives the ‘fullness’ of the Holy Spirit and ‘his personal indwelling.’ This means that one experiences for himself what the first disciples experienced at Pentecost. (Ibid., p. 40.)

However, our author adds, that the experience of laying on of hands is of necessity—in most Pentecostal groups—evidenced by some manifestation, generally tongues. (Ibid., pp. 40, 84.)

The results of this experience are that

Thereafter a person should increasingly realize in his life that he has been ‘endued with power from on high,’ power to witness for Christ, he will know that he is ‘led by the Spirit,’ he will expect to receive and, when necessary, to perform miracles, especially healing. (Ibid. At this point Dr. Tugwell begins his study and evaluation. For his conclusions see pp. 85-93. For a non-Catholic evaluation of Catholic Pentecostals see Walter Hollenweger, Pentecost Between Black and White (Belfast: Christian Journals Limited, 1974).)

The Layman’s Commentary on the Holy Spirit (John Rea, et als. (Plainfield, New Jersey: Logos International, 1974).) which appeared in 1974 has an interesting contribution to make when it argues that the ‘tongues’ gift that was bestowed on the disciples at Pentecost was the gift of “foreign languages that were readily understood by people. . . .” (Ibid., p. 58.)

What they heard was not incoherent, unintelligible utterance, but men and women praising the Lord in languages (The editors also state that “It is evident from the experience of the Day of Pentecost, however, that speaking in tongues is not only a rational discourse in an unknown language but may be accompanied by a holy joy, a kind of divine inebriation” (p. 54). However this idea does not receive direct amplification.) which communicated “the wonderful works of God” (Acts 2:11). (Ibid., p. 54. See also p. 43; these were “real languages” and “not gibberish.” See also p. 88.)

It also gives a brief treatment to the “various important steps in receiving the baptism in the Holy Spirit,” which are identified as “repent,” “expect,” “ask,” “drink,” and “yield.”

James W. Johns also makes a contribution to our understanding of the “current equation” when he writes in Filled with New Wine: The Charismatic Renewal of the Church ((New York: Harper and Row, 1974).) that “there are few reports in the New Testament of great apostolic ministry, many mighty deeds, or inspired preaching until after Pentecost.” (Ibid., p. 23.) He then describes the first Pentecostal experience and concludes that “What was true of the first Pentecostal experience is true of that experience today.” (Ibid.) “The day of Pentecost is the prototype of all Pentecostal experience.” (Ibid., p. 78.)

In this vein our author makes points such as the following:

1. Most people come into the charismatic experience through speaking in tongues. (Ibid., p. 21.)

2. The charismatic movement need not lead to sectarianism, (Ibid., p. 43.) though it “will inevitably lead to the formation of Christian community.” (Ibid., p. 128.) “Simply producing charismatically renewed individuals will probably not make a significant change in the church.” (Ibid., p. 127.)
3. The charismatic experience comes to individuals in response to a prayer for receiving the exercise of spiritual gifts even if they are uninstructed and unprepared for the experience—and there is no follow up—with the result sometimes being emotionally unbalancing. (Ibid., p. 39. Note: Some of these people are presented as having gone off and gotten into trouble. Ibid. See also pp. 139, 140.)
4. A charismatic Christian community is “where people meet to love and serve each other and to be shaped together into a single body.” (Ibid.)
5. The ultimate goal is to have the whole church renewed—“radically open to the call of the Spirit.” (Ibid., p. 101. Note: For this author’s description of a typical charismatic community meeting see *ibid.*, pp. 7-12.)

The last point we will use from this author is a theological statement which tells us that the New Testament law makes demands upon us, which tells us that the New Testament law makes demands upon us, that the Gospel frees us from, only to prepare us for, “a far more terrible obligation, that of being responsive to the Spirit.” (Ibid., p. 103.)

Peter Hocken suggests that there is a “Pentecostal use of the body” (“The Significance and Potential of Pentecostalism,” in New Heaven? New Earth?, p. 30.) and that the form taken by sectarian ritual is likely to be “in conscious protest against the patterns of ritual in the established Churches.” (Ibid.) He says that this last characteristic “can be verified in some Pentecostal Churches.” (Ibid.) One of the results of these, and other identifiable causes, is that among some pentecostal assemblies “long neglected rites and practices mentioned in the Bible” are resurrected. (Ibid.)

This author says that the “particular genius of the Pentecostals lie in achieving forms of worship combining undoubted leadership with real scope for congregational initiative, both individual and corporate,” (Ibid., p. 31.) though the individual participation is definitely controlled by an “over-all structure.” (Ibid.)

Again we are told that the private inner life of the members is not sufficient evidence of their having an “experience of the Spirit.” A true experience is to be accompanied by “signs visible to others.” This is true for both the laity and the ministry. (Ibid., p. 32.)

The last point that we will draw from this author is the Pentecostal movement heralds the Second Coming of Jesus. (Ibid., p. 36.)

In an essay which gave its title to the book in which it appears, John Orme Mills tells us that the charismatic manifestations of tongues, healing, exorcism, and prophecy, are often interpreted among Pentecostals as signs that they are “living in the ‘last times’.” This means to them that the Scriptures are being fulfilled; these things are “the ‘latter rain’ spoken of by Joel and James, portending the coming of the Lord in glory at the world’s end.” (Ibid., p. 73. Emphasis added. See also p. 101.)

Dr. Mills lists another characteristic of pentecostalism is general by quoting another author who writes that “the Pentecostalist needs a concrete faith attested by material signs in the form of some vital change.” (Ibid., p. 104.)

In a book titled, Pope Paul and the Spirit ((Notre Dane, Indiana: Ave Maria Press, 1978).) Edward O’Conner writes about the Pope’s relationship to the charismatic renewal. This presentation is usually in the form of comments and quotations with dates. The following is illustrative.

In explaining how the original Pentecost is relived by the church of today, he says:

It is as if our customary invocation, “Come, Holy Spirit,” were not by the reality of his response and his presence, infusing into us some slight yet living experience of his beatifying coming (May 17, 1970; cf. Sept. 9, 1970). (O’Conner, p. 8.)

Regarding the effects of Pentecost relived, “On Pentecost of 1975 (at the Mass attended by the participants in the International charismatic . . . Conference), he laid particular stress on the experiential aspect of the Spirit’s action:

. . . we today would like, not only to possess the Holy Spirit at once, but to experience the tangible and wonderful effects of his marvelous presence within us; for we know that the Spirit is light, strength, charism, infusion of spiritual vitality, the capacity of going beyond the limits of our natural activity . . . (May 18, 1975). (Ibid.)

Dr. O'Conner also gives the following list of "effects of the Spirit" according to the Pope. These include, "animating, energizing, and sanctifying the church," plus "light, strength, consolation, charisms, songs, peace, joy, pledge and prelude of beatitude, fire in the heart, words on the lips, prophecy in the glance; the eagerness, taste and certainty of the truth, the teaching voice (of the church), the wave of love flowing through hearts, the pressure and urge to action, and the voice of prayer that rises out of the church's inner depths." (Ibid., p. 9.) (Nov. 29, 1972).

This voice may include tongues, for as Dr. O'Conner has pointed out,

Even though Paul is no glossalalic, a finer representation of the sense of the gift of tongues could hardly be found than the following:

"We must pray, and pray earnestly. This, we think, should be a consequence of the Holy Year, which has done so much . . . to unseal the silent, closed lips of modern man and to restore to his capacity of expression the babble, the conversation, the invocation, the song of his renewed relationship with God," (Mar. 17, 1976). (Ibid., p. 12.)

There is to be both the continuing work of the Holy Spirit from the time of Acts 2 on, and a special outpouring of the Holy Spirit. Regarding the Pentecost of Acts 2 the question is asked,

Did this event take place only then? Is it over and done with, like all the other events of human history? No! . . . in every sacramental act, in every humble prayer, the "good Spirit" is present and operative (May 21, 1972, I). (Ibid., p. 10.)

Pope Paul does not speak of the role of the Holy Spirit in our lives merely as a timeless truth that needs to be repeated in every age. He is convinced that our age has a particular need of the Spirit. When the Second Synod of Bishops met in Rome in October 1969, he said:

"This is one of the moments when we realized that human reason . . . is not sufficient. . . . Divine help is needed. . . . We have to ask for a transcendent intervention, and outpouring of the Holy Spirit (Oct. 15, 1969)." (Ibid., pp. 12, 13.)

