



Artist: [Jaan-Jaak](#)

## The Latter Rain in Prophecy

**Rev 8:2** And I saw the seven angels which stood before God; and to them were given seven trumpets.

**Rev 8:3** And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer *it* with the prayers of all saints upon the golden altar which was before the throne.

**Rev 8:4** And the smoke of the incense, *which came* with the prayers of the saints, ascended up before God out of the angel's hand.

**Rev 8:5** And the angel took the censer, and filled it with fire of the altar, and cast *it* into the earth: and there were voices, and thunderings, and lightnings, and an earthquake.

The Lord gave me the following view in 1847, while at Topsham, Me. The brethren were assembled on the Sabbath. {ExV 15.2}

We felt an unusual spirit of prayer. And as we prayed, the Holy Ghost fell upon us. We were very happy. Soon I was lost to earthly things, and was wrapped up in a vision of God's glory. I saw an

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angel swiftly flying to me. He quickly carried me from the earth to the Holy City. In the City I saw a temple, which I entered. I passed through a door before I came to the first veil. This veil was raised, and I passed into the Holy Place. Here I saw the altar of incense, the candlestick with seven lamps, and the table on which was the shew-bread. **After viewing the glory of the Holy, Jesus raised the second veil, and I passed into the Holy of Holies.** {ExV 15.3}

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In the Holiest I saw an ark; on the top and sides of it was purest gold. **On each end of the ark was a lovely cherub, with their wings spread out over it. Their faces were turned towards each other, and they looked downwards. Between the angels was a golden censer. Above the ark, where the angels stood, was an exceeding bright glory, that appeared like a throne where God dwelt.** Jesus stood by the ark. And as the saints' prayers came up to Jesus, the incense in the censer would smoke, and he offered up the prayers of the saints with the smoke of the incense to his Father. In the ark, was the golden pot of manna, Aaron's rod that budded, and the tables of stone which folded together like a book.

What an encouragement to every soul! When, armed with the promises of God, you come to the Father in the name of Jesus, **the Great Intercessor is seen by faith, standing at the altar of incense and having in His hand the golden censer.** You hear His voice saying, "And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever." John 14:16. ... {1888 868.2}

By faith, in His humanity Christ saw what we are permitted to see by faith--**the atoning sacrifice connected with the Lord upon the mercy seat. The golden censer is waved, and the incense, the representation of the purity and righteousness of Christ, ascends, bearing the prayers of every soul that receives and believes on Christ to the altar which is before the throne of God. And Jesus is in the midst.** 416- {12MR 415.3}

The work of God is to be carried on to completion by the co-operation of divine and human agencies. Those who are self-sufficient may be apparently active in the work of God; but if they are prayerless, their activity is of no avail. **Could they look into the censer of the angel that stands at the golden altar before the rainbow-circled throne, they would see that the merit of Jesus must be mingled with our prayers and efforts, or they are as worthless as was the offering of Cain.** Review and Herald, July 4, 1893

There is a consistency of imagery between Revelation 8: 2-5 and the activity that Ellen White relates to this sanctuary scene. The golden censer is waved before the mercy seat in the most holy apartment of the heavenly sanctuary. This scene occurs after 1844. Christ's ministration is in the Most Holy before the Mercy seat.

**Lev 16:12** And he shall take a censer full of burning coals of fire from off the altar before the LORD, and his hands full of sweet incense beaten small, and bring *it* within the vail:

**Lev 16:13** And he shall put the incense upon the fire before the LORD, that the cloud of the incense may cover the mercy seat that *is* upon the testimony, that he die not:

On the Day of Atonement the priest would bring a censer full of burning coals off the altar within the vail. Christ also carries the censer in his ministry in the most holy place in the heavenly sanctuary.

**Eze 10:1** Then I looked, and, behold, in the firmament that was above the head of the cherubims there appeared over them as it were a sapphire stone, as the appearance of the likeness of a throne.

**Eze 10:2** And he spake unto the man clothed with linen, and said, Go in between the wheels, *even* under the cherub, and fill thine hand with coals of fire from between the cherubims, and scatter *them* over the city. And he went in in my sight.

It is interesting to note that in Ezekiel 10:1 'above the head of the cherubims' could be seen the 'likeness of a throne'. This is very similar to the vision of Ellen White quoted from {ExV 15.3} where **"On each end of the ark was a lovely cherub, with their wings spread out over it. Their faces were turned towards each other, and they looked downwards. Between the angels was a golden censer. Above the ark, where the angels stood, was an exceeding bright glory, that appeared like a throne where God dwelt."**

The man clothed with linen is instructed to take coals of fire from between the cherubims, ("under the cherub"). Connecting this with the golden censer which is between the angels in Ellen Whites vision – it is from the censer that the coals are being taken. The instruction is then to go and "scatter" the coals of fire over the city.

