

The Book of Daniel - Number Eighty-Eight

Unmasking the False Latter Rain: The Prophetic Journey from September 11, 2001

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The testing process that begins when the angel descends is represented by the test of whether to take the book out of the angel's hand and eat it. Those that did choose to eat the message were then destined for a disappointment where the group who refused to eat were left behind. The little book that was to be eaten represented an "increase of knowledge" of the message that had first been unsealed at "the time of the end" at either 1798 or 1989, and then later formalized into a message that would hold the generation then alive accountable to the light of the increased knowledge. In either history, once the prophecy of Islam was fulfilled, then the message to be eaten in the angel's hand was either received or rejected. If the message represented by the book is rejected, those who do so, and still seek to uphold the profession of still being the chosen of God, are forced to produce a counterfeit latter rain message.

On September 11, 2001 the past rebellions of the generations of Adventism were again made testing issues. Habakkuk chapter two identifies a debate that occurs in the prophetic history represented therein, which is a parallel prophetic line to the parable of the ten virgins. When the watchman asked what he shall answer in the history of the parable of the ten virgins, he was commanded to "write the vision, and make it plain upon tables." The watchmen of Millerite history produced the 1843 chart in 1842, and its production became a waymark. It was the "vision" of Habakkuk two, that had been made plain upon tables that was to speak at the end.

Shortly after September 11, 2001 those who recognized the activity of Islam of the third woe, were led to return to Jeremiah's "old paths," and to walk therein. Those "old paths" identified that the three woes of Revelation chapter eight, verse thirteen represented the prophetic role of Islam. Immediately thereafter, Future for America began to reproduce the two charts of Habakkuk chapter two at the very same point in the parallel history of the Millerites, the two charts were set forth as a waymark, which had been represented by the production of the 1843 chart, in 1842.

"In May, 1842, a General Conference was convened in Boston, [Massachusetts]. At the opening of this meeting, Brethren Charles Fitch and Apollos Hale, of Haverhill, presented the pictorial prophecies of Daniel and John, which they had painted on cloth, with the prophetic numbers, showing their fulfillment. Brother Fitch in explaining from his chart before the Conference, said, while examining these prophecies, he had thought if he could get out something of the kind as here presented it would simplify the subject and make it easier for him to present to an audience. Here was more light in our pathway. These brethren had been doing what the Lord had shown Habakkuk in his vision 2,468 years before, saying, 'Write the vision and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time.' Habakkuk 2:2.

“After some discussion on the subject, it was voted unanimously to have three hundred similar to this one lithographed, which was soon accomplished. They were called ‘the ‘43 charts.’ This was a very important Conference.” The Autobiography of Joseph Bates, 263.

“It was the united testimony of Second Advent lecturers and papers, when standing on ‘the original faith,’ that the publication of the chart was a fulfillment of Habakkuk 2:2, 3. If the chart was a subject of prophecy (and those who deny it leave the original faith), then it follows that BC 457 was the year from which to date the 2300 days. It was necessary that 1843 should be the first published time in order that ‘the vision’ should ‘tarry,’ or that there should be a tarrying time, in which the virgin band was to slumber and sleep on the great subject of time, just before they were to be aroused by the Midnight Cry.” James White, Second Advent Review and Sabbath Herald, Volume I, Number 2.

“Now our history shows that there were hundreds teaching from the same chronological charts that William Miller was, all of one stamp. Then it was the oneness of the message all on one theme, the coming of the Lord Jesus at a certain time, 1844.” Joseph Bates, Early SDA Pamphlets, 17.

The reprinting of the 1843 and 1850 charts, in the immediate post-September 11, 2001 history was as much a fulfillment of Habakkuk two, as was the publication of the 1843 chart in 1842. The production of the tables is part of the narrative of Habakkuk chapter two, and it had to happen. On September 11, 2001 the rebellion of 1863 was again repeated by those Laodicean Adventists who refused to return to Jeremiah’s “old paths.”

“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 of little value 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 more than fifty years. Men may suppose that they have found a new way, 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 is laid.’ [1 Corinthians 3:11.] In the past, many have undertaken to build a new faith, to establish new principles; but how long did their building stand? It soon fell; for it was not founded upon the Rock.” Testimonies, volume 8, 296, 297.

Jeremiah identifies that to walk in the “old paths,” is to find “the rest”, and the rest is “the latter rain”, which began when the nations were angered on September 11, 2001, when the great buildings of New York City came down. Those that then ate the message became Habakkuk’s watchmen who were to “write the vision, and make it plain”. Jeremiah identifies the very same

watchmen during the time of “the rest”, which is “the latter rain”.