"Not that Pentecost has ever ceased to be an actuality throughout the entire history of the church; but the needs and dangers of the present age are so great, the horizons of mankind are so vast, as it finds itself drawn toward global coexistence, but powerless to achieve it, that there

is no salvation for it except in a new outpouring of the gift of God. May the Creator Spirit come, therefore, to renew the face of the earth!" (Ibid. p. 13) (May 9, 1975).

This new outpouring of the Holy Spirit is to be obtained from Mary. (Ibid., p. 108. See also text of pope's speech, cited, *ibid.*, p. 241.)

The necessary preparation is described as "a phase of similar preparation" as "that of the apostles with Mary in the upper room." (OR, Oct. 27-28, 1969. See *ibid.*, pp. 224-26 for text.)

The last book we will review is Billy Graham's The Holy Spirit; Activating God's Power in Your Life. ((St. James Place, London: Collins, 1979 [Waco, Texas: Word Books, Inc., 1978]). Note: We found three other books that fit chronologically into our survey, but which do not add to our findings. They are: William Morrice, We Joy in the Lord (London: SPCK, 1977); John C. Haughey, ed., Theological Reflections on the Charismatic Renewal: Proceedings of the Chicago Conference, October 1-2, 1976 (Ann Arbor, Michigan: Servant Books, 1978); Leslie Newbegin, The Open Secret (London: SPCK, 1978). He makes the following points that contribute to our study-survey.

1. Pentecost "marked a crucial turning point in the history of God's dealings with the human race." (Graham, *ibid.*, p. 30.)
2. "Since Pentecost the Holy Spirit is the link between the first and second advents of Jesus. He applies the work of Jesus Christ to men in this age. . . ." (*Ibid.*, p. 32.)
3. Pentecost will not be repeated.
4. As "we approach the end of the age" there will be a "dramatic recurrence of signs and wonders. . . ." (*Ibid.*, p. 166.)
5. Tongues—both foreign languages and unknown tongues—can be a gift of the Spirit. (*Ibid.*, p. 178. See also pp. 169, 171, 172.)
6. There are three sources for what are called tongues:
 - a. The Holy Spirit;
 - b. Psychological influence;
 - c. Satanic influence. (*Ibid.*, p. 168.)
7. Speaking in tongues and baptism with the Holy Spirit has brought Protestants and Roman Catholics closer together in some parts of the world. (*Ibid.*, 169.)
8. Tongues is a gift of the Spirit, not a fruit of the Spirit and is not for everyone. (*Ibid.*, p. 173.)

9. Tongues as a gift is not necessarily a sign of the baptism by the Holy Spirit. (Ibid., p. 173. See also p. 177.)
10. Baptism with the Holy Spirit was initiated at Pentecost and takes place in the life of the believer at the moment of conversion. (Ibid., p. 62.)
11. The “filling” with the Holy Spirit is in addition to the baptism with the Holy Spirit. (Ibid., p. 63.)
12. All believers are baptized with the Holy Spirit, even if they are not filled or controlled by the Spirit. (Ibid., p. 63.)
13. The baptism of the Holy Spirit occurs only once; “One baptism, but many fillings’.” (Ibid., p. 64. See also p. 71.)
14. Baptism of the Holy Spirit is not to be sought. (Ibid., p. 71; cf. p. 72.)
15. The purpose of the baptism with the Holy Spirit is to bring the new Christian into the body of Christ. (Ibid., p. 71.)

Summary

As we have surveyed the literature we found people being offered, to ascertain the ‘current equation;—the Acts 2 Pentecost means what for today—we have found a variety of opinions expressed. The following are representative of the trends:

1. The current charismatic movement is the work of the Holy Spirit.
2. The current experience is the resurgence within the forms and structures of Christendom of the vitality of the early Christian community.
3. To experience it is to find life.
4. Belief in the experience precedes understanding.
5. This experience is given by the Holy Spirit for renewal.
6. The tongues experience cuts across all boundaries—geographical and ideological.
7. The purpose of the ‘gifts’ associated with the charismatic movements is for inner peace, healing, and evangelism.
8. Baptism of the Holy Spirit is something to be sought for.
9. The pentecostal experience carries with it a theology.
10. To be baptized by the Holy Spirit is to receive a ‘sign’ as evidence.
11. The charismatic experience need not lead to sectarianism.
12. The Pentecostal movement heralds the second coming of Jesus.

13. Among Roman Catholics there is an official trend that appears to be preparing for official acceptance of charismatica as a genuine movement—under the Pope’s regulatory definition.
14. There are many dissenters who want to place qualifications on the above emphases, but they too accept the charismatic movement as being inspired by the Holy Spirit.
15. No tests of genuineness are applied to the charismatic experience in present existence, though some tests are pointed at.

Conclusion

In these presentations no clear eschatology in a developed form is presented, though the events of Acts 2 are seen by all the writers reviewed as being pivotal in the history of the church, and as very significant for people today—though no uniformity of opinion as to what that significance is exists, nor as to what its exact function is, is there a consensus of teaching.

Contemporary Eschatology—The Broader Perspective

The Thought of Jurgen Moltmann: a Brief Survey

As we turn in our study to formal theological eschatology our primary concern will be to assess the eschatological concepts of Drs. Moltmann and Barth. We will begin with Dr. Moltmann and his theology of hope. His work, the Theology of Hope carries the subtitle “On the Ground and Implications of a Christian Eschatology.”

Clark Williamson (Clark M. Williamson, “Encounter” 30 (fall, 1979): 398, 399.) has pointed out that while the book takes “as its topic the subject of eschatology . . . it is not so much a book on eschatology as it is an eschatological treatment of theology itself.” (Ibid., 398.) Whereas we are in agreement with this evaluation, we will begin our study of the eschatological thought of Dr. Moltmann with a look at the theology her presents.

The theology of Dr. Moltmann—a brief survey. In order to summarize briefly the theology of Dr. Moltmann that is reflected in his thoughts on hope we will attempt to classify his remarks around traditional theological terminology. We recognize that with his strong intertie with the philosophy of Block, not all his thought can be presented under such headings, but the elements that are central to the summary of his concept of eschatology, we hope become clear with such a restructuring. (For this

idea and many of the analyses here presented I am such indebted to David P. Scaer's article "Theology of Hope," in Tensions in Contemporary Theology, edited by Stanley N. Gundry, and Alan F. Johnson (Chicago: Moody Bible Institute, 1976), pp. 197-234.)

1. The Church. The chief task of the church is to be involved in the workings of the society where the church exists. The object of the church's work, that which it is to seek to change is the governmental structures rather than individuals.

Such an object means that the church is not qualitatively different than the world. Its purpose is to help man realize a full humanity, to free the world from inhumanity.

The Church is to confront "society directly and not through the medium of the converted individual." (Scaer, op. cit., p. 215.)

Moltmann says that

By undermining and demolishing all barriers—whether of religion, race, education, or class—the community of Christians proves that it is the community of Christ. This could indeed become the new identifying mark of the church in our world, that it is composed, not of equal and likeminded men, but of dissimilar men, indeed of former enemies. . . . The way toward this goal of new humane community involving all nations and languages is, however, a revolutionary way. (Moltmann, "God in Revolution," in Religion, Revolution and the Future, p. 141, quoted in Scaer, pp. 215, 216.)

2. Conversion and Sanctification. In such a scheme the object of conversion is governmental structures, not individuals. Sanctification is identified with change; its "indispensable mark." (Scaer, ibid., p. 204.)
3. God. Martin E. Marty (Martin E. Marty, "Critic," 26 (Feb.-Mar. 1968): 70.) has said,

Ask Moltmann "What do you mean by God?" and he answers something like "The God of Abraham, Isaac and Jacob; the God of promise to the Old Testament and the God of hope in the New Testament." What is he like? And answer could be: "We do not know—yet." (Ibid., p. 70.)

Scaer says that for Moltmann to define God is to place a limitation on Him, “to deny His future and to circumscribe His freedom.” (Scaer, *op. cit.*, p. 204.) The concept of a God who controls and shapes the destiny of nations and men is absent.

4. Man. Man’s attitude and orientation to life is to reflect not what has been or what is, but that which will be. Man is here a creature of promise, oriented to the future.
5. God and Man. Questions about God and man are not yet to be answered because the not-yet future brings a re-interpretation to everything which goes before it. According to Scaer, in Moltmann’s thought, “God and man exist in a condition of perfect freedom without any restrictions;” (Ibid., p. 212.) except that of man’s seeking final meaning now.
6. Reality. Reality is always incomplete because there is to be added to the present the past and the future. (See *ibid.*, pp. 210,214.)
7. Image of God. Scaer writes, “Hopelessness must be overcome so that man can realize the image of God within himself.” (Scaer, *ibid.*, p. 214.) He also says that “This image is . . . the capability of transcending the present life into the future and having a foretaste of the eschatological life.” (Ibid.)

