

# The Book of Daniel - Number One-Hundred and Seven

## *The Prophetic Narrative: From Jeroboam to Josiah and the Restoration of the Old Paths*

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In 1844, the Protestants of the United States withdrew from the Millerite movement and took their prophetic position as a daughter of Babylon, as typified by Jeroboam instituting a counterfeit system of worship when his ten northern tribes separated from the southern kingdom of Judah. Jeroboam's two golden calves, one in the city of Bethel (meaning "the house of God"/Church), and the other in Dan (meaning judgment/State) typified the false system of Church and State that typifies the United States. All the elements of Jeroboam's counterfeit system of church and state were patterned after the very same structure set forth in the rebellion of Aaron. Thus, Jeroboam's counterfeit system of worship was an image of Aaron's counterfeit system of worship.

Jeroboam's counterfeit system represented the system of worship that Protestantism upheld when it separated from the movement of the first angel and became a daughter, or an image of the Roman beast of the papacy. At the very institution of Jeroboam's counterfeit system, a prophet from Judah confronted his altar and false system of worship. In 1844, at the very outset of the role of apostate Protestantism instituting a system of worship represented as the daughter of Rome, the Millerites, by faith, entered the Most Holy Place of the heavenly sanctuary and recognized the Sabbath, and thus represented a prophetic rebuke to the daughters of Rome, who chose to continue observing the mark of Rome's authority—Sunday worship.

The prophet of Judah that confronted Jeroboam, there and then set forth a prophecy.

And he cried against the altar in the word of the Lord, and said, O altar, altar, thus saith the Lord; Behold, a child shall be born unto the house of David, Josiah by name; and upon thee shall he offer the priests of the high places that burn incense upon thee, and men's bones shall be burnt upon thee. And he gave a sign the same day, saying, This is the sign which the Lord hath spoken; Behold, the altar shall be rent, and the ashes that are upon it shall be poured out. 1 Kings 13:2, 3.

The prophecy included the doubling of the word "altar." A doubling of a word or phrase in prophecy represents a symbol of the second angel's message, thus identifying the year 1844, when the second angel arrived and Protestantism fell, becoming a daughter of Babylon. At the same time the prophet provided a sign, just as the Millerites in 1844, recognized the sign of the Sabbath. As Jeroboam threatened the prophet in the following verses, his hand was paralyzed, thus referencing the mark of Babylon that is forced upon either the forehead or the hand, and which when received spiritually cripples a person for eternity.

For the purposes of this study, we are considering the prediction the prophet set forth identifying that “a child shall be born unto the house of David, Josiah by name; and upon thee shall he offer the priests of the high places that burn incense upon thee, and men’s bones shall be burnt upon thee.” Josiah means “the foundation of God”, and represents the foundations of Adventism that were built in the very history typified by Jeroboam’s inauguration of his false system of worship. Upon the false system of worship instituted by Jeroboam, Josiah would punish the priests who led out in the counterfeit worship.

The prophet disobeyed the Lord’s command not to return the way he had come to Jeroboam’s inauguration, and not to eat or drink in Bethel. When he ate the food of the lying prophet of Bethel he was set forth as a symbol of the death that would be brought upon those who after 1844, would choose to return to and eat the doctrines and false prophetic methodologies of apostate Protestantism, as represented by the rebellion of 1863. The deathbed of those who rebelled in 1863, would be the same deathbed as the lying prophet of Bethel. The deathbed for apostate Protestantism was the history of August 11, 1840 through to 1844, when they; the former chosen people of God were passed by, and became the daughters of Rome. Laodicean Adventism’s deathbed will also be between the date when the mighty angel descended on September 11, 2001, as it had done in 1840, and the hour of the great earthquake, representing the soon coming Sunday law.

On September 11, 2001, the sealing of the one hundred and forty-four thousand began and the angel began to move through Jerusalem placing a mark on the forehead of those who sigh and cry for the abominations done in the land (the United States), and the church (Laodicean Adventism). On September 11, 2001, the sins of the fathers represented by the four abominations of Ezekiel, became present testing truths in the sealing process that then began.

