

# **What is the Elijah Message?**

## **THE LATTER RAIN AND “1888”**

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“In the reconstruction of this ancient altar, Elijah revealed his respect for the covenant that the Lord made with Israel when they crossed the Jordan into the Promised Land.” PK 151.

“The people on the mount prostrate themselves in awe before the unseen God. They dare not continue to look upon the Heaven-sent fire. They fear that they themselves will be consumed; and, convicted of their duty to acknowledge the God of Elijah as the God of their fathers, to whom they owe allegiance, they cry out together as with one voice, ‘The Lord, He is the God; the Lord, He is the God.’ With startling distinctness the cry resounds over the mountain and echoes in the plain below. At last Israel is aroused, undeceived, penitent. At last the people see how greatly they have dishonored God. The character of Baal worship, in contrast with the reasonable service required by the true God, stands fully revealed. The people recognize God’s justice and mercy in withholding the dew and the rain until they have been brought to confess His name.” PK 153.

“It was not because of any outward evidence that the showers were about to fall, that Elijah could so confidently bid Ahab prepare for rain. The prophet saw no clouds in the heavens; he heard no thunder. He simply spoke the word that the Spirit of the Lord had moved him to speak in response to his own

strong faith. Throughout the day he had unflinchingly performed the will of God and had revealed his implicit confidence in the prophecies of God’s word; and now, having done all that was in his power to do, he knew that Heaven would freely bestow the blessings foretold. The same God who had sent the drought had promised an abundance of rain as the reward of rightdoing; and now Elijah waited for the promised outpouring. In an attitude of humility, ‘his face between his knees,’ he interceded with God in behalf of penitent Israel.” PK 156, 155.

“The loud cry has already begun in the revelation of the righteousness of Christ, the sin-pardoning Redeemer.”—*Review and Herald*, Nov. 22, 1892.

Here’s the simplest beginning: it was the initial fulfillment of this Bible prophecy—

“After these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen. . . . And I heard another voice from heaven, saying, Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues” (Rev. 18:1-4).

Even the ancient prophets dreamed of that glory. And here it was, its beginning at last played out before the eyes of assembled delegates to a Seventh-day Adventist world conference in 1888.

One’s most natural question is: how could this message in a little wooden church be this cataclysmic event? Everybody who has a Bible can read about it—a “mighty angel,” “great power,” “earth . . . lightened with glory,” “strong voice from

heaven,” penetrating every honest heart in Islam, Buddhism, Catholicism—“the world.”

What happened in Minneapolis was a mere whimper in the world of that day (and even ours now). It was in a little wooden church with scarcely 100 delegates. Remember, however, the great long-awaited Messiah Himself was born in a humble cowshed, and we are warned not to despise “the day of small things” (Zech. 4:10).

A keen listener and perceptive observer present at that humble gathering saw something happen that apparently none of her contemporaries recognized. The 1888 “event” was indeed the beginning of that last day wonder (well, it took Ellen White herself about four years of contemplation to come to that astounding conclusion, enough to say it publicly).

Furthermore, she seems to declare as a positive statement, through use of a double negative, that it was also “showers from heaven of the latter rain.” Her closest contemporaries say they had evidence in Australia that this was her open conviction.

And it makes sense, for *Early Writings* declares that there’s no way the “loud cry” of Revelation 18 can make its long-awaited world debut unless that latter rain is “sent” first. And the evidence that the 1888 message is Revelation 18 fulfilled is far more than merely Ellen White’s subjective evaluation; it’s the internal objective evidence in the message itself. Its unique elements of built-in biblical truth demonstrate a comprehensive evangel that meets the specifications of a world-enlightening message, and the last one at that.

If Ellen White was wrong in her perception here, her life testimony gets pretty well discredited *en toto*, because never was she so enthusiastic about anything in her long career than she was about this pinpointing of “1888” significance.

This brings us to some serious thinking:

What was the initial, rock-bottom, foundational idea that permeates “1888”? What makes the message so unique in its claim for the attention of Seventh-day Adventists (and the world) today?

Simply put, it’s something that never crossed the minds of Luther, Calvin, or the Wesleys, or any Sunday-keeping Evangelicals of the 1888 era, or it seems, has yet to penetrate the consciousness of our Sunday-keeping brethren and sisters of today. Maybe we haven’t told it in a way that grips their interest. It’s the cleansing of the heavenly sanctuary, the ministry of our great High Priest in the second or Most Holy Apartment. The context of “1888” is the cosmic Day of Atonement. We’ve been living in it since 1844. Time at last to understand justification by faith!