There is no doctrine of a restoration of man to a quality that he used to have and lost; “instead man looks forward to a participation in a better future whose outlines cannot now be drawn.” (Ibid.)

8. Sin. Hope is the proper attitude to be taken toward life. Moltmann says that hope “embraces both the object hoped for and also the hope inspired by it.” (The Theology of Hope, p. 16.) Therefore hopelessness is the basic element in understanding sin. Hopelessness here can take two forms: praesumptio and desperatio. Praesumptio is attitude of a man who “attempts to usher the future and its benefits into the present without waiting for God to act.” (Scaer, p. 214.) Desperatio is making a premature judgment that God is not going to do anything in the future. (Ibid.)
9. Incarnation. The incarnation does not mean that God took human nature and became a man but it means God participated in the rejection and humiliation associated with Jesus’ death.

Incarnation means that God suffers in mankind’s suffering as it seeks to remove inhumanity.

Therefore the incarnation is not a movement from one world to another, for there is here no transcendental sphere, but it is to be understood as the appearance in human history of something new which offers a promise to mankind of what it will become. As such it can be seen as a ground of hope.

10. Resurrection of Jesus. Scaer notes that for Moltmann the resurrection of Christ is not important because it is a part of past history, but because it makes history possible. (Ibid., p. 213.) It is the beginning of the general resurrection.

Moltmann also says it is part of the future projected back into time.

In light of the 'not yet' full understanding of reality—a gift to be brought with the arrival of the future, the question of the historicity of the resurrection of Jesus must be left unanswered in the present; for "such a factual historical question demands a once-and-for-all static answer of yes or no." (Ibid.)

11. Reconciliation. Reconciliation means that the new element in history which is portrayed under incarnation has "opened for mankind messianic possibilities." (Ibid., p. 215.) "Reconciliation is a historical process taking place across cultural boundaries, including those of religion." (Ibid., p. 216.) It is a historical act that occurs between men.
12. Salvation. Salvation is here a purely historical and universal act—for it is incomplete until all governmental structures have become tutors of a full humanity to all people. This salvation is realized apart from any individual commitment to God. It is a part of this life and not a future one.

"The church is instrumental in attaining this salvation by siding with the World's oppressed." (Ibid.)

Salvation is a movement toward economic equalization and occurs when all peoples having equal, are reconciled to one another. The redeemed are the reconciled.

13. The Trinity. For Moltmann God's essence is simply His history; with the cross being the originating point. (Ibid., p. 218.) The Father abandons, the Son is abandoned, and from the cross the Spirit proceeds as the Spirit of Abandonment to raise up abandoned men. For Moltmann the story of God is the story of the history of men.

In this thought context Jesus' deity is called His dignity, because Jesus was the bearer of God's future into history. When the future arrives Jesus' function of bearing God's future will have ceased.

14. The World and Ethics. For Moltmann the world has no fixed norms, and fixed structures are to be replaced by functional forms. God is not presented as having laid down authoritative forms to be maintained, but rather man, with the freedom the future promises to develop forms which can be utilized in realizing the future. The future provides the ethical norm.

Actions are to be judged in the light of the future—or by what they accomplished toward bringing about reconciliation. If an act brings about reconciliatory results, then it is justified.

15. The future. Martin Marty writes that “no one can account for the future until it occurs.” (Marty, op. cit., p. 70.)

Scaer says that for Moltmann

The future is uncertain as to what will be, but it is that which is free and uncertain that is that by which past certainty and present values have to be re-examined and re-established. All plateaus of certainty are to be abandoned for an endless change of challenges which never take final shape. Present life is to be defined syntactically by a series of questions whose answers always become new questions. (Scaer, p. 204.)

E. W. H. Vick adds that the overarching category of the future in Moltmann's thought is a philosophy of time. (E. W. H. Vick, Andrews University Seminary Studies, p. 90.) He also writes that

In certain cases talk of the future may be a device for speaking about the present, a modified form of existentialism, whose interest is still in the present manner of existence. (Ibid.)

This analysis of Moltmann's 'future' appears to be quite correct, for Moltmann writes that by future (advent) we do not mean a far-away condition, but a power which already qualifies the present—through promise possibilities. (Jurgen Moltmann, Religion, Revolution, and the Future, trans. By Douglas Meeks (New York: Charles Scribner's Sons, 1969), p. 209.)

Here the future takes priority over the present, and the meaning of current events has its source in that which is the 'to come'. (Cf. Calvin O. Schrag, The Journal of Religious Thought 26/1 (1969):84.)

Moltmann's 'future' will be realized with the engagement of Christians in the affairs of the world in such a way as to realize a full humanity for all.

16. Revelation. Revelation for Moltmann is "not some God speaking in the past that is now dead. Essentially revelation also belongs to the future. . . ." (Marty, p. 70.)

It is "an openness to the precariousness which the future enables and demands." (Vick, p. 88.) Revelation is to be found as God is known in the midst of life. (Cf. *Ibid.*, p. 89.)

Eschatology in Dr. Moltmann's Theology of Hope—some evaluation. As we have seen "The Theology of Hope . . . comprises an effort to establish an eschatological foundation for Christian theology." (Schrag, op. cit., p. 83.)

The aim of this book is "to show how theology can set out from hope and begin to consider its theme in an eschatological light." (Moltmann, cited by Williamson, op. cit., p. 398)

This means that eschatology "no longer means simply the doctrine of the Four Last things, but it is rather a perspective from which the whole of theology can be viewed." (A. Raymond George, Scottish Journal of Theology 23 (Aug. 1970):358)

In such a definition eschatology can be said to express the attitude of expectancy that underlies all of faith. (Cf. Gerald W McCulloh, The Journal of Religion 49 (Jan. 1969):95)

Therefore when Moltmann writes this Theology he is examining the place of eschatology in the theological enterprise and finds it is involved in the basic Christian experience of receiving God's promises and in "the witness to the death and resurrection of Jesus Christ," (*Ibid.*) rather than in a prediction of that which constitutes the future.

Eschatology here is the proper context for realizing an understanding of "the reality of God, the significance of the person and work of Jesus Christ, the mission of the church, and the nature of ethical commitment." (Schrag, op. cit., p. 89.)

E. W. H. Vick has said that for Moltmann an eschatology can be “produced” only when the crucial questions of historical reality are appropriately addressed, (See Vick, op. cit., p. 89.) for Moltmann brings with his eschatological approach a new interpretation of history; the almost, but ‘not-yet’, which awaits final formulation and categorization until the arrival of the future.

The questions regarding the meaning of human history are asked from the viewpoint of promise, the God ahead, and the future. (Cf. Schrag, p. 84.)

“The history which is at issue is no longer the universal history of successive world events but rather that which happens between promise and fulfillment.” (Ibid.)

For Moltmann Christian eschatology looks from the promise toward the revolutionizing and transformation of the present governmental structures, by revolutionary means, to the fulfillment of the promise—which when it is realized for all people will mean reconciliation has been accomplished, and the future has invaded the present. (See McCulloh, op. cit., p. 95; Moltmann, Religion, p. 141.)

Eschatology is here not one doctrine among others but it is rather the attitude that expects the fulfillment of the promises doctrines contain; “it pervades the whole and is characteristic of all Christian proclamation.” (Williamson, op. cit., p. 398.)

Moltmann says that eschatology “must formulate its statements of hope in contradiction to our present experience of suffering, evil and death.” Christian eschatology has to do not with the future as such, primarily, but with Jesus Christ and His future. (Ibid., p. 399.)

From first to last, and not merely in the epilogue, Christianity is eschatology, is hope, forward looking and forward moving, and therefore also revolutionizing and transforming the present. (Moltmann, Theology, p. 16.)

Martin E. Marty summarizes Moltmann’s thrust when he writes that “God is essentially ‘future’; the Christian message is fundamentally promise. Eschatology is not the last word but the first word for such a faith.” (Marty, op. cit., p. 70.)

This means that the future continually brings new creative possibilities which in turn become new realities. When these new realities are seen as the result of a response of hope to a promise, the new present events are found to be meaningful in the light of the eschatology which proclaimed the

hope which spawned them. Scaer notes this evolution from object to hope when he says that Moltmann gives eschatological value to present events. (Scaer, op. cit., p. 218.)