The test of 1863, involved the foundations of the Millerite movement as represented by the “seven times,” of Leviticus twenty-six that had been rejected in 1863. The test involved a willingness or unwillingness to return to Jeremiah’s old paths in order to find the rest of the latter rain. The test of 1888, was the message to the Laodicean church as brought by Elders Jones and Waggoner, which was also the message of justification by faith.

In 1856, the message to Laodicea first arrived in the movement of the Millerites, and it arrived with the increased light of the “seven times,” but both the experience represented by the remedies in the message to Laodicea, and the message of prophetic history were rejected in 1863. The experience was represented by the vision (mareh) of “the appearance”, and the vision of the (chazon) “prophetic history” that were both rejected. Both of those visions had found their fulfillment on October 22, 1844, and nineteen years later they were both rejected, for Jesus always identifies the end with the beginning.

On September 11, 2001, the test of the rebellions of 1863 and 1888, became again testing truth, for they were both connected to the old paths of Jeremiah. On that date the latter rain message arrived, and the test of 1919, also arrived, for in 1919, the false gospel of a Christ who is void of any prophetic relevance was set forth as a counterfeit “peace and safety” message. When the mighty

angel of Revelation chapter eighteen descended on September 11, 2001, verses one through three were fulfilled, and verses one through three represent the message of the “first voice”.

“Now comes the word that I have declared that New York is to be swept away by a tidal wave? This I have never said. I have said, as I looked at the great buildings going up there, story after story, ‘What terrible scenes will take place when the Lord shall arise to shake terribly the earth! Then the words of Revelation 18:1–3 will be fulfilled.’ The whole of the eighteenth chapter of Revelation is a warning of what is coming on the earth. But I have no light in particular in regard to what is coming on New York, only that I know that one day the great buildings there will be thrown down by the turning and overturning of God’s power. From the light given me, I know that destruction is in the world. One word from the Lord, one touch of his mighty power, and these massive structures will fall. Scenes will take place the fearfulness of which we cannot imagine.” Review and Herald, July 5, 1906.

With the arrival of the angel of Revelation eighteen, the latter rain began to sprinkle, and the “prophetic debate” represented in Habakkuk chapter two, began. The debate was over two methodologies for understanding Bible prophecy, and a false and a true latter rain message. The debate ends when the “second voice” of Revelation eighteen arrives and identifies the beginning of God’s executive judgment upon modern Babylon, and calls God’s other flock out of Babylon. The arrival of the second voice marks the end of the history of the sealing of the one hundred and forty-four thousand, which is represented by the fourth abomination, that in turn represents the fourth and final generation of Laodicean Adventism as bowing down to the sun, at the soon-coming Sunday law.

The deathbed of apostate Protestantism, between the descent of the angel and the closed door of 1844, typified the deathbed of Laodicean Adventism between the descent of the angel and the closed door of the soon-coming Sunday law. The prophet from Judah was buried in the same grave as the lying prophet of Bethel, and when king Josiah initiated his reform, he stood before that very grave. The reformation of king Josiah, whose name represents “the foundations of God”, began when God began to lead His last day people back to the foundations on September 11, 2001. His reform had begun when the work of restoring the temple was taken up.

And it came to pass in the eighteenth year of king Josiah, that the king sent Shaphan the son of Azaliah, the son of Meshullam, the scribe, to the house of the Lord, saying, Go up to Hilkiyah the high priest, that he may sum the silver which is brought into the house of the Lord, which the keepers of the door have gathered of the people: And let them deliver it into the hand of the doers of the work, that have the oversight of the house of the Lord: and let them give it to the doers of the work which is in the house of the Lord, to repair the breaches of the house, Unto carpenters, and builders, and masons, and to buy timber and hewn stone to repair the house. Howbeit there was no reckoning made with them of the money that was delivered into their hand, because they dealt faithfully. And Hilkiyah the high priest said unto Shaphan the scribe, I have found the book of the law in the house of the Lord. And Hilkiyah gave the book to Shaphan, and he read it. And Shaphan the scribe came to the king, and brought the king word again, and said, Thy servants have gathered the money that was found in the house, and have delivered it into the hand of them that do the work, that have the oversight of the house of the

Lord. And Shaphan the scribe showed the king, saying, Hilkiyah the priest hath delivered me a book. And Shaphan read it before the king. And it came to pass, when the king had heard the words of the book of the law, that he rent his clothes. And the king commanded Hilkiyah the priest, and Ahikam the son of Shaphan, and Achbor the son of Michaiah, and Shaphan the scribe, and Asahiah a servant of the king's, saying, Go ye, inquire of the Lord for me, and for the people, and for all Judah, concerning the words of this book that is found: for great is the wrath of the Lord that is kindled against us, because our fathers have not hearkened unto the words of this book, to do according unto all that which is written concerning us. 2 Kings 22:3–13.

