

End-Time Events

MEMORY VERSE: “Ask ye of the Lord rain in the time of the latter rain; so the Lord shall make bright clouds, and give them showers of rain, to every one grass in the field” (Zechariah 10:1).

“As we seek God for the Holy Spirit, it will work in us meekness, humbleness of mind, a conscious dependence upon God for the perfecting latter rain. If we pray for the blessing in faith, we shall receive it as God has promised.”—
Testimonies to Ministers, p. 509.

Suggested Readings: Prophets and Kings, pp. 580-592; Testimonies to Ministers, pp. 506-512; The Acts of the Apostles, pp. 47-56. (At the bottom of this page)

1. THE APPLE OF HIS EYE

Sun, Mar 15

a. How did Zechariah support the message of Haggai? Zechariah 1:1-4, 15, 16.

Zechariah 1:1-4

In the eighth month, in the second year of Darius, came the word of the LORD unto Zechariah, the son of Berechiah, the son of Iddo the prophet, saying, **2** The LORD hath been sore displeased with your fathers. **3** Therefore say thou unto them, Thus saith the LORD of hosts; Turn ye unto me, saith the LORD of hosts, and I will turn unto you, saith the LORD of hosts. **4** Be ye not as your fathers, unto whom the former prophets have cried, saying, Thus saith the LORD of hosts; Turn ye now from your evil ways, and from your evil doings: but they did not hear, nor hearken unto me, saith the LORD.

Zechariah 1:15, 16

And I am very sore displeased with the heathen that are at ease: for I was but a little displeased, and they helped forward the affliction. **16** Therefore thus saith the LORD; I am returned to Jerusalem with mercies: my house shall be built in it, saith the LORD of hosts, and a line shall be stretched forth upon Jerusalem.

“The earnest pleadings and the encouragements given through Haggai were emphasized and added to by Zechariah, whom God raised up to stand by his side in urging Israel to carry out the command to arise and build. Zechariah’s first message was an assurance that God’s word never fails and a promise of blessing to those who would hearken to the sure word of prophecy.”—*Prophets and Kings*, p. 576.

b. What reveals God’s attentive care for His people? Zechariah 2:1–5, 8.

Zechariah 2:1–5

I lifted up mine eyes again, and looked, and behold a man with a measuring line in his hand. **2** Then said I, Whither goest thou? And he said unto me, To measure Jerusalem, to see what is the breadth thereof, and what is the length thereof. **3** And, behold, the angel that talked with me went forth, and another angel went out to meet him, **4** And said unto him, Run, speak to this young man, saying, Jerusalem shall be inhabited as towns without walls for the multitude of men and cattle therein: **5** For I, saith the LORD, will be unto her a wall of fire round about, and will be the glory in the midst of her.

Zechariah 2:8

For thus saith the LORD of hosts; After the glory hath he sent me unto the nations which spoiled you: for he that toucheth you toucheth the apple of his eye.

“God had commanded that Jerusalem be rebuilt; the vision of the measuring of the city was an assurance that He would give comfort and strength to His afflicted ones, and fulfill to them the promises of His everlasting covenant. His protecting care, He declared, would be like ‘a wall of fire round about;’ and through them His glory would be revealed to all the sons of men. That which He was accomplishing for His people was to be known in all the earth.”—*Ibid.*, p. 581.

a. Defective as we are, what illustrates our only hope? Zechariah 3:1–4.

Zechariah 3:1-4

And he shewed me Joshua the high priest standing before the angel of the LORD, and Satan standing at his right hand to resist him. 2 And the LORD said unto Satan, The LORD rebuke thee, O Satan; even the LORD that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire? 3 Now Joshua was clothed with filthy garments, and stood before the angel. 4 And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment.

“In the symbolic prophecy of Zechariah, Satan is seen standing at the right hand of the Angel of the Lord, accusing Joshua, the high priest, who is clothed in filthy garments, and resisting the work that the Angel desires to do for him. This represents the attitude of Satan toward every soul whom Christ is seeking to draw unto Himself.”—*Thoughts From the Mount of Blessing*, pp. 116, 117.

“[Satan] will lead us to think that our mistakes and transgressions have been so grievous that the Lord will not have respect unto our prayers and will not bless and save us. In ourselves we can see nothing but weakness, nothing to recommend us to God, and Satan tells us that it is of no use; we cannot remedy our defects of character. When we try to come to God, the enemy will whisper, It is of no use for you to pray; did not you do that evil thing? Have you not sinned against God and violated your own conscience? But we may tell the enemy that ‘the blood of Jesus Christ His Son cleanseth us from all sin.’ 1 John 1:7. When we feel that we have sinned and cannot pray, it is then the time to pray. Ashamed we may be and deeply humbled, but we must pray and believe.”—*Ibid.*, p. 115.

b. What divine principle reveals the true source of power to overcome sin and fulfill God’s calling? Zechariah 4:6; John 15:5.

Zechariah 4:6

Then he answered and spake unto me, saying, This is the word of the LORD unto Zerubbabel, saying, Not by might, nor by power, but by my spirit, saith the LORD of hosts.

John 15:5

I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.

“As the chosen people of God we cannot copy the habits, aims, practices, or fashions of the world. We are not left in darkness to pattern after worldly models and to depend on outward appearance for success. The Lord has told us whence comes our strength. [Zechariah 4:6 quoted.]”—*Testimonies for the Church*, vol. 7, p. 90.

“Without the Spirit of God a knowledge of His word is of no avail. The theory of truth, unaccompanied by the Holy Spirit, cannot quicken the soul or sanctify the heart. One may be familiar with the commands and promises of the Bible; but unless the Spirit of God sets the truth home, the character will not be transformed. Without the enlightenment of the Spirit, men will not be able to distinguish truth from error, and they will fall under the masterful temptations of Satan.”—*Christ’s Object Lessons*, pp. 410, 411.

“In the great and measureless gift of the Holy Spirit are contained all of heaven’s resources. . . . If all were willing to receive, all would become filled with His Spirit.”—*Ibid.*, p. 419.

3. A DIFFERENT KIND OF TEMPLE

Tue, Mar 17

a. Name the most important temple that was to be built—and by whom.
Zechariah 6:12, 13, 15; Ephesians 2:19-22.

Zechariah 6:12, 13

And speak unto him, saying, Thus speaketh the LORD of hosts, saying, Behold the man whose name is The BRANCH; and he shall grow up out of his place, and he shall build the temple of the LORD: **13** Even he shall build the temple of the LORD; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both.

