

2 Kings 19 (30, 31); Isaiah 10:5, 20–27

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

“**The work will be similar to that of the Day of Pentecost.** As the ‘former rain’ was given, in the outpouring of the Holy Spirit at the opening of the gospel, to cause the upspringing of the precious seed, so the ‘latter rain’ will be given at its close for the ripening of the harvest. ‘Then shall we know, if we follow on to know the Lord: His going forth is prepared as the morning; and He shall come unto us as the rain, as the latter and former rain unto the earth.’ Hosea 6:3. ‘Be glad then, ye children of Zion, and rejoice in the Lord your God: for He hath given you the former rain moderately, and He will cause to come down for you the rain, the former rain, and the latter rain.’ **Joel 2:23.** ‘In the last days, saith God, I will pour out of My Spirit upon all flesh.’ ‘And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved.’ Acts 2:17, 21.

“**The great work of the gospel** is not to close with less manifestation of the power of God than marked its opening. The prophecies which were fulfilled in the outpouring of the former rain at the opening of the gospel are again to be fulfilled in the latter rain at its close. Here are ‘the times of refreshing’ to which the apostle Peter looked forward when he said: ‘Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and He shall send Jesus.’ Acts 3:19, 20.” *The Great Controversy*, 611.

“Isaiah had a wonderful view of God’s glory. He saw **the manifestation of God’s power**, and after beholding His majesty, **a message came to him to go and do a certain work.** He felt wholly unworthy for the **work.** What made him esteem himself unworthy? Did he think himself unworthy before he had a view of God’s glory?—No; **he imagined himself in a righteous state before God**; but when the glory of the Lord of hosts was revealed to him, when he beheld the inexpressible majesty of God, he said, ‘I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of hosts. Then flew one of the seraphim unto me, having a living coal in his hands, which he had taken with the tongs from off the altar, and he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged.’ **This is the work that as individuals we need to have done for us.** We want the living coal from off the altar placed upon our lips. We want to hear the word spoken, ‘Thine iniquity is taken away, and thy sin purged’” *Review and Herald*, June 4, 1889.

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

“But Satan was not idle. He now attempted what he has attempted in **every other reformatory movement**—to deceive and destroy the people by palming off upon them a counterfeit **in place of the true work**. As there were false Christ’s in the first century of the Christian church, so there arose **false prophets** in the sixteenth century.” *The Great Controversy*, 186.

“Now was seen the application of those words of Christ in the Revelation, addressed to the church at this very time: ‘These things saith He that is holy, He that is true, He that hath the key of David, He that openeth, and no man shutteth; and shutteth, and no man openeth; I know thy works: behold, I have set before thee an open door, and no man can shut it.’ Revelation 3:7, 8.

“It is **those who by faith follow Jesus** in the great work of the atonement who receive the benefits of His mediation in their behalf, while **those who reject the light which brings to view this work of ministration** are not benefited thereby. The Jews who rejected the light given at Christ’s first advent, and refused to believe on Him as the Saviour of the world, could not receive pardon through Him. When Jesus at His ascension entered by His own blood into the heavenly sanctuary to shed upon His disciples the blessings of His mediation, the Jews were left in total darkness to continue their useless sacrifices and offerings. The ministration of types and shadows had ceased. That door by which men had formerly found access to God was no longer open. The Jews had refused to seek Him in the only way whereby He could then be found, through the ministration in the sanctuary in heaven. Therefore they found no communion with God. To them the door was shut. They had no knowledge of Christ as the true sacrifice and the only mediator before God; hence they could not receive the benefits of His mediation.

“The condition of the unbelieving Jews illustrates the condition of the careless and unbelieving among professed Christians, **who are willingly ignorant of the work of our merciful High Priest**. In the typical service, when the high priest entered the most holy place, all Israel were required to gather about the sanctuary and in the most solemn manner humble their souls before God, that they might receive the pardon of their sins and not be cut off from the congregation. How much more essential in this antitypical Day of Atonement that we understand the work of our High Priest and know what duties are required of us.” *The Great Controversy*, 430–431.