The prediction that a child would be born named Josiah, identifies September 11, 2001, when the mighty angel descended and led His last-day people back to the old paths. That descent had been typified by the descent of the same angel on August 11, 1840. Both descents marked a fulfillment of a prophecy of Islam. The historical figure whose name is associated with identifying in advance, and publishing the advance prediction of the fulfillment of the time prophecy of Islam found in Revelation chapter nine verse fifteen, was Josiah.

In both descents of the angel of Revelation chapter ten or eighteen, the name “Josiah” is marked. Josiah Litch presented the message of Islam that was fulfilled on August 11, 1840, and on September 11, 2001 the prophecy of the birth of a child named Josiah, that had been set forth by the disobedient prophet in the history of Jeroboam, was fulfilled in Laodicean Adventism as the angel led His last-day people back to the foundational history where the confrontation of the disobedient prophet and Jeroboam had met its fulfillment. The biblical testimony identified a prediction of a Josiah to come, and when the history typified by the disobedient prophet was repeated in 1844, his prediction of the name was once again placed into the prophetic narrative.

On September 11, 2001, the Lion of the tribe of Judah led His last-day people back to Jeremiah's old paths, which represented the forty-six years in which the Messenger of the Covenant had erected a temple to suddenly come to on October 22, 1844. Josiah had discovered the curse of Moses as he initiated the work of repairing the temple. The work of the one hundred and forty-four thousand is represented by Isaiah as a work of restoration.

And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations. Isaiah 61:4.

The work of Josiah in repairing and restoring the temple, is the work Isaiah identifies is accomplished by God's last-day people, for all the prophets speak more of the last days than the days in which they lived. That work was also typified by those who came out of Babylon in the time of Ezra.

For we were bondmen; yet our God hath not forsaken us in our bondage, but hath extended mercy unto us in the sight of the kings of Persia, to give us a reviving, to set up the house of our God, and to repair the desolations thereof, and to give us a wall in Judah and in Jerusalem. Ezra 9:9.

The work carried on by Ezra was accomplished when they had come out of Babylon, and it represents the work of temple restoration Josiah was doing, the work identified by Isaiah of God's last-day people, and it began on September 11, 2001. In the Revelation John also identifies that work.

And the voice which I heard from heaven spake unto me again, and said, Go and take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth. And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey. And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter. And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings. And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein. But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months. And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth. Revelation 10:8–11:3.

In this passage John represents the Millerites who had eaten the message that was in the angel's hand when He descended on August 11, 1840, but who had also suffered the bitter disappointment of October 22, 1844. Standing at the bitter disappointment of 1844, John was told that he, as a symbol of God's last-day people, must repeat the experience represented by 1840 to 1844, thus pointing forward to September 11, 2001, and unto the soon coming Sunday law. He was told "Thou must prophesy again before many peoples, and nations, and tongues, and kings," representing the whole world being lightened when the angel descends in Revelation eighteen, when the history of Revelation chapter ten is repeated—"line upon line."

In connection with identifying the history that would be repeated when God's last day people prophesied again, John was told to "rise and measure" the temple of God. His "measuring" was specifically identified, for he had been placed in the year of 1844, where his stomach was made bitter by the disappointment of October, 22. He was told to measure the temple, but to leave off the courtyard, which he was informed represented the time of the Gentiles, when they would trample down the courtyard for twelve hundred and sixty years. The twelve hundred and sixty years ended in 1798. John was to begin his measuring in 1798, and leave off the previous twelve hundred and sixty years, where the spiritual temple and spiritual Jerusalem had been trodden down. He was standing at the disappointment of 1844, so from 1798 to 1844, is forty-six years. Those forty-six years represent the temple.