Zechariah 6:15

And they that are far off shall come and build in the temple of the LORD, and ye shall know that the LORD of hosts hath sent me unto you. And this shall come to pass, if ye will diligently obey the voice of the LORD your God.

Ephesians 2:19-22

Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God; **20** And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; **21** In whom all the building fitly framed together groweth unto an holy temple in the

Lord: **22** In whom ye also are builded together for an habitation of God through the Spirit.

“Upon the foundation that Christ Himself had laid, the apostles built the church of God. In the Scriptures the figure of the erection of a temple is frequently used to illustrate the building of the church. Zechariah refers to Christ as the Branch that should build the temple of the Lord. He speaks of the Gentiles as helping in the work: ‘They that are far off shall come and build in the temple of the Lord;’ and Isaiah declares, ‘The sons of strangers shall build up thy walls.’ Zechariah 6:12, 15; Isaiah 60:10.

“Writing of the building of this temple, Peter says, ‘To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.’ 1 Peter 2:4, 5.

“In the quarry of the Jewish and the Gentile world the apostles labored, bringing out stones to lay upon the foundation.”—*The Acts of the Apostles*, pp. 595, 596.

b. Despite God’s warnings, what had the people done prior to their captivity? Zechariah 7:8-14.

Zechariah 7:8-14

And the word of the LORD came unto Zechariah, saying, **9** Thus speaketh the LORD of hosts, saying, Execute true judgment, and shew mercy and compassions every man to his brother: **10** And oppress not the widow, nor the fatherless, the stranger, nor the poor; and let none of you imagine evil against his brother in your heart. **11** But they refused to hearken, and pulled away the shoulder, and stopped their ears, that they should not hear. **12** Yea, they made their hearts as an adamant stone, lest they should hear the law, and the words which the LORD of hosts hath sent in his spirit by the former prophets: therefore came a great wrath from the LORD of hosts. **13** Therefore it is come to pass, that as he cried, and they would not hear; so they cried, and I would not hear, saith the LORD of hosts: **14** But I scattered them with a whirlwind among all the nations whom they knew not. Thus the land was desolate after them, that no man passed through nor returned: for they laid the pleasant land desolate.

c. How did God nonetheless show an outpouring of longsuffering mercy in offering chance after chance? Zechariah 8:7, 8, 13-17.

Zechariah 8:7, 8

Thus saith the LORD of hosts; Behold, I will save my people from the east country, and from the west country; **8** And I will bring them, and they shall dwell in the midst of Jerusalem: and they shall be my people, and I will be their God, in truth and in righteousness.

Zechariah 8:13-17

And it shall come to pass, that as ye were a curse among the heathen, O house of Judah, and house of Israel; so will I save you, and ye shall be a blessing: fear not, but let your hands be strong. **14** For thus saith the LORD of hosts; As I thought to punish you, when your fathers provoked me to wrath, saith the LORD of hosts, and I repented not: **15** So again have I thought in these days to do well unto Jerusalem and to the house of Judah: fear ye not. **16** These are the things that ye shall do; Speak ye every man the truth to his neighbour; execute the judgment of truth and peace in your gates: **17** And let none of you imagine evil in your hearts against his neighbour; and love no false oath: for all these are things that I hate, saith the LORD.

“It was still the Lord’s purpose, as it had been from the beginning, that His people should be a praise in the earth, to the glory of His name. During the long years of their exile He had given them many opportunities to return to their allegiance to Him. Some had chosen to listen and to learn; some had found salvation in the midst of affliction. Many of these were to be numbered among the remnant that should return.”—*Prophets and Kings*, p. 599.

“[Zechariah 8:3, 7, 8 quoted.] These promises were conditional on obedience. The sins that had characterized the Israelites prior to the captivity, were not to be repeated.”—*Ibid*, p. 704.

4. THE REFRESHING NEEDED

Wed, Mar 18

a. Now at this time in history, what should be our focus, and why is this so necessary? Zechariah 10:1, 2.

Zechariah 10:1, 2

Ask ye of the LORD rain in the time of the latter rain; so the LORD shall make bright clouds, and give them showers of rain, to every one grass in the field. **2** For the idols have spoken vanity, and the diviners have seen a lie, and have told false dreams; they comfort in vain: therefore they went their way as a flock, they were troubled, because there was no shepherd.

“Unless the members of God’s church today have a living connection with the Source of all spiritual growth, they will not be ready for the time of reaping.”—*The Acts of the Apostles*, p. 55.

‘“Ask ye of the Lord rain in the time of the latter rain.’ Do not rest satisfied that in the ordinary course of the season, rain will fall. Ask for it. The growth and perfection of the seed rests not with the husbandman. God alone can ripen the harvest. But man’s cooperation is required. God’s work for us demands the action of our mind, the exercise of our faith. We must seek His favors with the whole heart if the showers of grace are to come to us. We should improve every opportunity of placing ourselves in the channel of blessing. Christ has said, ‘Where two or three are gathered together in My name, there am I in the midst.’ The convocations of the church, as in camp meetings, the assemblies of the home church, and all occasions where there is personal labor for souls, are God’s appointed opportunities for giving the early and the latter rain.

“But let none think that in attending these gatherings, their duty is done. A mere attendance upon all the meetings that are held will not in itself bring a blessing to the soul. It is not an immutable law that all who attend general gatherings or local meetings shall receive large supplies from heaven. The circumstances may seem to be favorable for a rich outpouring of the showers of grace. But God Himself must command the rain to fall. Therefore we should not be remiss in supplication.”—*Testimonies to Ministers*, pp. 508, 509.

b. Describe the amazing scene to occur under this power. Zechariah 12:8.

Zechariah 12:8

In that day shall the LORD defend the inhabitants of Jerusalem; and he that is feeble among them at that day shall be as David; and the house of David shall be as God, as the angel of the LORD before them.

“When trees without fruit are cut down as cumberers of the ground, when multitudes of false brethren are distinguished from the true, then the hidden ones will be revealed to view, and with hosannas range under the banner of Christ. Those who have been timid and self-distrustful will declare themselves openly for Christ and His truth. The most weak and hesitating in the church will be as David—willing to do and dare. The deeper the night for God’s people, the more brilliant the stars. Satan will sorely harass the faithful; but, in the name of Jesus, they will come off more than conquerors.”—*Testimonies for the Church*, vol. 5, p. 81.

a. Relate one beautiful conversation to come in eternity. Zechariah 13:6.

Zechariah 13:6

And one shall say unto him, What are these wounds in thine hands? Then he shall answer, Those with which I was wounded in the house of my friends.