This means that for Moltmann eschatology is not a doctrine or group of beliefs, but an attitude, an orientation to life, which one can experience if one chooses to live a revolutionary life declared to be centered on hope.

Evaluation and Reaction. Fuller has pointed out that Moltmann speaks of Christians as “those who have a hope,” referring to 1 Thessalonians 4:13. (Moltmann, Religion, p. 136.) Moltmann goes on to describe Christians as those who, acting as revolutionaries, “seized the nerve-center of the political religions and the religious politics of their time.” (Ibid., p. 137.) Fuller then comments that “the hope that motivated them was above, not ahead, in an event, not a process, in a Savior, not a full humanity.” (Fuller, op. cit., p. 228.)

It would seem Fuller also points out, that if as Moltmann says, “the church and Christians should recognize in the movement of changing social relationships a spirit which is of the Spirit of Christ,” (Moltmann, Religion, p. 104.) that it is of the highest importance that it be demonstrated that that which is occurring in today’s world is of the same kind as that which Jesus “began and continued to do just after his resurrection.” (Fuller, op. cit., p. 228.)

Moltmann not only needs to demonstrate the connection between what Jesus began to do and the concerns of today’s changing social relationships, but there is a need of a criteria by which one can measure which aspects and areas of life one in a seek to change. For while it is true that he says that “It is absurd to surrender already achieved fragments and institutions of freedom for the sake of gaining new freedom in the future,” (Moltmann, Religion, p. 31. Quoted in Fuller, op. cit., p. 229.) he also writes that “‘creative discipleship’ cannot consist in adaption to, or preservation of, the existing social and judicial orders.” (Moltmann, Theology, p. 334. See Fuller, op. cit., p. 229.)

Martin E. Marty points out that Moltmann should address himself more explicitly to the problem of how he can make so much of the “If Christ has not been raised, then your faith is in vain” motif from 1 Corinthians while he says so little about the “If for this life only we have hoped in Christ, we are of all men most to be pitied.” Marty then notes that Moltmann tends to “bracket” questions about biblical views such as the teaching of an afterlife, because they “seem to contradict his view of completely open futures in the face of the God of hope.” (Marty, loc. cit., p. 70. So also Fuller, loc. cit., p. 228 and George, loc. cit., p. 358.)

A. Raymond George notes another imbalance when he points out that in the final chapter, 'Exodus Church,' Moltmann sets forth the role which modern society expects the church to play only to conclude that the church's true role is to resist an institutional stabilizing of things. George also points out that while the kind of activism that Moltmann advocates is already the modus vivendi for many Christians, one must still ask if this continual change that prevents institutionalization is the right emphasis in theology; and should it be the only emphasis? "Despite the stress on the resurrection, the emphasis is on the 'not yet', and we do not fully hear the note that God has visited and redeemed his people;" (George, loc. cit., p. 358.) an emphasis that Moltmann should not have missed with his God of the exodus motif.

"It is not clear," Fuller writes, "that hope is the same in Moltmann and Paul." (Fuller, loc. cit., p. 228.) For the New Testament writers, hope is based in a future apocalyptic event grounded in a past historical occurrence and promise. "The importance of hope is not so overriding (sic) in the New Testament as it is in Moltmann." (Ibid., p. 226.) For the New Testament authors' hope is always controlled by love, tempered with wisdom, and secured from faith. If hope merely grows out of a "necessary negation of the negative," it "may in fact merely identify itself with 'change'."

Fuller continues that there is no question about hope being important in the New Testament, but that 1 Corinthians 13 "would suggest for it a humbler role."

God is not found by looking to the future, but He is found in daily life as the Gospel enters it. The Lord's supper, it is true anticipates a future, but it also is grounded in a historical act; "its larger significance is as a memorial." The New Testament writers' relationship to the world is more characterized by love than hope. (Ibid.)

Calvin Schrag notes that ". . . it is difficult to comprehend how the future as the horizon of hope and salvation could remain relevant to our concrete historical presence. . . ." (Schrag loc. cit., p. 85.) This is the result of Moltmann's defining Christian history "from the vantage point of future fulfillment . . ." for it is unclear what can now be said about the "concrete content of this future fulfillment." (Ibid., p. 84.) For hope to be active it must have a base and a goal. Scaer has pointed out that, foreign to Christianity is the concept that hope is the basis of itself. (Scaer, p. 207.)

Vick and Fuller point out that while Moltmann emphasizes the resurrection of Christ "his views with regard to both the resurrection and Jesus are clearly not traditional." (Fuller, p. 228.) Vick notes that

For Moltmann, what actually happened between the cross and burial and the Easter appearance is hidden in the hiddenness of God, the NT writers not professing to know the secret. (Vick, p. 89.)

Fuller adds that Moltmann is not only not clear with what he means by resurrection, but that he apparently “is not certain with regard to this matter.” Fuller quotes Moltmann from Religion to explain this analysis:

The tradition of the empty tomb is secondary. . . . Under the aspect of the Easter event, only Jesus, the crucified, and the Easter faith of the disciples are tangible . . . “something” happened between the dead Jesus and the disciples which generated the faith of the disciples. What this “something” really was escapes historical verification, since there are no historical analogies. (Fuller, p. 226.)

Summary and conclusion. For the Theology of Hope it is important that Jesus lived and was concerned about the poor of society, and it is important that His death was not the end, but beyond these facts there is little that seems to matter. Jesus’ identity does not matter. “Christian tradition is then not to be understood as a handing on of something that has to be preserved, but as an event which summons the dead and godless to life.” (Moltmann, Theology, p. 302; quoted in Fuller, p. 227.)

The future is infinite, with the meaning of life to be found there. Reality is by definition incomplete, until the arrival of the future in the present. Hope is its own base, and man is to follow after the God who is ahead not knowing where he is going or toward what he is building.

Such a translation of the story of Scripture is at variance with Scripture.

In Christianity hope is anchored in faith. The future redemption is anchored not only in a promise but in a deed. The past actions of God are that by which the future is given direction and content. The base of Christian hope is the already accomplished, not a limitless future. The identity of Jesus is the intelligent spectrum that gives stability to the emotion of faith.

The weakness of Moltmann’s approach to hope is that the indefiniteness of today’s meaning as one awaits the re-interpretation of the inbreaking future, destroys the stabilizing influence of the meaningful decision making that is a part of the traditional Christian heritage. A future that calls people to meet it with more than hope—with a faith and certainty that are based in the already realized, makes

each day not only a part of meaning but a contributor to the meaning each individual life generates as it responds to the promised future that calls daily action of a particular type.

Living the present in the light of the future presented in Scripture, with its need for daily now preparation, is to be distinguished from being in the present with a hope founded on hope for the future and its revelation.

The tools of hope for Moltmann include violence; the tools of hope for traditional Christianity include faith in the past, faith in the promise, faith in God, and hope for the future whose structures can now be seen.

Karl Barth and Eschatology—a Brief Review

Adrio Konig (There are several sources we will draw on for this section, but I am particularly following the study of this topic that appears in the following works by Adrio Konig: “The Eschatology of Karl Barth” in Systematic Theology III, Guide 5, pp. 144-63; *ibid.*, Guide 4, pp. 13-39; Pretoria: Unisa Publication, University of South Africa, 1975. For Konig’s full treatment of those issues see Adrio Konig, Jesus Christus die Eschatos; die Fundering en Struktuur van die Eschatologie as teleologiese Christologie (Pretoria: N. G. Kerk-Boekhandel, 1970); especially pp. 30-63.) has pointed out that it is not correct to speak of “Barth’s Eschatology.” The reasons for this being of course that Barth never wrote volume 5 of the Church Dogmatics, and because the eschatological materials he did produce, which are considerable, (Norman Gulley, in the Eschatology of Karl Barth, Ph.D. thesis, Edinburg University, 1970, says that in the pages of Karl Barth’s works “at least a 1 in 5 average new or repeated references on eschatology throughout the Dogmatics” (p. 565). For a table showing the general distribution of Barth’s eschatological discussion see also Gulley, p. 565.) do not reflect a continuous scheme. Rather Barth’s eschatological comments show a definite development. This development can be distinguished as passing through “four stages:” (Konig, 5. p. 144.)