### **Let’s Try to Sort This Out.**

The problem in 1888 was that although that cosmic Day of Atonement began 44 years earlier according to Daniel 8:14, our own people (and church leaders) had not embraced the idea of following Christ by faith in that closing work of His. The issue was clear cut:

1. What brought the Seventh-day Adventist Church into being was this idea that explained the mystery of the Great Disappointment of 1844. At the conclusion of the 2300-year prophecy (“then

shall the sanctuary be cleaned”), Christ left the first Apartment, closed its “door” figuratively speaking, and opened a new phase of His “sanctuary” ministry—His final work of atonement in the second or Most Holy Apartment.

2. His sacrifice on the cross had been ample and complete; but now its full fruitage must be demonstrated in a people. He must lead them into a complete heart-reconciliation with Himself. The Holy Spirit must speak creatively to a corporate body of the church, “Be ye reconciled to God.” Every buried root of alienation must be “cleansed.”

3. From 1844 on, Christ’s main work was no longer to prepare believing people to die and go in the grave to await the first resurrection (a preparation wonderful enough if you have to die!). But now in this great Day of Atonement He must prepare a people to be ready for translation without tasting death. This required their learning a “new song.”

It about takes people’s breath away today, but this was precisely “the blessed hope” that sustained the believers who went through the Great Disappointment of 1844. And it fired the enthusiasm then of the “little flock” that would not give up their faith that the Holy Spirit was in that mysterious movement. Those early Seventh-day Adventists expected to see Jesus come in their lifetime; and the evidence adds up, they would have been so privileged—many at least—if the “leading brethren” had not intercepted the Lord’s initial gift of the latter rain.

Disturbing as this may be, large numbers of thoughtful and loyal Seventh-day Adventists worldwide are now constrained by conscience to acknowledge this reality. The immense suffering in the world that has had to go on and on for many decades has been unnecessary for the completion of the great controversy between Christ and Satan—for example, World Wars I and II.

In the early years after 1844, the little group of “Advent believers” made spiritual progress because they gladly accepted every ray of light that Heaven sent them:

- (a) The sanctuary message as we understand it came first; then
- (b) The seventh-day Sabbath truth; and
- (c) The time to begin the Sabbath (sunset); then
- (d) The basic principle of health reform, which was Day of Atonement practical godliness; then
- (e) The nature of man (mortal, not immortal); and
- (f) Even a dress reform that expressed the principle of modest living and appropriate self-denial.

By 1856, a finite angel (whose knowledge incidentally was not omniscient) was happy with the obvious progress of developing faith in the hearts of these people. Christ was happy, too, for here was a little “body” of believers who were bent on “following the Lamb wherever He goes.” He predicted with angelic (but finite!) judgment that some believers then living would be translated without seeing death at the coming of Jesus. The promise of the Lord descending “from heaven with a shout, with the voice of the archangel, and with the trump of God . .

. [when] the dead in Christ shall rise first,” and “we which are alive and remain shall be caught up with them in the clouds, to meet the Lord in the air,”—this was to be fulfilled in their lifetime! Momentous.

Now, if only this people will accept the gift of the latter rain, the angel’s prophecy can be fulfilled. But the “leading brethren” said no, and “shut it away” from the people and from the world.

### **Ellen White’s Appeals in the *Review*.**

Nearly two years after the beginning of this “most precious message” she recognized that there was a problem. Speaking in the capacity of “the testimony of Jesus” she wrote a series of appeals in the *Review* pleading with our people and especially our leading ministers to realize what era of world history they were living in. She declared the message of Jones and Waggoner to be the Holy Spirit’s practical application of Christ’s Most Holy Apartment ministry:

“We are in the day of atonement, and we are to work in harmony with Christ’s work of cleansing the sanctuary from the sins of the people. Let no man [or woman] who desires to be found with the wedding garment on, resist our Lord in His office work” (January 21).

Next week she is at it again:

“Christ is in the heavenly sanctuary, and He is there to make an atonement for the people. . . . He is cleansing the sanctuary from the sins of the people. What is our work?—It is our work to be in harmony with the work of Christ. By faith we are to work with Him, to be in union with Him. . . . A

people is to be prepared for the great day of God” (January 28).

Next week, again:

“The mediatorial work of Christ, the grand and holy mysteries of redemption, are not studied or comprehended by the people who claim to have light in advance of every other people on the face of the earth” (February 4).

Next week, again:

“Christ is cleansing the temple in heaven from the sins of the people, and we must work in harmony with Him upon the earth, cleansing the soul temple from its moral defilement” (February 11).

She is burdened with this idea:

“The people have not entered into the holy place [most holy], where Jesus has gone to make an atonement for His children. . . . But there is spiritual drought in the churches” (February 25).

She can’t drop it:

“Light is flashing from the throne of God, and what is this for?—It is that a people may be prepared to stand in the day of God” (March 4).

Finally, after twelve weeks of constant repetition, she lays bare what’s on her heart:

“We have been hearing His voice more distinctly in the message that has been going for the last two years. . . . We have only just begun to get a little glimmering of what faith is” (March 11).