“Jesus will present His hands with the marks of His crucifixion. The marks of this cruelty He will ever bear. Every print of the nails will tell the story of man’s wonderful redemption and the dear price by which it was purchased.”—Early Writings, p. 179.

b. When and how will Christ return to the Mount of Olives, and what monumental events will unfold? Zechariah 14:4,5; Revelation 20:7, 12; 21:2, 10.

Zechariah 14:4, 5

And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south. 5 And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azal: yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah: and the LORD my God shall come, and all the saints with thee.

Revelation 20:7

And when the thousand years are expired, Satan shall be loosed out of his prison,

Revelation 20:12

And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.

Revelation 21:2

And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

Revelation 21:10

And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God,

“[An angel explained:] ‘The saints will rest in the Holy City and reign as kings and priests one thousand years; then Jesus will descend with the saints upon the Mount of Olives, and the mount will part asunder and become a mighty plain for the Paradise of God to rest upon.’” —*Ibid.*, pp. 51, 52.

“At the end of one thousand years, Jesus, the King of Glory, descends from the Holy City, clothed with brightness like the lightning, upon the Mount of Olives—the same mount from whence He ascended after His resurrection. As His feet touch the mountain, it parts asunder, and becomes a very great plain, and is prepared for the reception of the Holy City in which is the paradise of God, the garden of Eden, which was taken up after man’s transgression. Now it descends with the city, more beautiful, and gloriously adorned than when removed from the earth. The city of God comes down and settles upon the mighty plain prepared for it. Then Jesus leaves the city surrounded by the redeemed host, and is escorted on His way by the angelic throng. In fearful majesty He calls forth the wicked dead. They are wakened from their long sleep. What a dreadful waking!”—*Spiritual Gifts*, vol. 3, p. 83.

PERSONAL REVIEW QUESTIONS

Fri, Mar 20

1. **Picturing the “wall of fire” God promises, when have I sensed His protection?**
2. **Why can I effectively dismiss Satan’s attacks that flaunt my sins before me?**
3. **What is more vital than a physical temple to house the presence of God?**
4. **Name some requirements essential in order to receive the Latter Rain.**
5. **When will the feet of Jesus once again stand on the Mount of Olives?**

Suggested Readings: *Prophets and Kings*, pp. 580–592; *Testimonies to Ministers*, pp. 506–512; *The Acts of the Apostles*, pp. 47–56.

In vision Zechariah heard the angel of the Lord inquiring, “O Lord of hosts, how long wilt Thou not have mercy on Jerusalem and on the cities of Judah, against which Thou hast had indignation these threescore and ten years? And the Lord

answered the angel that talked with me,” Zechariah declared, “with good words and comfortable words.” Zechariah 1:12, 13. (PK 580.1)

“So the angel that communed with me said unto me, Cry thou, saying, Thus saith the Lord of hosts; I am jealous for Jerusalem and for Zion with a great jealousy. And I am very sore displeased with the heathen that are at ease: for I was but a little displeased, and they helped forward the affliction. Therefore thus saith the Lord; I am returned to Jerusalem with mercies: My house shall be built in it, ... and a line shall be stretched forth upon Jerusalem.” Zechariah 1:12-16. (PK 580.2)

The prophet was now directed to predict, “Thus saith the Lord of hosts; My cities through prosperity shall yet be spread abroad; and the Lord shall yet comfort Zion, and shall yet choose Jerusalem.” Zechariah 1:17. (PK 580.3)

Zechariah then saw the powers that had “scattered Judah, Israel, and Jerusalem,” symbolized by four horns. Immediately afterward he saw four carpenters, representing the agencies used by the Lord in restoring His people and the house of His worship. See Zechariah 1:18-21. (PK 581.1)

“I lifted up mine eyes again,” Zechariah said, “and looked, and behold a man with a measuring line in his hand. Then said I, Whither goest thou? And he said unto me, To measure Jerusalem, to see what is the breadth thereof, and what is the length thereof. And, behold, the angel that talked with me went forth, and another angel went out to meet him, and said unto him, Run, speak to this young man, saying, Jerusalem shall be inhabited as towns without walls for the multitude of men and cattle therein: for I, saith the Lord, will be unto her a wall of fire round about, and will be the glory in the midst of her.” Zechariah 2:1-5. (PK 581.2)

God had commanded that Jerusalem be rebuilt; the vision of the measuring of the city was an assurance that He would give comfort and strength to His afflicted ones, and fulfill to them the promises of His everlasting covenant. His protecting care, He declared, would be like “a wall of fire round about;” and through them His glory would be revealed to all the sons of men. That which He was accomplishing for His people was to be known in all the earth. “Cry out and shout, thou inhabitant of Zion: for great is the Holy One of Israel in the midst of thee.” Isaiah 12:6. (PK 581.3)

The steady advancement made by the builders of the temple greatly discomfited and alarmed the hosts of evil. Satan determined to put forth still further effort to weaken and discourage God's people by holding before them their imperfections of character. If those who had long suffered because of transgression could again be induced to disregard God's commandments, they would be brought once more under the bondage of sin. (PK 582.1)

Because Israel had been chosen to preserve the knowledge of God in the earth, they had ever been the special objects of Satan's enmity; he was determined to cause their destruction. While they were obedient, he could do them no harm; therefore he had bent all his power and cunning to entice them into sin. Ensnared by his temptations, they had transgressed the law of God and had been left to become the prey of their enemies. (PK 582.2)

Yet though they were carried as captives to Babylon, God did not forsake them. He sent His prophets to them with reproofs and warnings, and aroused them to see their guilt. When they humbled themselves before God and returned to Him with true repentance, He sent them messages of encouragement, declaring that He would deliver them from captivity, restore them to His favor, and once more establish them in their own land. And now that this work of restoration had begun, and a remnant of Israel had already returned to Judea, Satan was determined to frustrate the carrying out of the divine purpose, and to this end he was seeking to move upon the heathen nations to destroy them utterly. (PK 582.3)

But in this crisis the Lord strengthened His people "with good words and comfortable words." Zechariah 1:13. Through an impressive illustration of the work of Satan and the work of Christ, He showed the power of their Mediator to vanquish the accuser of His people. (PK 583.1)

In vision the prophet beholds "Joshua the high priest," "clothed with filthy garments" Zechariah 3:1, 3, standing before the Angel of the Lord, entreating God's mercy in behalf of His afflicted people. As he pleads for the fulfillment of God's promises, Satan stands up boldly to resist him. He points to the transgressions of Israel as a reason why they should not be restored to the favor of God. He claims them as his prey, and demands that they be given into his hands. (PK 583.2)