When John, as God's last-day people were to prophesy again, as they had done from 1840 to 1844, they would begin when the angel descended at the fulfillment of a prophecy of Islam. Their work of prophesying again would require a work of measuring the temple, and that work would represent an investigation of the "old paths", which was the history represented by the "temple", which began at the time of the end in 1798, and ended with the great disappointment of 1844. As

they began their work of investigating Jeremiah's old paths, which is John's "temple of forty-six years", the curse of Moses was found in the rubbish scattered all over the temple, and the prediction of the Josiah to come was fulfilled. The work of Josiah is also identified again by Isaiah:

And they that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in. Isaiah 58:12.

God's last-day people were to restore the "paths to dwell in," which are Jeremiah's "old paths". They were to rebuild the old waste places, as the workers in Josiah and Ezra's histories were accomplishing. They were to employ the methodology of "line upon line," for they would not simply "raise up" the foundational history of Adventism, that is represented by the temple of forty-six years, but in doing so they were to "raise up the foundations of many generations." They were to identify that every reform movement represents a foundational work, that "line upon line," identifies the last-day foundations of 1798 to 1844. They were to repair "the breach," and the breach represents the initial break in a vessel or a wall that opens the way for further disaster. The "breach" that was to be repaired was the rebellion of 1863.

When Josiah arrived on September 11, 2001 God's last-day people returned to Jeremiah's old paths and began to measure Millerite history. They discovered the "breach." They identified the truth of the jewels of Miller's dream as they built "the old waste places." They discovered the "seven times," as had Josiah, and they restored the truth of Leviticus twenty-six, and thus raised "up the former desolations." When they restored the "first" and the "last" desolations of Leviticus twenty-six they then recognized that one finished in 1798 and the other in 1844. Thus their work of raising up the former desolations, was the very "rod" that was given to John that allowed him to measure the temple.

The Lion of the tribe of Judah led His people back to the old paths, so they could find the latter rain message, and the latter rain message is the message of Islam of the third woe. When they ultimately discovered the two sacred tables of Habakkuk, as represented by the 1843 and 1850 pioneer charts, they saw that the foundation included the "three woes" of Revelation chapter eight, and that the second woe had concluded in the foundational history where the Millerite temple had been erected. They then recognized that the understanding of the rule of triple application of prophecies had been previously put in place by the Lion of the tribe of Judah, in order that when they returned to Jeremiah's old paths, they could recognize "the rest and the refreshing", which is the latter rain message of the third woe, that is identified and established with the two witnesses of the first and second woes.

We will continue this study in the next article.

"The enemy is seeking to divert the minds of our brethren and sisters from the work of preparing a people to stand in these last days. His sophistries are designed to lead minds away from the perils and duties of the hour. They estimate as nothing the light that Christ came from heaven to give to John for His people. They teach that the scenes just before us are not of sufficient importance to receive special attention. They make of no effect the truth of heavenly

origin and rob the people of God of their past experience, giving them instead a false science.

“‘Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein.’ Jeremiah 6:16.

“Let none seek to tear away the foundations of our faith—the foundations that were laid at the beginning of our work by prayerful study of the word and by revelation. Upon these foundations we have been building for the last fifty years. Men may suppose that they have found a new way and that they can lay a stronger foundation than that which has been laid. But this is a great deception. Other foundation can no man lay than that which has been laid.

“In the past many have undertaken the building of a new faith, the establishment of new principles. But how long did their building stand? It soon fell, for it was not founded upon the Rock.

“Did not the first disciples have to meet the sayings of men? Did they not have to listen to false theories, and then, having done all, to stand firm, saying: ‘Other foundation can no man lay than that is laid’? 1 Corinthians 3:11.

“So we are to hold the beginning of our confidence steadfast unto the end. Words of power have been sent by God and by Christ to this people, bringing them out from the world, point by point, into the clear light of present truth. With lips touched with holy fire, God’s servants have proclaimed the message. The divine utterance has set its seal to the genuineness of the truth proclaimed.” Testimonies, volume 8, 296, 297.