1. The first edition of the Romerbrief (1919).
2. The second and subsequent editions (1922).
3. The Church Dogmatics, II, I-IV, 1.
4. The Church Dogmatics, IV, 3. (It is in C.D., IV, 3 that Barth’s eschatological thought reaches its final form. Cf. Gulley, loc. cit.)

1. The first edition of the commentary on Romans.

Konic says that in this first edition Barth's theological thought is in a preliminary stage. That he introduces few new insights, rather moving along with the thought of Ragaz.

Barth here emphasizes the future as that which is not yet a reality. He speaks of it as the glory which is still to come.

Konig also says that the eschatological statements of this work did not make a contribution to "the earthquake" which the rest of his commentary made in the theological world. He also points out that when Barth later looked back over the eschatological statements of his earlier works, he "did not even refer to his 1919 position." (Konig, 4, p. 14.)

2. The second edition of the Romans Commentary.

In this edition Barth alters the eschatological scheme of the first edition changing the analytical sub-headings in Romans 8 from the 'past' (vs. 1-11), 'present' (vs. 12-27), 'future' (vs. 28-39), to decision, truth, and love. He also omitted his horizontal references to the "future of God" from this chapter (the first edition contained four such references in parallel), and from his discussion of the eschatological character of the Gospel. In the second edition the works of God and the events of life happen simultaneously rather than consequentially.

For Barth,

In 1922, eschatology was not primarily something to do with what awaits us in the future. Rather it concerns eternity in its critical relationship with time. If there is still talk of the end here, it is the end that has already dawned in Christ, God, who in Christ as already come near to us. (Ibid., p. 16.)

3. The Church Dogmatics, II , I-IV, 1.)

In C.D. II, 1 the most important change from the 1922 eschatology occurs, according to Konig. Here Barth deals with time—the relation of time and eternity. Barth says that the difference between time and eternity is not that in eternity there is no distinction between movement and goal, because in eternity there is movement, direction and course, but that there is no rivalry or conflict between these distinctions. This change allows Barth to have God in a "genuine relationship" with the future—something he couldn't do in 1922. (Ibid., p. 16.)

In C.D. III, 2 Barth changes again and no longer is eternity set over against time, but rather Christ's time is set over against our time. Barth also speaks of the temporality of eternity in such a way that a real future emerges. This development allows for the future to be an eschatological category.

Again in C.D. III, 2 Barth deals with the past, present, and the future of Jesus Christ. The future of Jesus is as important as His past and His present. The New Testament knows of no gradual progression of the world to its goal, therefore the coming of Christ is necessary and not redundant. Barth declares that without the expectation of Christ's coming in glory, one abandons the ground "on which the Christian church can honestly call itself Christian. Everything stands and falls with the hope and expectation of the man Jesus."

Also in C.D. III, 2 and IV, 1 Barth writes of what he calls two phases of Christ's coming in glory: His resurrection and His return. Christ's coming in glory begins, Barth says, with His resurrection, though the interim temporarily interrupts. But as soon as the goal of the interim has been realized, "the same event will proceed with his return." (Ibid., 5, 145. Cf. C.D., III, 2, 485ff., quoted ibid.)

Thus far Barth speaks of the first and second parousia with the interim ("Intervall") between them. (See C.D., IV, 1, p. 735. Quoted ibid.)

4. The Church Dogmatics IV, 3.

The scheme of two phases of Christ's coming in glory is changed here in C.D. IV, 3. Here Barth presents, under the title "The Promise of the Spirit" (C.D., IV, 3, par. 69, section 4, pp. 274-367; quoted Konig, ibid.) the idea that the coming and presence of the Holy Spirit is also a form of the parousia of Jesus Christ. This is the final form of Barth's eschatological scheme.

Barth now sees the parousia, or return of Christ, as one event that consummates itself in three forms: Jesus Christ has already come in his resurrection, He is now with us in the Holy Spirit, and he shall come again in his final advent. (Konig, ibid.)

These three forms are presented not as three separate comings but three forms of the parousia that are linked together in such a way one parousia takes place in each of them while each participates in the other—whether in anticipation or in recapitulation. Each form becomes visible in the other forms when they occur. Jesus coming in judgment, we are told, is but the fulfillment of the work He began in His

resurrection and continued in the outpouring of the Holy Spirit. (Cf. C.D., IV, 3, p. 293; quoted in Konig, *ibid.*, p. 146.)

It is clear in this light, that it is not only Christ's "last return" that Barth regards as the consummation, since he also calls the resurrection of Christ the great consummation, and refers to the Church (as the work of Christ through the Holy Spirit) as the "eschatological fact par excellence." (C.D., IV, 3, p. 321; quoted in Kong, *ibid.*)

This is Barth's final eschatological scheme—one return happening in three forms distributed through time; "in the past (the resurrection), the present (the outpouring and presence of the Holy Spirit) and the future (the last return)." (Kong, *ibid.* For a general presentation of Barth's tree coming scheme much like Konig see Thompson, op. cit., pp. 126-28.)

The eschatological significance of each of the three forms, when studied, helps to make clear, by adding more detail, Barth's final pattern. However the three forms are not to be seen, as we have noted, as three independent acts. Thompson says that each form of the eschaton, for Barth,

Participates in the unity and totality of the one event, is itself fulfillment, yet has also its own distinguishing characteristics in the different relationships which Christ himself has ordained. (Thompson, *ibid.*, p. 133.)

Nevertheless we will study them separately, as Konig, does, for clarity.

The resurrection of Jesus and His return in glory are for us two events, but for Christ, we are told, they are one. This oneness is in the sense that His resurrection "is the anticipation of his return, and his return is the consummation and fulfillment of his resurrection." (Konig, *ibid.*)

Yet, as Konig points out, there is a difference between the eschatological meaning of His resurrection and of His return, for in His resurrection His 'return' was only to a selected few, while His return in glory is a universal occurrence—every eye shall see Him (Rev. 1:7). This means that His resurrection and His coming in glory have the relationship of beginning-consummation; (Konig, *ibid.*, p. 147.) but they are events to be seen as having equal value, Barth says. (Cf. C.D., IV, 3; quoted in Konig, *ibid.*) Konig points out that as early as C.D. III, 2 Barth was already writing that in the return in glory "Nothing which will be has not already taken place on Easter day." (Barth, C.D., III, 2, p. 489; quoted in Konig, *ibid.*)

However

Barth never completely breaks the scheme of beginning consummation when he describes the relationship of resurrection to return. Shortly after emphasizing the identity, he speaks of Jesus as his presence in its concluding form, over against the resurrection as his return in its commencement. (Kong, *ibid.*, p. 147; cf. Barth, *C.D.*, IV, 3, pp. 290f., quoted Konig, *ibid.*)

The eschatological significance of the resurrection is seen when Christ's resurrection is viewed in relation to His death, for Barth. Because for Barth Christ's death and burial is "our end, our death, our burial." (Konig, *ibid.*) In the cross God is said to crucify the unfaithful covenant partner; He crucifies in order to raise. He takes from us our limited future to give us an eternal and glorious future. The burial is for our unfaithfulness; the resurrection is to faithfulness as covenant partners.

"The resurrection of Jesus is therefore God's YES to all men. . . ." (Konig, *ibid.* It is statements like this that raise the question of whether for Barth eschatological salvation is not for all people—is not Barth for faith a teacher of universalism? Konig says no, because Barth denies being a universalist, but Thomas Blincoe has pointed out that while Barth denies that he teaches universalism, he in fact does. See Thomas Blincoe, The Nature and Role of the Covenant in Karl Barth's Doctrine of Creation with Special Attention to its Implications for the Doctrine of Universalism. Ph.D. Thesis, Union Theological Seminary, Richmond, VA, 1971.

It is a noetic act that makes known to all the world that the cross has already altered radically and finally the situation between God and the world.

The new relationship in which man and his world stand toward God is revealed in his resurrection as a total renewal. No longer is it a mere possibility. It is now a reality; it has already begun. Man is already justified and sanctified; his sins are already forgiven and destroyed. He is already a child of God, heir and participant in eternal life. (Konig, *ibid.*, p. 148.)

This new relation brought about by the cross is not only a total renewal but it is universal and final. It is universal in that it is not for the apostles only—their privilege was to responsibility, the "Risen One appeared to the disciples in order to give them the mission command." (*Ibid.*) It is final in that it is valid for "the beginning, the continuation and the end of the world." (*Ibid.*) The gift the final consummation brings, for Barth, will not be different from that which is already given to us by the resurrection of Jesus. It will only be the gift given grown larger—the "fruit of the seed of life that has

been implanted by the resurrection of Jesus Christ.” The future guaranteed to the world in reconciliation has become present in a concrete, real way in the resurrection of Jesus. Therefore the resurrection of Jesus is, to Barth, already the last hour of the World’s earlier form and the first hour of its new form.” (Ibid., pp. 148, 149.)