The high priest cannot defend himself or his people from Satan's accusations. He does not claim that Israel is free from fault. In filthy garments, symbolizing the sins

of the people, which he bears as their representative, he stands before the Angel, confessing their guilt, yet pointing to their repentance and humiliation, and relying upon the mercy of a sin-pardoning Redeemer. In faith he claims the promises of God. (PK 583.3)

Then the Angel, who is Christ Himself, the Saviour of sinners, puts to silence the accuser of His people, declaring, “The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire?” Zechariah 3:2. Long had Israel remained in the furnace of affliction. Because of their sins they had been well-nigh consumed in the flame kindled by Satan and his agents for their destruction, but God had now set His hand to bring them forth. (PK 584.1)

As the intercession of Joshua is accepted, the command is given, “Take away the filthy garments from him;” and to Joshua the Angel says, “Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment.” “So they set a fair miter upon his head, and clothed him with garments.” Zechariah 3:4, 5. His own sins and those of his people were pardoned. Israel was clothed with “change of raiment” —the righteousness of Christ imputed to them. The miter placed upon Joshua’s head was such as was worn by the priests, and bore the inscription, “Holiness to the Lord” (Exodus 28:36), signifying that notwithstanding his former transgressions, he was now qualified to minister before God in His sanctuary. (PK 584.2)

The Angel now declared to Joshua: “Thus saith the Lord of hosts; If thou wilt walk in My ways, and if thou wilt keep My charge, then thou shalt also judge My house, and shalt also keep My courts, and I will give thee places to walk among these that stand by.” Zechariah 3:7. If obedient, he should be honored as the judge, or ruler, over the temple and all its services; he should walk among attending angels, even in this life; and at last he should join the glorified throng around the throne of God. (PK 584.3)

“Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee: for they are men wondered at: for, behold, I will bring forth My Servant the Branch.” Zechariah 3:8. In the Branch, the Deliverer to come, lay the hope of Israel. It was by faith in the coming Saviour that Joshua and his people had received pardon. Through faith in Christ they had been restored to God’s favor. By virtue of His merits, if they walked in His ways and kept His statutes, they would be “men

wondered at,” honored as the chosen of Heaven among the nations of the earth. (PK 585.1)

As Satan accused Joshua and his people, so in all ages he accuses those who seek the mercy and favor of God. He is “the accuser of our brethren, ... which accused them before our God day and night.” Revelation 12:10. Over every soul that is rescued from the power of evil, and whose name is registered in the Lamb’s book of life, the controversy is repeated. Never is one received into the family of God without exciting the determined resistance of the enemy. But He who was the hope of Israel then, their defense, their justification and redemption, is the hope of the church today. (PK 585.2)

Satan’s accusations against those who seek the Lord are not prompted by displeasure at their sins. He exults in their defective characters; for he knows that only through their transgression of God’s law can he obtain power over them. His accusations arise solely from his enmity to Christ. Through the plan of salvation, Jesus is breaking Satan’s hold upon the human family and rescuing souls from his power. All the hatred and malignity of the archrebel is stirred as he beholds the evidences of Christ’s supremacy; and with fiendish power and cunning he works to wrest from Him the children of men who have accepted salvation. He leads men into skepticism, causing them to lose confidence in God and to separate from His love; he tempts them to break the law and then claims them as his captives, contesting Christ’s right to take them from him. (PK 585.3)

Satan knows that those who ask God for pardon and grace will obtain it; therefore he presents their sins before them to discourage them. Against those who are trying to obey God, he is constantly seeking occasion for complaint. Even their best and most acceptable service he seeks to make appear corrupt. By countless devices, the most subtle and the most cruel, he endeavors to secure their condemnation. (PK 586.1)

In his own strength, man cannot meet the charges of the enemy. In sin-stained garments, confessing his guilt, he stands before God. But Jesus, our Advocate, presents an effectual plea in behalf of all who by repentance and faith have committed the keeping of their souls to Him. He pleads their cause, and by the mighty arguments of Calvary, vanquishes their accuser. His perfect obedience to God’s law has given Him all power in heaven and in earth, and He claims from His Father mercy and reconciliation for guilty man. To the accuser of His people He

declares: "The Lord rebuke thee, O Satan. These are the purchase of My blood, brands plucked from the burning." And to those who rely on Him in faith, He gives the assurance, "Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment." Zechariah 3:4. (PK 586.2)

All who have put on the robe of Christ's righteousness will stand before Him as chosen and faithful and true. Satan has no power to pluck them out of the hand of the Saviour. Not one soul who in penitence and faith has claimed His protection will Christ permit to pass under the enemy's power. His word is pledged: "Let him take hold of My strength, that he may make peace with Me; and he shall make peace with Me." Isaiah 27:5. The promise given to Joshua is given to all: "If thou wilt keep My charge, ... I will give thee places to walk among these that stand by." Zechariah 3:7. Angels of God will walk on either side of them, even in this world, and they will stand at last among the angels that surround the throne of God. (PK 587.1)

Zechariah's vision of Joshua and the Angel applies with peculiar force to the experience of God's people in the closing scenes of the great day of atonement. The remnant church will then be brought into great trial and distress. Those who keep the commandments of God and the faith of Jesus will feel the ire of the dragon and his hosts. Satan numbers the world as his subjects; he has gained control even of many professing Christians. But here is a little company who are resisting his supremacy. If he could blot them from the earth, his triumph would be complete. As he influenced the heathen nations to destroy Israel, so in the near future he will stir up the wicked powers of earth to destroy the people of God. Men will be required to render obedience to human edicts in violation of the divine law. (PK 587.2)

Those who are true to God will be menaced, denounced, proscribed. They will be "betrayed both by parents, and brethren, and kinsfolks, and friends," even unto death. Luke 21:16. Their only hope is in the mercy of God; their only defense will be prayer. As Joshua pleaded before the Angel, so the remnant church, with brokenness of heart and unfaltering faith, will plead for pardon and deliverance through Jesus, their Advocate. They are fully conscious of the sinfulness of their lives, they see their weakness and unworthiness; and they are ready to despair. (PK 588.1)

The tempter stands by to accuse them, as he stood by to resist Joshua. He points to their filthy garments, their defective characters. He presents their weakness and folly, their sins of ingratitude, their unlikeness to Christ, which has dishonored their Redeemer. He endeavors to affright them with the thought that their case is hopeless, that the stain of their defilement will never be washed away. He hopes so to destroy their faith that they will yield to his temptations, and turn from their allegiance to God. (PK 588.2)