“You have been having light from heaven for the past year and a half, that the Lord would have you bring into your character and weave into your experience. . . . If our brethren were all laborers together with God they would not doubt but that the

message He has sent us during these last two years is from heaven, . . . special light for the people” (March 18).

Is Heaven trying to tell us something?

How is this 1888 idea of justification by faith related to the Day of Atonement ministry of Christ? How does it go beyond the justification by faith of the 16th century Reformers and of our own Sunday-keeping Evangelicals (and yes, the view popular even among us today)?

Or does it?

1. The 1888 idea lifted the cross of Christ higher than it had been displayed since Pentecost. It was a partial fulfillment of a later prophecy Ellen White made: “Great truths that have lain unheeded and unseen since the day of Pentecost, are to shine from God’s word in their native purity.” The Sabbath and the cross finally came together.

2. The message proclaimed that Christ had successfully accomplished the mission the Father had sent Him to do—He had actually redeemed the world, saved the world, won for “all men” an adoption into the family of His Father, granted to them all “a verdict of acquittal.” By virtue of the cross the world itself now stood in a different relationship to God. Christ had become the “last” or second Adam who had reversed the legal condemnation that had come on the world because of the first Adam’s sin. Every human being now stood before God in a different light.

3. In other words, since the cross the Father could “make His sun to rise on the evil and on the good, and send rain on the just and on the unjust” (Matt.

5:45). He was now free to treat “every man” as though he had not sinned. Now the truth of the Lord’s Supper could make heartfelt sense: Christ Himself is “the bread of God . . . which . . . giveth life unto the world.” “The bread that I will give,” says Jesus, “is My flesh which I will give for the life of the world. . . . Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you”—equally true of “all men,” believers and unbelievers alike. But “the life of the world” that Jesus speaks of is far more than the life of animals! Christ gave the gift of real life to the world, to the human race; if only “all men” would receive the gift with faith, it would be to them the beginning of eternal life.

4. But this truth articulated in the 1888 message does not mean that everyone will go to heaven. It is not the heresy of Universalism. By His sacrifice, Christ has given to every one of us the freedom to resist and reject what He has given us. And sadly, many do. The lost ask for their own final destruction. Those who are saved at last are simply those who gladly receive the gift.

5. God’s plan was, that once Seventh-day Adventists could learn to proclaim this truth—what Christ has accomplished for the human race—then honest hearts would experience what the Bible calls “justification by faith.” That’s what the gospel accomplishes in hearts and lives changed forever. By proclaiming what Christ accomplished on His cross, the honest heart is won.

6. Salvation is more than an “offer” made to the world, it’s the “gift” He has “given” to the world. John 12:32, 33 comes into its own: “And I, if I be

lifted up from the earth, will draw all unto Me. This He said, signifying what death He should die.” The Lord has given this unworthy people a unique grasp of the significance of Christ’s cross—yet to lighten the earth with glory.

“Christ’s death proves God’s great love for man. It is our pledge of salvation. To remove the cross from the Christian would be like blotting the sun from the sky. The cross brings us near to God, reconciling us to Him. With the relenting compassion of a father’s love, Jehovah looks upon the suffering that His Son endured in order to save the race from eternal death, and accepts us in the Beloved.”

By revealing the extent of Christ’s accomplishment on His cross, people are brought so they can recognize themselves as “Esau;” they have been given the birthright; it is given “in Christ.” In startling reality, the sinner sees that Christ has personally, individually died his second death. It’s far more than a stirring of the emotions. Hearts are confronted with a meaningful alternative—either “despise” and “sell” what was placed in their hands (as did Esau), or treasure the gift by the same faith that Abraham exercised.

As one example, the self-sacrifice needed to receive the Sabbath truth becomes a joy. It’s an encouragement to see how the Holy Spirit will do a “quick work” in all the world.

7. Genuine justification by faith therefore in this Day of Atonement is infinitely more than a legal declaration (as is commonly supposed); it accomplishes within itself all the heart-changing miracles that we assign to “sanctification.”

In summarizing the 1888 message of justification by faith, Ellen White declared that it makes the believer “obedient to all the commandments of God,” which of course includes the Sabbath commandment. And therein is revealed the truth that prepares a people for translation. It’s a more mature presentation of the grace of God that effectively “teaches” the joy of self-denial. The Sabbath “proclaimed more fully” is what *Early Writings* says must come with the Loud Cry.

No one can proclaim justification by faith in its end-time setting who does not render heart-felt obedience to all the commandments of God. There can be no unconscious subservience to the “man of sin” (who created the spurious sabbath) if justification by faith can be clearly understood in the light of the cleansing of the sanctuary.

When proclaimed and received by the corporate body of God’s people, it will blow the trumpet with the heavenly announcement, “Let us be glad and rejoice, and give honor to Him: for the marriage of the Lamb is come, and His wife hath made herself ready.”