The eschatological meaning of the resurrection of Jesus then, for Barth, is that

All that can yet happen can be but a confirmation, repetition and expansion of the ends already achieved in the resurrection of Jesus.

In fact, the resurrection of Jesus ‘was already the great consummatum est’. (Ibid., pp. 149, 150.)

The eschatological significance of the interim as described by Barth is a natural development of his multiple-form coming in Glory of Christ understanding, and the ‘fact’ of life—that many people view life from a perspective that is not apparently different from what it might have been if Jesus had neither died or resurrected. As Konig would say,

How is it possible that the goal which God already reached with the world, the future salvation of the world which has already dawned with the resurrection of Jesus, still seems to this day to be confined to Jesus, with world history apparently proceeding as if nothing had happened? (Ibid., p. 150.)

Barth’s answer is given in multiple forms; (Cf. Ibid.) the final answer appears to be given as phases of a work of God:

1. It is so because God wills it so.
2. God wills it so because the delayed full realization of salvation given a fuller revelation of that which has been accomplished.
3. As the fuller revelation is being given we are to accompany Christ in the works and sufferings He still goes through.
4. In the time that divides the first and third forms of the parousia “He wishes to give us the opportunity to be more than spectators of the harvest, and to take part in the gathering in.” (Ibid., p. 151.)

Barth’s answer then to the question about the ‘hiddenness’ of the accomplished salvation is that its meaning—the meaning of the interim, or time of the Spirit—is to be found in the opportunity it gives

men to share in the work Christ is still doing. “He wishes to be called on and proclaimed by the church in the world. (Ibid.)

To fail to follow Christ as He travels through the interim, is for Barth, to not meet one’s opportunity to really be Christ’s covenant partners, and to not fulfill the original plan of creation. Therefore, to Barth, the interim is a revelation of God’s condescension to men and of His faithfulness to men as His covenant partners. (Cf. *ibid.*, pp. 151, 152.) This is the eschatological significance of the interim.

The eschatological significance of the return in glory is that that which the disciples saw—they beheld his glory—will become a universal event, all will behold the glory of Christ. Christ Himself, the One the church awaits will be seen. “The return is the full revelation of the glory of God in Christ and of the goal that God has set before us. . . .” It is also “direct” and “without contradiction”—every knee will bow and every tongue confess Him; while Christ’s return in glory is also “finally conclusive”—there will not be a fourth form of the parousia.” (cf. *ibid.*, pp. 153-55. König reminds us that Barth never finished Vol. V of the Church Dogmatics, which was to deal with the eschatology and therefore what exactly was his view of the relationship between the second and third forms of the parousia must “remain fluid,” because Barth never treated the third form of the parousia in an independent work. The remarks he does make regarding the third form of the parousia are in connection with his study of Christian hope mainly. “This means that we know little of how Barth really understood the return of Christ.” König, *ibid.*, p. 153.)

The judgment, eternal life, resurrection from the dead, etc., are for Barth mere predicates or appendages; accompanying phenomena, of His appearing. (Cf. Barth, C.D., III, 2, p. 490, and C.D., IV, 3, pp. 934-40; cited in König, *ibid.*, p. 153.)

Summary and Conclusion

For Dr. Barth a particular understanding of the content of the parousia determines the structure of his scheme of eschatology; and while his thinking shifts and develops as he writes, he does always have Jesus Christ as the living One in whom our future hope is grounded. But while his ideas of ‘future’ change, (Cf. König, *ibid.*, pp. 157-58, and 155.) the relation of the eternal and time change, and while he is said to be more balanced than Bultmann or Moltmann, (Cf. Gulley, op. cit., pp. vii, and 527.) yet he

never developed the here-there, new-old, tension which Biblical eschatology is characterized by. (Cf., *ibid.*, pp. 504, vii.)

For Barth, eschatology begins with the resurrection of Jesus, is exclusively noetic in character, (Barth, *C.D.*, III, 2. P. 436f.; cited Konig, *ibid.*, p. 161, see also Gulley, *op. cit.*, p. v.) and is based in Christology. (Cf. Gulley, *ibid.*, p. 527, and Thompson, *ibid.*, p. 127.) Eternal life means a depth of fellowship with God which will only be opened up to us in the future. However we can now know that this eternal life will be active and will reflect the character of service because God remains eternally King, (Konig, *ibid.*, p. 155.) but we can never be sure who will be His servants because the threatened judgment may not be executed. But, if this should be so, it would

Indeed be a revelation of God's unexpected grace on which we certainly may not reckon, but for which we may but hope. . . . (Cf. Barth, *C.D.*, IV, 3, pp. 477-78; cited Konig, *ibid.*, p. 156.) God owes man neither patience nor salvation. . . . On the other hand we have no right to regard as forbidden the possibility that that which is highly unexpected might nevertheless become reality, through the no-execution of the threat and the eventual salvation of all men. Thus while we may not teach the apokatastasis, we may well hope and pray for it. (Konig, *ibid.*, pp. 156-57.)

American Seventh-day Adventist Eschatology—Help or Hindrance?

The Anglican writer Geoffrey J. Paxton writes of the Adventist church that “there are those within the church and on the edge of the church that have pledged themselves to keep agitating until corporate repentance is a reality and the gospel of justification by faith alone comes from the lips of Adventists in ‘latter rain’ power.” (*The Shaking of Adventism* (Grand Rapids, MI: Baker Book House, 1977, p. 34.) He also states that “If Adventism has a distinctive contribution, there is little doubt that it lies in the area of eschatology.” (*Ibid.*, p. 147.)

If we can take the liberty of putting these two statements together, though they are separated in his book by more than 100 pages, Mr. Paxton is saying that from his anglican perspective the Seventh-day Adventist latter rain concept and its eschatology can make a contribution to contemporary Reformation theology. His reason for this evaluation, he says, is because “the Reformation stopped

short of a full-blown eschatological perspective consistent with its dogmatic center.” (Ibid. Note: Mr. Paxton also refers to other Adventist eschatological formulations such as the shaking, the loud cry, laodicianism, etc.)

The question we are interested in is, is Mr. Paxton’s assertion true? To find an answer we will summarize and compare the findings of our research thus far.

In our study we have seen Ellen White set forth a “full-blown” eschatological scheme. Not only did we find her writing an eschatology that is fully developed but she presents an eschatology whose symbols portray a reality that is to confront people before the granting of eternal life by God. The reality that the symbols portray is defined clearly enough that all who read may know that according to Ellen White’s works men are not only to be confronted by God before He grants the final awards, but that their award to be received in the future is to be given on the basis of the deeds they do daily during life. For Ellen White the future demands a preparation that can only be made daily, and the standard by which the ‘daily’ is to be conducted is the teaching of Scripture as it reads; the question men are to use to evaluate their daily progress in the preparation is does this act and its motive harmonize with the command to show one’s love to God and his fellowmen by keeping the commandments of Jesus. Mrs. White’s basic hypothesis here is to beholding one becomes changed; one becomes like what one looks at, thinks of, and does. For Mrs. White the greatest disaster that could come to the world would be for all men to have equal; inequality for Mrs. White, is God’s method of giving men the opportunity to reveal by their deeds—deeds to be the basis of the final reward given—the love of God they have allowed to become part of them, their likeness to Christ, and their acceptance of the teaching that each man is his brother’s keeper.

This means that for Ellen White the function of the latter rain eschatology is, in part, to control the daily deeds of men; to keep before men the teaching that everyone must one day stand before the judgment seat of Christ. She is very close to George Eldon Ladd’s concept here when he writes that

. . . Jesus’ eschatological teaching, like the prophets’, is fundamentally ethical in its character and purpose. He . . . speaks of the future because of its impact upon the present. (George Eldon Ladd, The Eschatology of Biblical Realism (London: S.P.C.K., 1966), p. 323.

The method of the latter rain eschatology is one which results in the preparation of man by the bestowal of the grace of God so that he can successfully meet the future when it breaks in in the coming of Christ and judgment.

As man responds in obedience to the promptings of the Holy Spirit he progresses, under the combined influence of the teaching of Scripture, the providences of God, and the work of the Holy Spirit until the final bestowal of grace brings moral perfection to his soul.