Satan has an accurate knowledge of the sins that he has tempted God's people to commit, and he urges his accusations against them, declaring, that by their sins they have forfeited divine protection, and claiming that he has the right to destroy them. He pronounces them just as deserving as himself of exclusion from the favor of God. "Are these," he says, "the people who are to take my place in heaven, and the place of the angels who united with me? They profess to obey the law of God; but have they kept its precepts? Have they not been lovers of self more than lovers of God? Have they not placed their own interests above His service? Have they not loved the things of the world? Look at the sins that have marked their lives. Behold their selfishness, their malice, their hatred of one another. Will God banish me and my angels from His presence, and yet reward those who have been guilty of the same sins? Thou canst not do this, O Lord, in justice. Justice demands that sentence be pronounced against them." (PK 588.3)

But while the followers of Christ have sinned, they have not given themselves up to be controlled by the satanic agencies. They have repented of their sins and have sought the Lord in humility and contrition, and the divine Advocate pleads in their behalf. He who has been most abused by their ingratitude, who knows their sin and also their penitence, declares: "The Lord rebuke thee, O Satan. I gave My life for these souls. They are graven upon the palms of My hands. They may have imperfections of character; they may have failed in their endeavors; but they have repented, and I have forgiven and accepted them." (PK 589.1)

The assaults of Satan are strong, his delusions are subtle; but the Lord's eye is upon His people. Their affliction is great, the flames of the furnace seem about to consume them; but Jesus will bring them forth as gold tried in the fire. Their earthliness will be removed, that through them the image of Christ may be perfectly revealed. (PK 589.2)

At times the Lord may seem to have forgotten the perils of His church and the injury done her by her enemies. But God has not forgotten. Nothing in this world is so dear to the heart of God as His church. It is not His will that worldly policy shall corrupt her record. He does not leave His people to be overcome by Satan's temptations. He will punish those who misrepresent Him, but He will be gracious to all who sincerely repent. To those who call upon Him for strength for the development of Christian character, He will give all needed help. (PK 590.1)

In the time of the end the people of God will sigh and cry for the abominations done in the land. With tears they will warn the wicked of their danger in trampling upon the divine law, and with unutterable sorrow they will humble themselves before the Lord in penitence. The wicked will mock their sorrow and ridicule their solemn appeals. But the anguish and humiliation of God's people is unmistakable evidence that they are regaining the strength and nobility of character lost in consequence of sin. It is because they are drawing nearer to Christ, because their eyes are fixed on His perfect purity, that they discern so clearly the exceeding sinfulness of sin. Meekness and lowliness are the conditions of success and victory. A crown of glory awaits those who bow at the foot of the cross. (PK 590.2)

God's faithful, praying ones are, as it were, shut in with Him. They themselves know not how securely they are shielded. Urged on by Satan, the rulers of this world are seeking to destroy them; but could the eyes of God's children be opened as were the eyes of Elisha's servant at Dothan, they would see angels of God encamped about them, holding in check the hosts of darkness. (PK 590.3)

As the people of God afflict their souls before Him, pleading for purity of heart, the command is given, "Take away the filthy garments," and the encouraging words are spoken, "Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment." Zechariah 3:4. The spotless robe of Christ's righteousness is placed upon the tried, tempted, faithful children of God. The despised remnant are clothed in glorious apparel, nevermore to be defiled by the corruptions of the world. Their names are retained in the Lamb's book of life, enrolled among the faithful of all ages. They have resisted the wiles of the deceiver; they have not been turned from their loyalty by the dragon's roar. Now they are eternally secure from the tempter's devices. Their sins are transferred to the originator of sin. A "fair miter" is set upon their heads. (PK 591.1)

While Satan has been urging his accusations, holy angels, unseen, have been passing to and fro, placing upon the faithful ones the seal of the living God. These are they that stand upon Mount Zion with the Lamb, having the Father's name written in their foreheads. They sing the new song before the throne, that song which no man can learn save the hundred and forty and four thousand which were redeemed from the earth. "These are they which follow the Lamb whithersoever He goeth. These were redeemed from among men, being the first fruits unto God and to the Lamb. And in their mouth was found no guile: for they are without fault before the throne of God." Revelation 14:4, 5. (PK 591.2)

Now is reached the complete fulfillment of the words of the Angel: "Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee: for they are men wondered at: for, behold, I will bring forth My Servant the Branch." Zechariah 3:8. Christ is revealed as the Redeemer and Deliverer of His people. Now indeed are the remnant "men wondered at," as the tears and humiliation of their pilgrimage give place to joy and honor in the presence of God and the Lamb. "In that day shall the branch of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel. And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even everyone that is written among the living in Jerusalem." Isaiah 4:2, 3. (PK 592.1)

"Ask ye of the Lord rain in the time of the latter rain; so the Lord shall make bright clouds, and give them showers of rain." Zechariah 10:1. "He will cause to come down for you the rain, the former rain, and the latter rain." Joel 2:23. In the East the former rain falls at the sowing time. It is necessary in order that the seed may germinate. Under the influence of the fertilizing showers, the tender shoot springs up. The latter rain, falling near the close of the season, ripens the grain and prepares it for the sickle. The Lord employs these operations of nature to represent the work of the Holy Spirit. As the dew and the rain are given first to cause the seed to germinate, and then to ripen the harvest, so the Holy Spirit is given to carry forward, from one stage to another, the process of spiritual growth. The ripening of the grain represents the completion of the work of God's grace in the soul. By the power of the Holy Spirit the moral image of God is to be perfected in the character. We are to be wholly transformed into the likeness of Christ. (TM 506.1)

The latter rain, ripening earth's harvest, represents the spiritual grace that prepares the church for the coming of the Son of man. But unless the former rain has fallen, there will be no life; the green blade will not spring up. Unless the early showers have done their work, the latter rain can bring no seed to perfection. (TM 506.2)

There is to be "first the blade, then the ear, after that the full corn in the ear." Mark 4:28. There must be a constant development of Christian virtue, a constant advancement in Christian experience. This we should seek with intensity of desire, that we may adorn the doctrine of Christ our Saviour. (TM 506.3)