**Eze 10:6** And it came to pass, *that* when he had commanded the man clothed with linen, saying, Take fire from between the wheels, from between the cherubims; then he went in, and stood beside the wheels.

**Eze 10:7** And *one* cherub stretched forth his hand from between the cherubims unto the fire that *was* between the cherubims, and took *thereof*, and put *it* into the hands of *him that was* clothed with linen: who took *it*, and went out.

By comparing scripture with scripture we are able to see the same picture conveyed by two of God's precious servants – John and Ezekiel.

**Rev 8:5** And the angel took the censer, and filled it with fire of the altar, and cast *it* into the earth: and there were voices, and thunderings, and lightnings, and an earthquake.

**Eze 10:2** And he spake unto the man clothed with linen, and said, Go in between the wheels, *even* under the cherub, and fill thine hand with coals of fire from between the cherubims, and scatter *them* over the city.

It is important to note that in Revelation 8:5 that the word **it** is in italics and does not come from the original text. It wasn't the censer being thrown down it was the coals of fire from the altar. (To come to this conclusion was an answer to prayer – Ellen White refers to the throwing down of the censer and directly relates it to the statement "It is done" and that every "case had been decided for life or death" {EW 279.2}. There was much tossing and turning, questioning and prayer about this statement – because if her quote directly relates to Revelation 8:5 all of this study is wrong. Scripture must be the first and foremost determiner of truth. If Ellen White's writings appear to contradict the scripture it is just that – an appearance. It is not her writings that are the issue – because they also are God's truth. The problem exists in the lack of understanding of the reader. Praise God that his light shone and he revealed that in Revelation 8:5 the inserted word 'it' clouded our understanding and ability to apply and compare this scripture with Ezekiel, which is obviously referring to the same event. Take just one word away that shouldn't have been there in the first place and we have the light of truth. It is interesting to note that Ellen White when referring to : "the "daily" (Daniel 8:12) that the word "sacrifice" was supplied by man's wisdom, and does not belong to the text, and that the Lord gave the correct view of it to those who gave the judgment hour cry." Pg 74 EW. God is also revealing today that there is a correct view of Revelation. Praise God that he is able to open our eyes to see the marvellous truth.)

A difference is noted between the scattering in Ezekiel which is on the 'city' and the casting of the coals in Revelation onto the 'earth'. The term 'Earth' as a Thayer definition can refer to a tract, territory or region of land as well as the whole globe or earth in the Strong's. The 'city' is easily identifiable in Ezekiel because in Chapter 9:4 a mark is placed on those that are sighing and crying for the abominations done in the land – this is happening in the city of Jerusalem – where God's professed people dwell. The destruction of Jerusalem referred to in Matthew 24 was representative of a wider future impact on the whole earth.

By the destruction of Jerusalem is symbolized the last great judgment of God that is to come upon the world. {RH, November 5, 1889 par. 6}

The question can be asked: Why coals of fire? Why are they scattered on the earth/Jerusalem? It is interesting to note that in both books – Revelation and Ezekiel that God's people are specifically referred to in the chapters prior. In Ezekiel 9 God's people receive an identifying mark:

**Eze 9:4** And the LORD said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof.

**Eze 9:5** And to the others he said in mine hearing, Go ye after him through the city, and smite: let not your eye spare, neither have ye pity:

**Eze 9:6** Slay utterly old *and* young, both maids, and little children, and women: but come not near any man upon whom *is* the mark; and begin at my sanctuary. Then they began at the ancient men which were before the house.

The scene in Ezekiel 9 is incredibly serious. Judgement has begun at the sanctuary and those without the mark in their forehead receive a death sentence.

In Revelation 7 it is interesting to note that specific reference is made to God's people and the mark in Ezekiel is similar to the sealing that takes place for the 144,000:

**Rev 7:2** And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea,

**Rev 7:3** Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.

**Rev 7:4** And I heard the number of them which were sealed: *and there were* sealed an hundred *and* forty *and* four thousand of all the tribes of the children of Israel.

Coals of fire referred to in previous scripture references when taken from the altar were used to cleanse and purge the recipient from sin. Isaiah's example is worth examining:

**Isa 6:5** Then said I, Woe *is* me! for 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.

**Isa 6:6** Then flew one of the seraphims unto me, having a live coal in his hand, *which* he had taken with the tongs from off the altar:

**Isa 6:7** 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.

Isa 6:8 Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us?  
Then said I, Here *am* I; send me.