Eschatology here in the works of Ellen White is a description of the future in symbols and signs which are seen as portraying a reality that when studied reveals that which is the required preparation if one is to meet the inbreaking future—the return of Christ in judgment and its preparatory events—successfully.

Salvation occurs here progressively as men surrender their will to the will of Christ and become living examples of what He is; and reaches its final and ultimate goal after the work of the Holy Spirit is completed, men are tested, and Christ returns to judge men according to the works done—either in harmony with Him and His expressed will, or in opposition to His expressed will—and the ultimate decision is pronounced—“come ye blessed”, or, “Depart.”

In the works of the other Seventh-day Adventists reviewed we saw many expositions discussing the latter rain and its associated precepts; none of these added to the eschatology of Ellen White though not all of these presentations were in harmony with what the other authors of articles in the Review wrote. Here we found that not all the Seventh-day Adventists we reviewed think alike, though they hold in common a certain heritage—an appreciation for their history as occurring under God’s guidance, and appreciation for the uniqueness of that history as being the result of people responding to the guidance of God given through Ellen White, and the certain perspective of the Scriptures that sees the Bible as an accurate, though not exhaustive record of God’s dealings with men as they have occurred in the past as they will occur in the future. In the Seventh-day Adventist thought context the Bible is under the Holy Spirit the living word of God to men today; to the Adventist writers reviewed as well as to Ellen White. Here too, salvation is fully realized when Christ returns and men receive their rewards.

Eschatology here, as in the works of Ellen White, is a symbolic portrayal of the future whose features can be sufficiently understood to enable men to make the preparation the revelation of the future points out as necessary if eternal loss is to be avoided.

In the current equation, or the Pentecost eschatology we found in our survey of popular contemporary pentecost literature, there is no clear or developed eschatology, though the writers reviewed did see a significance of the Pentecost record to today’s life that should not be overlooked—

and which to some of the writers reviewed was the description of the contemporary experience that is often described as Pentecost repeated. It was also said that this experience points forward to the second coming of Christ though no development of this idea was presented.

In our survey of the thought of Jurgen Moltmann we found him portraying the Christian's life as being based in hope—a hope which is its own base and which looks to an inbreaking future as that which brings meaning and reveals the meaning of life now. This future is a future whose structures can not now be seen—though it is that toward which life is to be aimed, and toward which man is to work by eliminating inhumanity. The aim of work by the church is no conversion of people or a quality of people, but the changing of governmental structures. The goal to be realized is a new humane community involving all nations and languages. The way is the way of change by revolution.

Mans' attitude toward daily life is to reflect not what has been or what is, but the fact he is a creature of promise oriented toward the future. Such a revelation means that the image of God is in man; the ability to transcend the present life into the future, having a foretaste of the eschatological life to be experienced fully when the future breaks in.

In such men hopelessness is absent for they neither attempt to usher in the future and its benefits without waiting for God to act nor do they prematurely decide that God is not going to do anything in the future.

Here salvation occurs when all men having equal of material goods and opportunities are reconciled to one another. The redeemed are the reconciled. The future provides the ethical norm and actions are judged by what they accomplish toward bringing about the future.

For Moltmann, the future will be realized when Christians have engaged in the affairs of the world in such a way that a full humanity is realized for all.

Eschatology is here an attitude of expectancy that underlies all of faith—it is a witness to the death and resurrection of Jesus Christ rather than a prediction of what constitutes the future; it is a perspective from which the whole of theology can be viewed.

In Karl Barth's Church Dogmatics we found that while it is not correct to speak of Barth's eschatology, for it develops through stages as he writes, that his eschatological thinking does present an intelligible final stage.

In this final stage Barth sees Christ's parousia as real and significant; an event that occurs under three forms, each one partaking of the other two forms—either as recapitulation or as anticipation. The return in glory—the third and final form—brings to all men what the resurrection of Christ revealed to the disciples.

The glorious return of Christ is associated with judgment in Scripture, Barth notes, but he says that while people may not pray that the final judgment that brings destruction to some people will not occur, it will be in the unexpected mercy of God such as omission is possible; therefore we may hope for that which we do not dare pray for.

Salvation for Barth is clearly an act of God regarding the future of His created beings, though what that act is Barth did not set forth clearly. Salvation here is also an accomplished fact in Christ, and means one's sins are not only forgiven but destroyed. Man is not only justified but sanctified. The whole world stands in a new relation to Christ. The interim is the time of the mission command; the time of men accompanying Christ in fulfillment of the original purpose of God in creation. Here salvation is not an individual event; the individual is not saved individually but in the context of the reconciliation of the whole of created reality. (cf. König, *ibid.*, p. 156.)

The resurrection of Jesus realized all that would be. The coming in the Spirit and in Glory are recapitulatory acts that bring greater maturity to the accomplished and realized salvation but nothing additional is added.

This means that for Barth the future does control the present in that it will come and will bring greater maturity to the already, but the future does not control the present as something to be prepared for, or toward which one must realize a development or change.

Eschatology for Barth denotes the last time. In eschatology man has "to do with the manifestation and effective presence of Jesus Christ. . . ." (Cf. Barth's discussion in *C.D.*, IV, 3, p. 195.) Eschatology for Barth, like salvation, is not a call to preparation by individuals, nor does the proclamation of the gospel call men individually to a particular life style. Eschatology for Barth is rather a making known (Noetic) of what has been realized by Christ as the purpose of God. It is not a revelation that calls individuals to obedience. (This summary is not true of Barth's earlier works. Note the following from a manuscript published in Gulley, *ibid.*, p. 94. "Eschatological does not mean a truth of the kind that must first become truth or which must first concern us as truth. Eschatological means other-worldly and therefore not this worldly, not yet valid and meaningful for us, preserved in God far

from the reality of our existence and reserved for some future aeon. Eschatology is not negation but affirmation. But all the same it is a most definite and characteristic affirmation, or let us say: within the word of God and His truth, it is the most definite vital point of this truth which characterizes it peculiarly as an act, as a way, as guidance, and therefore characterizes also our relation to it peculiarly as obedience. Eschatological thus means above all: 'Final', therefore closing, definitive, unsurpassable. . . . But now this 'final' is only one side of the concept 'eschatological'. The other consists of the fact that eschatological truth is truth as future in the present, as truth that lies before us in the same way as we have the truth of our creaturliness behind us, as truth that comes towards us—not merely facing us, as we must say of the Word of God as the word of reconciliation, but actually coming toward us." Ethik, p. 328, 1928 Muster MS unpublished in 1970. Translated for Gulley's thesis by Miss E. R. Binns. (Cf. Gulley, p. viii.) For German text see Gulley, p. 94, n. 375.)

From these brief summations of our findings it is clear that the meaning of eschatology, its function in salvation, as well as the meaning of salvation itself, are concepts that are viewed differently by the writers we have studied, and by those writers' critics. The question that confronts us here in our research is does the salvific-eschatology of Seventh-day Adventists, when viewed in the light of the contemporary search for meaning in the traditional categories, contribute by its existence, and acceptance by some laymen and scholars, a stumbling block to present and future research and development in understanding, a corrective to directions now being taken, or is it possible to be seen as a sentinel calling of the future that is not only sure to come, but one which must be prepared for?

Konig has pointed out that there is

the danger of a false hope that rests in Barth's point of view. The biblical command to pray for all men and make disciples of all nations is imbued with a far more realistic warning of eternal loss than would appear from Barth's references in this connection to the greatness and unexpectedness of God's mercy. No one wishes to doubt the greatness of God's mercy. But it is a very real danger that this great grace can fulfill a different function in a specific point of theology than in the Bible. More concretely stated: Jesus Christ is indeed the Redeemer of the world. In him God is indeed reconciled the world to Himself. But this truth functions in a very particular way in the Bible, and in such a way that the concrete warnings against eternal loss never shelter behind God's reconciliation in Christ. (Kong, *ibid.*, 4, p. 39.)

Gulley writes that while the on-going parousia emphasizes the acting God who ever comes to men in an ever renewed encounter to reveal Himself, the God who appoints the man Christ Jesus to be the one Mediator, and the work Christ does by virtue of this appointment is “all but unmentioned” (Gulley, *ibid.*, p. 504.) by Barth.