Many have in a great measure failed to receive the former rain. They have not obtained all the benefits that God has thus provided for them. They expect that the lack will be supplied by the latter rain. When the richest abundance of grace shall be bestowed, they intend to open their hearts to receive it. They are making a terrible mistake. The work that God has begun in the human heart in giving His light and knowledge must be continually going forward. Every individual must realize his own necessity. The heart must be emptied of every defilement and cleansed for the indwelling of the Spirit. It was by the 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. The same work, only in greater degree, must be done now. Then the human agent had only to ask for the blessing, and wait for the Lord to perfect the work concerning him. It is God who began the work, and He will finish His work, making man complete in Jesus Christ. But there must be no neglect of the grace represented by the former rain. Only those who are living up to the light they have will receive greater light. Unless we are daily advancing in the exemplification of the active Christian virtues, we shall not recognize the manifestations of the Holy Spirit in the latter rain. It may be falling on hearts all around us, but we shall not discern or receive it. (TM 507.1)

At no point in our experience 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. Yet these alone will not suffice. While we cherish the blessing of the early rain, we must not, on the other hand, lose sight of the fact that without the latter rain, to fill out the ears and ripen the grain, the harvest will not be ready for the sickle, and the labor of the sower will have been in vain. Divine grace is needed at the beginning, divine grace at every step of advance, and divine

grace alone can complete the work. There is no place for us to rest in a careless attitude. We must never forget the warnings of Christ, "Watch unto prayer," (1 Peter 4:7) "Watch, ... and pray always." Luke 21:36. A connection with the divine agency every moment is essential to our progress. We may have had a measure of the Spirit of God, but by prayer and faith we are continually to seek more of the Spirit. It will never do to cease our efforts. If we do not progress, if we do not place ourselves in an attitude to receive both the former and the latter rain, we shall lose our souls, and the responsibility will lie at our own door. (TM 507.2)

"Ask ye of the Lord rain in the time of the latter rain." Zechariah 10:1. Do not rest satisfied that in the ordinary course of the season, rain will fall. Ask for it. The growth and perfection of the seed rests not with the husbandman. God alone can ripen the harvest. But man's co-operation is required. God's work for us demands the action of our mind, the exercise of our faith. We must seek His favors with the whole heart if the showers of grace are to come to us. We should improve every opportunity of placing ourselves in the channel of blessing. Christ has said, "Where two or three are gathered together in My name, there am I in the midst." Matthew 18:20. The convocations of the church, as in camp meetings, the assemblies of the home church, and all occasions where there is personal labor for souls, are God's appointed opportunities for giving the early and the latter rain. (TM 508.1)

But let none think that in attending these gatherings, their duty is done. A mere attendance upon all the meetings that are held will not in itself bring a blessing to the soul. It is not an immutable law that all who attend general gatherings or local meetings shall receive large supplies from heaven. The circumstances may seem to be favorable for a rich outpouring of the showers of grace. But God Himself must command the rain to fall. Therefore we should not be remiss in supplication. We are not to trust to the ordinary working of providence. We must pray that God will unseal the fountain of the water of life. And we must ourselves receive of the living water. 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. At every meeting we attend our prayers should ascend, that at this very time God will impart warmth and moisture to our souls. As we seek God for the Holy Spirit, it will work in us meekness, humbleness of mind, a conscious dependence upon God for the perfecting latter rain. If we pray for the blessing in faith, we shall receive it as God has promised. (TM 508.2)

The continued communication of the Holy Spirit to the church is represented by the prophet Zechariah under another figure, which contains a wonderful lesson of encouragement for us. The prophet says: "The angel that talked with me came again, and waked me, as a man that is wakened out of his sleep, and said unto me, What seest thou? And I said, I have looked, and behold a candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which are upon the top thereof: and two olive trees by it, one upon the right side of the bowl, and the other upon the left side thereof. So I answered and spake to the angel that talked with me, saying, What are these, my lord? ... Then he answered and spake unto me, saying, This is the word of the Lord unto Zerubbabel, saying, Not by might, nor by power, but by My Spirit, saith the Lord of hosts.... And I answered again, and said unto him, What be these two olive branches which through the two golden pipes empty the golden oil out of themselves? ... Then said he, These are the two anointed ones, that stand by the Lord of the whole earth." Zechariah 4:1-4, 6, 11-14. (TM 509.1)

From the two olive trees, the golden oil was emptied through golden pipes into the bowl of the candlestick and thence into the golden lamps that gave light to the sanctuary. So from the holy ones that stand in God's presence, His Spirit is imparted to human instrumentalities that are consecrated to His service. The mission of the two anointed ones is to communicate light and power to God's people. It is to receive blessing for us that they stand in God's presence. As the olive trees empty themselves into the golden pipes, so the heavenly messengers seek to communicate all that they receive from God. The whole heavenly treasure awaits our demand and reception; and as we receive the blessing, we in our turn are to impart it. Thus it is that the holy lamps are fed, and the church becomes a light bearer in the world. (TM 510.1)

This is the work that the Lord would have every soul prepared to do at this time, when the four angels are holding the four winds, that they shall not blow until the servants of God are sealed in their foreheads. There is no time now for self-pleasing. The lamps of the soul must be trimmed. They must be supplied with the oil of grace. Every precaution must be taken to prevent spiritual declension, lest the great day of the Lord overtake us as a thief in the night. Every witness for God is now to work intelligently in the lines which God has appointed. We should daily obtain a deep and living experience in the work of perfecting Christian character. We should daily receive the holy oil, that we may impart to others. All may be light bearers to the world if they will. We are to sink self out of sight in Jesus. We are to

receive the word of the Lord in counsel and instruction, and gladly communicate it. There is now need of much prayer. Christ commands, "Pray without ceasing;" (1 Timothy 5:17) that is, keep the mind uplifted to God, the source of all power and efficiency. (TM 510.2)

We may have long followed the narrow path, but it is not safe to take this as proof that we shall follow it to the end. If we have walked with God in fellowship of the Spirit, it is because we have sought Him daily by faith. From the two olive trees the golden oil flowing through the golden pipes has been communicated to us. But those who do not cultivate the spirit and habit of prayer cannot expect to receive the golden oil of goodness, patience, long-suffering, gentleness, love. (TM 511.1)

Everyone is to keep himself separate from the world, which is full of iniquity. We are not to walk with God for a time, and then part from His company and walk in the sparks of our own kindling. There must be a firm continuance, a perseverance in acts of faith. We are to praise God; to show forth His glory in a righteous character. No one of us will gain the victory without persevering, untiring effort, proportionate to the value of the object which we seek, even eternal life. (TM 511.2)

The dispensation in which we are now living is to be, to those that ask, the dispensation of the Holy Spirit. Ask for His blessing. It is time we were more intense in our devotion. To us is committed the arduous, but happy, glorious work of revealing Christ to those who are in darkness. We are called to proclaim the special truths for this time. For all this the outpouring of the Spirit is essential. We should pray for it. The Lord expects us to ask Him. We have not been wholehearted in this work. (TM 511.3)