**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 (RH Dec. 22, 1896).

"And **there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost**, and began to speak with other tongues, as the Spirit gave them utterance" (Acts 2:3, 4). **The Holy Spirit, assuming the form of tongues of fire, rested upon those assembled.** This was an emblem of the gift then bestowed on the disciples, which enabled them to speak with fluency languages with which they had heretofore been unacquainted. **The appearance of fire signified the fervent zeal with which the apostles would labor and the power that would attend their work.** {YRP 204.2}

**Act 3:19** 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;**

**Jer 50:20** In those days, and in that time, saith the LORD, the iniquity of Israel shall be sought for, and *there shall be* none; and the sins of Judah, and they shall not be found: for I will pardon **them whom I reserve.**

The scattering of the coals in Ezekiel and Revelation represent the outpouring of the holy spirit in the times of refreshing. Note where the times of refreshing come from in Acts 3:19 – from the presence of the Lord.

The message of the fall of Babylon, as given by the second angel, is repeated, with the additional mention of the corruptions which have been entering the churches since 1844. The work of this angel comes in at the right time to join in the last great work of the third angel's message as it swells to a loud cry. **And the people of God are thus prepared to stand in the hour of temptation, which they are soon to meet. I saw a great light resting upon them, and they united to fearlessly proclaim the third angel's message.** {EW 277.1}

We are amid the perils of the last days, the time will soon come when the prophecy of Ezekiel 9 will be fulfilled; that prophecy should be carefully studied, for it will be fulfilled to the very letter. **Study also the tenth chapter which represents the hand of God as at work to bring perfect method and harmonious working into all the operations of his prepared instrumentalities.** 1888 1303.1

It was **after the disciples had come into perfect unity, when they were no longer striving for the highest place, that the Spirit was poured out.**--8T 20 (1904). {LDE 184.3}

God's people will receive the outpouring of the latter rain. They will be in 'perfect unity' as the disciples were at Pentecost. "Perfect method and harmonious working will be brought into all the operations of his prepared instrumentalities." (1888 1303.1)

**Before the work is closed up and the sealing of God's people is finished, we shall receive the outpouring of the Spirit of God.** Angels from heaven will be in our midst. The present is a fitting-up time for heaven when we must walk in full obedience to all the commands of God.—Letter 30, 1907. 1SM 111.3

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.{RH, March 2, 1897 par. 1}

**Isa 4:3** And it shall come to pass, *that he that is* left in Zion, and *he that* remaineth in Jerusalem, shall be called holy, *even* every one that is written among the living in Jerusalem:  
**Isa 4:4** When the Lord shall have washed away the filth of the daughters of Zion, and **shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning.**

The sealing is almost completed – the saints will be cleansed by the 'spirit of burning' – the coals of fire, representative of the spirit of God, will purge the filth away. They are readied to participate in 'the last great work of the third angel's message as it swells to a loud cry... and they unite to fearlessly proclaim the third angel's message.' {EW 277.1}

**Zec 2:1** I lifted up mine eyes again, and looked, and behold a man with a measuring line in his hand.  
**Zec 2:2** 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.  
**Zec 2:3** And, behold, the angel that talked with me went forth, and another angel went out to meet him,  
**Zec 2:4** 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:  
**Zec 2:5** **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.**  
**Zec 2:6** Ho, ho, *come forth*, and flee from the land of the north, saith the LORD: for I have spread you abroad as the four winds of the heaven, saith the LORD.  
**Zec 2:7** Deliver thyself, O Zion, that dwellest *with* the daughter of Babylon.

In the above passage from Zechariah the LORD is a wall of fire round about and the glory in the midst of her. When does this take place? Jerusalem or God's people are being measured in Zechariah verses 1 and 2 and then in verse 4 the angel runs to the man with the measuring line to

tell him about the future of Jerusalem (God's people). The LORD will be the glory in the midst of her and the call to come out of Babylon is given in verse 6 and 7. That call was given historically to the Jews to return to Jerusalem and flee from Babylon which was ruled by Cyrus and Medo-Persia. **This prophecy also applies to God's people today.** The LORD is measuring his people right now in the investigative judgement. He is waiting to pour out his spirit on his people and empower them to give the loud cry of the third angel: "Babylon the great is fallen, is fallen...Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." Revelation 18 2, 4. He will truly be a wall of fire round about and the glory in the midst of her.

Words in Blue apart from quotes are written by the compilers of this study.

The book of Revelation opens with an injunction to us to understand the instruction that it contains. "Blessed is he that readeth, and they that hear the words of this prophecy," God declares, "and keep those things which are written therein: for the time is at hand." **When we as a people understand what this book means to us, there will be seen among us a great revival.** We do not understand fully the lessons that it teaches, notwithstanding the injunction given us to search and study it. {TM 113.2}