“The seraphim before the throne are so filled with reverential awe in beholding the glory of God that they do not for an instant look upon themselves with self-complacency, or in admiration of themselves or one another. Their praise and glory are for the Lord of Hosts, who is high and lifted up, and the glory of whose train fills the temple. **As they see the future, when the whole earth shall be filled with his glory**, the triumphant song of praise is echoed from one to another in melodious chant, ‘**Holy, holy, holy, is the Lord of Hosts.**’ They are fully satisfied to glorify God; and in his presence, beneath his smile of approbation, they wish for nothing more. In bearing his image, in doing his service and worshiping him, their highest ambition is fully reached.

“The vision given to Isaiah represents the condition of God's people in the last days. They are privileged to see by faith the work that is going forward in the heavenly sanctuary. ‘And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament.’ As they look by faith into the holy of holies, and see the work of Christ in the heavenly sanctuary, they perceive that they are a people of unclean lips,—a people whose lips have often spoken vanity, and whose talents have not been sanctified and employed to the glory of God. Well may they despair as they contrast their own weakness and unworthiness with the purity and loveliness of the glorious character of Christ. But if they, like Isaiah, will receive the impression the Lord designs shall be made upon the heart, if they will humble their souls before God, there is hope for them. The bow of promise is above the throne, and the work done for Isaiah will be performed in them. God will respond to the petitions coming from the contrite heart.

“The object of this **great and solemn work of God** is to gather together the sheaves for the heavenly garner; for **the earth is to be filled with the glory of the Lord**. Then let none be dismayed as they see the prevailing wickedness and hear the language coming from unclean lips. When the powers of darkness set themselves in array against the people of God; when Satan shall muster his forces for the last great conflict, and his power seems to be great and almost overwhelming, the clear view of the divine glory, the throne high and lifted up, arched with the bow of promise, will give comfort, assurance, and peace.” *Review and Herald*, December 22, 1896.

“The **latter rain** is to fall upon the people of God. **A mighty angel is to come down from heaven, and the whole earth is to be lighted with his glory.**” *Review and Herald*, April 21, 1891.

Acts 3:19–24; Zechariah 10:1; Ezekiel 37

“John says, ‘I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.’ [Revelation 18:1.] Then, as at the Pentecostal season, the people will hear the truth spoken to them, every man in his own tongue. God can **breathe** new life into every soul that sincerely desires to serve him, and **can touch the lips with a live coal from off the altar, and cause them to become eloquent with his praise**. Thousands of voices will be imbued with the power to speak forth the wonderful truths of God’s word. The stammering tongue will be loosed, and the timid will be made strong to bear courageous testimony to the truth. May the Lord help his people to cleanse the soul-temple from every defilement, and to maintain so close a connection with him that they may be partakers of the latter rain when it shall be poured out.” *Gospel Workers*, 383.

“Care should be exercised to select the right men for teachers in the missionary schools. Young men who are themselves deficient in Christian experience are not wanted. Our work is not to be done in a hap-hazard manner. Satan is united with human agencies to take advantage of every mistake. Unclean hands and unholy hearts cannot be entrusted with this sacred work. **Those whose lips and hearts have not been touched as with a live coal from off God’s altar, should not be allowed to connect themselves with his work until they are converted.** ‘Be ye clean that bear the vessels of the Lord.’” *Historical Sketches*, 289.

“I have no specific time of which to speak when the outpouring of the Holy Spirit will take place—when the mighty angel will come down from heaven, and unite with the third angel in closing up the work for this world; my message is that our only safety is in being ready for the heavenly refreshing, having our lamps trimmed and burning. Christ has told us to watch; ‘for in such an hour as ye think not, the Son of man cometh.’ ‘Watch and pray’ is the charge that is given us by our Redeemer. Day by day we are to seek the enlightenment of the Spirit of God, that it may do its office work upon the soul and character. O, how much time has been wasted through giving attention to trifling things. Repent and be converted, that your sins may be blotted out when the times of refreshing shall come from the presence of the Lord.” *Review and Herald*, March 29, 1892.