What can I say to my brethren in the name of the Lord? What proportion of our efforts has been made in accordance with the light the Lord has been pleased to give? We cannot depend upon form or external machinery. What we need is the quickening influence of the Holy Spirit of God. "Not by might, nor by power, but by My Spirit, saith the Lord of hosts." Zechariah 4:6. Pray without ceasing, and watch by working in accordance with your prayers. As you pray, believe, trust in God. It is the time of the latter rain, when the Lord will give largely of His Spirit. Be fervent in prayer, and watch in the Spirit. (TM 512.1)

How shall we follow Him to learn of Him who is our Teacher? We can search His word, and become acquainted with His life and works. His words we are to receive as bread for our souls. In every sphere where man shall be placed, the Lord Jesus has left us His footprints. We do well to follow Him. The Spirit by which He spake, we must cherish; we are to present the truth as it is in Jesus. We are to follow Him especially in heart purity, in love. Self must be hid with Christ in God; then when Christ, who is our life, shall appear, we also shall appear with Him in glory.—Special Testimonies to Ministers and Workers, Series A 9:58 (1897). (TM 512.2)

When Christ gave His disciples the promise of the Spirit, He was nearing the close of His earthly ministry. He was standing in the shadow of the cross, with a full realization of the load of guilt that was to rest upon Him as the Sin Bearer. Before offering Himself as the sacrificial victim, He instructed His disciples regarding a most essential and complete gift which He was to bestow upon His followers—the gift that would bring within their reach the boundless resources of His grace. “I will pray the Father,” He said, “and He shall give you another Comforter, that He may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth Him not, neither knoweth Him: but ye know Him; for He dwelleth with you, and shall be in you.” John 14:16, 17. The Saviour was pointing forward to the time when the Holy Spirit should come to do a mighty work as His representative. The evil that had been accumulating for centuries was to be resisted by the divine power of the Holy Spirit. (AA 47.1)

What was the result of the outpouring of the Spirit on the Day of Pentecost? The glad tidings of a risen Saviour were carried to the uttermost parts of the inhabited world. As the disciples proclaimed the message of redeeming grace, hearts yielded to the power of this message. The church beheld converts flocking to her from all directions. Backsliders were reconverted. Sinners united with believers in seeking the pearl of great price. Some who had been the bitterest opponents of the gospel became its champions. The prophecy was fulfilled, “He that is feeble ... shall be as David; and the house of David ... as the angel of the Lord.” Zechariah 12:8. Every Christian saw in his brother a revelation of divine love and benevolence. One interest prevailed; one subject of emulation swallowed up all others. The ambition of the believers was to reveal the likeness of Christ’s character and to labor for the enlargement of His kingdom. (AA 48.1)

“With great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all.” Acts 4:33. Under their labors were added to

the church chosen men, who, receiving the word of truth, consecrated their lives to the work of giving to others the hope that filled their hearts with peace and joy. They could not be restrained or intimidated by threatenings. The Lord spoke through them, and as they went from place to place, the poor had the gospel preached to them, and miracles of divine grace were wrought. (AA 48.2)

So mightily can God work when men give themselves up to the control of His Spirit. (AA 49.1)

The promise of the Holy Spirit is not limited to any age or to any race. Christ declared that the divine influence of His Spirit was to be with His followers unto the end. From the Day of Pentecost to the present time, the Comforter has been sent to all who have yielded themselves fully to the Lord and to His service. To all who have accepted Christ as a personal Saviour, the Holy Spirit has come as a counselor, sanctifier, guide, and witness. The more closely believers have walked with God, the more clearly and powerfully have they testified of their Redeemer's love and of His saving grace. The men and women who through the long centuries of persecution and trial enjoyed a large measure of the presence of the Spirit in their lives, have stood as signs and wonders in the world. Before angels and men they have revealed the transforming power of redeeming love. (AA 49.2)

Those who at Pentecost were endued with power from on high, were not thereby freed from further temptation and trial. 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. 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. (AA 49.3)

The lapse of time has wrought no change in Christ's parting promise to send the Holy Spirit as His representative. It is not because of any restriction on the part of God that the riches of His grace do not flow earthward to men. If the fulfillment of the promise is not seen as it might be, it is because the promise is not appreciated as it should be. If all were willing, all would be filled with the Spirit. Wherever the

need of the Holy Spirit is a matter little thought of, there is seen spiritual drought, spiritual darkness, spiritual declension and death. Whenever minor matters occupy the attention, the divine power which is necessary for the growth and prosperity of the church, and which would bring all other blessings in its train, is lacking, though offered in infinite plenitude. (AA 50.1)

Since this is the means by which we are to receive power, why do we not hunger and thirst for the gift of the Spirit? Why do we not talk of it, pray for it, and preach concerning it? The Lord is more willing to give the Holy Spirit to those who serve Him than parents are to give good gifts to their children. For the daily baptism of the Spirit every worker should offer his petition to God. Companies of Christian workers should gather to ask for special help, for heavenly wisdom, that they may know how to plan and execute wisely. Especially should they pray that God will baptize His chosen ambassadors in mission fields with a rich measure of His Spirit. The presence of the Spirit with God's workers will give the proclamation of truth a power that not all the honor or glory of the world could give. (AA 50.2)

With the consecrated worker for God, in whatever place he may be, the Holy Spirit abides. The words spoken to the disciples are spoken also to us. The Comforter is ours as well as theirs. The Spirit furnishes the strength that sustains striving, wrestling souls in every emergency, amidst the hatred of the world, and the realization of their own failures and mistakes. In sorrow and affliction, when the outlook seems dark and the future perplexing, and we feel helpless and alone,—these are the times when, in answer to the prayer of faith, the Holy Spirit brings comfort to the heart. (AA 51.1)

It is not a conclusive evidence that a man is a Christian because he manifests spiritual ecstasy under extraordinary circumstances. Holiness is not rapture: it is an entire surrender of the will to God; it is living by every word that proceeds from the mouth of God; it is doing the will of our heavenly Father; it is trusting God in trial, in darkness as well as in the light; it is walking by faith and not by sight; it is relying on God with unquestioning confidence, and resting in His love. (AA 51.2)

It is not essential for us to be able to define just what the Holy Spirit is. Christ tells us that the Spirit is the Comforter, “the Spirit of truth, which proceedeth from the Father.” It is plainly declared regarding the Holy Spirit that, in His work of guiding men into all truth, “He shall not speak of Himself.” John 15:26; 16:13. (AA 51.3)