While we agree with Konig’s evaluation that Barth’s theological development was a development (or even a change) towards the biblical message” (Konig, *ibid.*) we must also regret with him that fact that Barth never wrote the fifth volume of his Church Dogmatics, for, as Konig points out, it is reasonable to believe that in the writing the eschatological message would have changed or developed towards the biblical message” as his other works did. (*Ibid.*)

With Moltmann’s theology of hope the case is different, for, while “With his idea of a definitionless future, Moltmann cannot present a clear, explicit picture of mankind’s future,” (Scaer, *ibid.*, p. 213.) yet man is now to prepare the future even if he does not hear here to call to prepare for the future. However Moltmann does describe the way to the future, and thereby gives a general understanding of what that future will be composed of; he writes,

By undermining the demolishing all barriers—whether of religion, race, education, or class—the community of Christians proves that it is the community of Christ. This could indeed become the new identifying mark of the church in our world, that it is composed, not of equal and like-minded men, but of dissimilar men, indeed of former enemies. . . . The way toward this goal of new humane community involving all nations and languages is, however, a revolutionary way. (Moltmann, “God in Revolution,” in Religion Revolution and the Future (New York: Charles Scribner’s Sons, 1969), p. 141, quoted in Scaer, *ibid.*, pp. 215-25.)

If one asks Dr. Moltmann what he means by “a revolutionary way” he answers that

It is fully clear that the transformation of the conditions of power will only come through the use of power and the assumption of authority. . . . Unless every possible means is put to use, the revolutionary future is not worth committing oneself to. . . . (Moltmann, *ibid.*, p. 143.) The atomic powers must be forced into guerrilla warfare; the poker players of power must be compelled into the chess game of reason. (*Ibid.*, p. 145.)

For Moltmann, eschatology is a viewpoint, a perspective from which the whole of theology can be viewed. Salvation is here achieved by man. This means that “God’s being is historical and that he

exists in history. The 'story of God' then is the story of the history of man." (Moltmann, "The 'Crucified God': God and the Trinity Today," in New Questions on God, ed. Johannes B. Metz (New York: Herder and Herder, 1972), p. 35; quoted in Scaer, *ibid.*, p. 218. For evidence that this is a proper criticism see Moltmann, *ibid.*, pp. 36-37.)

This means that the Christian faith will have to integrate hope in an eschatological future and love which realizes solidarity with the oppressed. In other words, the future of the new being which brings history to a close is allied with the dialectic of the negatives in the historical present. The transcendence of the future of a "wholly other" begins dialectically in establishing those who, in a settled present and in static societies, are "the others." Precisely this combination is, for the Christian faith, the "power of transformation." So the power of God, who transcends history, is experience by Christians in the midst of history. (Moltmann, Religion, p. 199. For a definition of transcendent see p. 178.)

In summary, for Moltmann eschatology is a way of looking at life; salvation is reconciliation of all men and an equal distribution of all things and opportunities. The function of eschatology is that it is the viewpoint from which one ushers in the future by revolution.

As we have noted, George Eldon Ladd says that Jesus' eschatological teaching, like the prophets', is fundamentally ethical in its character and purpose—they speak of the future because of its impact upon the present. (See above, pp. 46-47.)

Bernard Ramm writes that

Eschatology is, historically speaking, the doctrine of the last or final or concluding events that end time and commence eternity. In the past sixty years a number of different emphases concerning eschatology have emerged. (Bernard Ramm, A Handbook of Contemporary Theology (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1966), p. 43.)

Klaus Koch, writing of the renewed interest in apocalyptic that was occurring in the early 1970s pointed to a question of importance when he said that

we will have to enquire whether it is really historical apocalyptic which is looming up so suddenly at the centre of theological thinking. There is a widespread suspicion that, basically, certain contemporary ideas are being projected back and fathered upon the apocalyptic writers.

. . . (Klaus Koch, The Rediscovery of Apocalyptic (Naperville, IL: Alec R. Allenson, Inc., 1970, p. 15.)

To this researcher the emphasis that sees the need for an approach to the future that is full of hope is a necessary emphasis; the perspective that underlies the proclamation of God as One who is every coming to us is also necessary. But any treatment of eschatology that does not present a future that calls men to meet it, that does not present that future with enough clarity that the call to preparation brings unity among the hearers, is unfaithful to the traditional function and purpose of eschatology.

For eschatology to be true to its nature, as we understand it, it should be formulated in such a way as to cause people to make preparation for the future. It should also present hope for and in the coming God.

To this researcher, because Christ worked for the sick and not the well eschatology should point to the making of the sick who will to be well into whole people and the world into the home for these people that will itself be free from sickness and less-than-wholeness.

Therefore it seems that eschatology must present a God with justice—without justice He could not be trusted; a God with mercy—for without mercy man can have no hope; and the God who loves enough to act—for love that does not act is dead. And as God is eschatologically presented, these qualities would seem to need to be blended—giving continuity and constancy to God's acts and aims.

CHAPTER IV

SUMMATION

In the eschatology of Mrs. White we found these elements to be present. God controls His loving nature as a Father and, for our sakes, pours His wrath against sin on His Son. He controls His justice and allows evil men to inflict pain on the righteous that they might have time to respond to the revelation of Himself the suffering righteous give. He controls His mercy and justice draws a boundary line beyond which collective guilt cannot go. And through these all the consistency of God is revealed for some men will be saved—those who are like God in character, and some will be lost—those who are not like God in character.

In Ellen White's works we also found a God who not only exercises self-control, but who controls even the elemental forces of our world—such as the rain, as the concepts of this thesis show, in order that man might understand God and prepare for His coming. Here the functioning of nature becomes a means of eschatological revelation.

God is in these works a person—one having personality, one who loves, reproves, guides, answers, invites our love, etc. And all these abilities are presented as being united in carrying forward His master plan for the world.

For Ellen White the essential function of eschatology is to control daily life and enable men to prepare to meet the future. The function of the Holy Spirit's work the latter rain symbol portrays is that it completes the necessary changes that must be realized in man for him to successfully meet Christ when he comes again.

Although many contemporary groups were found to speak of eschatology and the latter rain in our research, not all the groups using these terminology were found to be using them with the same definitions. Therefore our research did not find the common use of a given terminology to bring unity between the users.

Seventh-day Adventists in particular are separated from other eschatology and latter rain terminology users by understanding the law to be a reflection of God's character and an expression of His will which never changes.

This understanding of God's will was not found to be present in current theological formulations by our research. If we did not make a serious error and fail to find this emphasis when in fact it was present, then it seems clear that for theology today to have any connection with Seventh-day Adventist theology, Seventh-day Adventist theology either must change its understanding of God's law and its reason for existence, or contemporary theology will need to make an addition to its proclamations. Such a conclusion comes from us as rather a surprise considering our topic of latter rain and eschatology; however it is not such a surprise to students of Seventh-day Adventist theology after some reflection, for Seventh-day Adventist theology has always seen the law of God as the hitching post which gives stability to all connected to it.

To make improvements on what has sometimes been taught in the past as theology is obviously necessary—but the connection with the past must not be severed or the new theology is only contemporary thought of the same quality as the five o'clock news.

Theology is by definition not talk about the present but talk about God in His relationship to men. The cross is past history, but without it as the present experiential proclamation there is no news of God redeeming men.

This becomes especially clear when eschatology is studied. If today's proclamation does not lead men to God in such a way as to unify today's believers with the "great crowd of witnesses" with which they are said to be surrounded, Christianity as a historical continuity ceases to exist.

The tendency to omit eschatological formulations or to make eschatology merely a point of view breaks off the historical Christian root for hope.

The growth of Adventism may be pointing to the fact that a historical continuity united with an understanding of God's law as the limiter of Christianity's ability to adapt and adjust to the contemporary and current, provides a meaning and stability in life of such a quality that some people will respond to the call for preparation in spite of the current dispute surrounding such ideas.

With Dr. Freedman we feel that some of the abandoned-old needs a re-examination.

CHAPETER V

CONCLUSION

I am inclined to agree with the idea that when Mrs. White, using an entirely different theological context from Moltmann's and Barth's, etc., comes to an eschatology which is different from theirs, she shows that the theological context in which a writer works does more to govern the outcome of the theological presentation than does the content of the presentation.

This idea means that theologies are not only determined by what theologians state was their content but by the context in which they work.

The materials from Ellen White's works appearing in this study appear therefore to be a pointer to the provisional character of contemporary eschatological works, and they inspire this researcher to consider seriously whether or not an awareness of contextual control united with the expressions for a reexamination of some abandoned-old by men like Dr. Freedman might not mean that another theological context than the current one might be a means to better eschatological work. For this researcher greater study in the context of the old would be a contribution to current theology.

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