The nature of the Holy Spirit is a mystery. Men cannot explain it, because the Lord has not revealed it to them. Men having fanciful views may bring together passages of Scripture and put a human construction on them, but the acceptance of these views will not strengthen the church. Regarding such mysteries, which are too deep for human understanding, silence is golden. (AA 52.1)

The office of the Holy Spirit is distinctly specified in the words of Christ: "When He is come, He will reprove the world of sin, and of righteousness, and of judgment." John 16:8. It is the Holy Spirit that convicts of sin. If the sinner responds to the quickening influence of the Spirit, he will be brought to repentance and aroused to the importance of obeying the divine requirements. (AA 52.2)

To the repentant sinner, hungering and thirsting for righteousness, the Holy Spirit reveals the Lamb of God that taketh away the sin of the world. "He shall receive of Mine, and shall show it unto you," Christ said. "He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." John 16:14; 14:26. (AA 52.3)

The Spirit is given as a regenerating agency, to make effectual the salvation wrought by the death of our Redeemer. The Spirit is constantly seeking to draw the attention of men to the great offering that was made on the cross of Calvary, to unfold to the world the love of God, and to open to the convicted soul the precious things of the Scriptures. (AA 52.4)

Having brought conviction of sin, and presented before the mind the standard of righteousness, the Holy Spirit withdraws the affections from the things of this earth and fills the soul with a desire for holiness. "He will guide you into all truth" (John 16:13), the Saviour declared. If men are willing to be molded, there will be brought about a sanctification of the whole being. The Spirit will take the things of God and stamp them on the soul. By His power the way of life will be made so plain that none need err therein. (AA 52.5)

From the beginning, God has been working by His Holy Spirit through human instrumentalities for the accomplishment of His purpose in behalf of the fallen race. This was manifest in the lives of the patriarchs. To the church in the wilderness also, in the time of Moses, God gave His "good Spirit to instruct them." Nehemiah 9:20. And in the days of the apostles He wrought mightily for His church through the agency of the Holy Spirit. The same power that sustained the

patriarchs, that gave Caleb and Joshua faith and courage, and that made the work of the apostolic church effective, has upheld God's faithful children in every succeeding age. It was through the power of the Holy Spirit that during the Dark Ages the Waldensian Christians helped to prepare the way for the Reformation. It was the same power that made successful the efforts of the noble men and women who pioneered the way for the establishment of modern missions and for the translation of the Bible into the languages and dialects of all nations and peoples. (AA 53.1)

And today God is still using His church to make known His purpose in the earth. Today the heralds of the cross are going from city to city, and from land to land, preparing the way for the second advent of Christ. The standard of God's law is being exalted. The Spirit of the Almighty is moving upon men's hearts, and those who respond to its influence become witnesses for God and His truth. In many places consecrated men and women may be seen communicating to others the light that has made plain to them the way of salvation through Christ. And as they continue to let their light shine, as did those who were baptized with the Spirit on the Day of Pentecost, they receive more and still more of the Spirit's power. Thus the earth is to be lightened with the glory of God. (AA 53.2)

On the other hand, there are some who, instead of wisely improving present opportunities, are idly waiting for some special season of spiritual refreshing by which their ability to enlighten others will be greatly increased. They neglect present duties and privileges, and allow their light to burn dim, while they look forward to a time when, without any effort on their part, they will be made the recipients of special blessing, by which they will be transformed and fitted for service. (AA 54.1)

It is true that in the time of the end, when God's work in the earth is closing, the earnest efforts put forth by consecrated believers under the guidance of the Holy Spirit are to be accompanied by special tokens of divine favor. Under the figure of the early and the latter rain, that falls in Eastern lands at seedtime and harvest, the Hebrew prophets foretold the bestowal of spiritual grace in extraordinary measure upon God's church. The outpouring of the Spirit in the days of the apostles was the beginning of the early, or former, rain, and glorious was the result. To the end of time the presence of the Spirit is to abide with the true church. (AA 54.2)

But near the close of earth's harvest, a special bestowal of spiritual grace is promised to prepare the church for the coming of the Son of man. This outpouring of the Spirit is likened to the falling of the latter rain; and it is for this added power that Christians are to send their petitions to the Lord of the harvest "in the time of the latter rain." In response, "the Lord shall make bright clouds, and give them showers of rain." "He will cause to come down ... the rain, the former rain, and the latter rain," Zechariah 10:1; Joel 2:23. (AA 55.1)

But unless the members of God's church today have a living connection with the Source of all spiritual growth, they will not be ready for the time of reaping. Unless they keep their lamps trimmed and burning, they will fail of receiving added grace in times of special need. (AA 55.2)

Those only who are constantly receiving fresh supplies of grace, will have power proportionate to their daily need and their ability to use that power. Instead of looking forward to some future time when, through a special endowment of spiritual power, they will receive a miraculous fitting up for soul winning, they are yielding themselves daily to God, that He may make them vessels meet for His use. Daily they are improving the opportunities for service that lie within their reach. Daily they are witnessing for the Master wherever they may be, whether in some humble sphere of labor in the home, or in a public field of usefulness. (AA 55.3)

To the consecrated worker there is wonderful consolation in the knowledge that even Christ during His life on earth sought His Father daily for fresh supplies of needed grace; and from this communion with God He went forth to strengthen and bless others. Behold the Son of God bowed in prayer to His Father! Though He is the Son of God, He strengthens His faith by prayer, and by communion with heaven gathers to Himself power to resist evil and to minister to the needs of men. As the Elder Brother of our race He knows the necessities of those who, compassed with infirmity and living in a world of sin and temptation, still desire to serve Him. He knows that the messengers whom He sees fit to send are weak, erring men; but to all who give themselves wholly to His service He promises divine aid. His own example is an assurance that earnest, persevering supplication to God in faith—faith that leads to entire dependence upon God, and unreserved consecration to His work—will avail to bring to men the Holy Spirit's aid in the battle against sin. (AA 56.1)

Every worker who follows the example of Christ will be prepared to receive and use the power that God has promised to His church for the ripening of earth's harvest. Morning by morning, as the heralds of the gospel kneel before the Lord and renew their vows of consecration to Him, He will grant them the presence of His Spirit, with its reviving, sanctifying power. As they go forth to the day's duties, they have the assurance that the unseen agency of the Holy Spirit enables them to be "laborers together with God." 1 Corinthians 3:9. (AA 56.2)