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, and ye shall find rest for your souls. But they said, We will not walk therein. Also I set watchmen over you, saying, Hearken to the sound of the trumpet. But they said, We will not hearken. Jeremiah 6:16, 17.

The trumpet that they were to sound is the sixth trumpet of the second woe in Millerite history, and in the last days it is the seventh trumpet of the third woe. Habakkuk’s watchmen, who are Jeremiah’s watchmen, sound a warning message that in the rebellion of 1888, was rejected. The sixth trumpet that was rejected in 1888, was the message to Laodicea.

“The message given us by A. T. Jones, and E. J. Waggoner is the message of God to the Laodicean church, and woe be unto anyone who professes to believe the truth and yet does not reflect to others the God-given rays.” The 1888 Materials, 1053.

The seventh trumpet message of 1888, was first sounded to Laodicea in 1856, and then the Laodicean message was placed within the context of the increasing light of the “seven times.” On September 11, 2001 the call to return to Jeremiah’s old paths, and to walk therein for the purpose of obtaining the message of the latter rain, included the seventh Trumpet warning message that is represented as the message to Laodicea, and the “seven times,” which is the symbol of the foundations.

The “lie” identified by prophecy that produces the strong delusion of Paul’s writings was placed into the third generation of Laodicean Adventism in 1931, sixteen years after the death of the prophetess. The “lie” which arrived in the third generation is prophetically located in the period represented as the “women weeping for Tammuz,” and is therefore associated with the false latter rain message.

The details of how the “lie” was propagated should be understood, as should the prophetic role of the “lie” in end-time prophecy. The scornful men that rule Jerusalem in the time of the latter rain, which is the time of the sealing of the one hundred and forty-four thousand, created a false latter rain message in the third generation of Adventism, as represented by the “women weeping for Tammuz,” in Ezekiel chapter eight. Their false latter rain message is also represented as a false foundation, a false wall of protection, and a false peace and safety message by Ezekiel.

Have ye not seen a vain vision, and have ye not spoken a lying divination, whereas ye say, The Lord saith it; albeit I have not spoken? Therefore thus saith the Lord God; Because ye have spoken vanity, and seen lies, therefore, behold, I am against you, saith the Lord God. And mine hand shall be upon the prophets that see vanity, and that divine lies: they shall not be in the assembly of my people, neither shall they be written in the writing of the house of Israel, neither shall they enter into the land of Israel; and ye shall know that I am the Lord God. Because, even because they have seduced my people, saying, Peace; and there was no peace; and one built up a wall, and, lo, others daubed it with untempered mortar: Say unto them which daub it with untempered mortar, that it shall fall: there shall be an overflowing shower; and ye, O great hailstones, shall fall; and a stormy wind shall rend it. Lo, when the wall is fallen, shall

it not be said unto you, Where is the daubing wherewith ye have daubed it? Therefore thus saith the Lord God; I will even rend it with a stormy wind in my fury; and there shall be an overflowing shower in mine anger, and great hailstones in my fury to consume it. So will I break down the wall that ye have daubed with untempered mortar, and bring it down to the ground, so that the foundation thereof shall be discovered, and it shall fall, and ye shall be consumed in the midst thereof: and ye shall know that I am the Lord. Thus will I accomplish my wrath upon the wall, and upon them that have daubed it with untempered mortar, and will say unto you, The wall is no more, neither they that daubed it; To wit, the prophets of Israel which prophesy concerning Jerusalem, and which see visions of peace for her, and there is no peace, saith the Lord God. Ezekiel 13:7–16.

The falsehood and lies which the scornful men in Jerusalem hide beneath in Isaiah chapters twenty-eight and twenty-nine are ultimately judged and destroyed by the “overflowing scourge.”

Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place. And your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it. Isaiah 28:17, 18.

Isaiah’s “overflowing scourge” is Ezekiel’s “overflowing shower,” that is brought upon those who have “divined lies,” by presenting a “vain vision” and by claiming “the Lord saith it,” “albeit” the Lord had “not spoken.” The “lie” that the ancient men hide under is represented as something they claim that the Lord had spoken, so it is a “lie” about God’s Word. Either they have identified a doctrine from God’s Word as error, or they have erroneously claimed that God directed their understanding (God had spoken), upon a doctrine of the Bible.

The “lie” that arrived in 1931, was a claim that Sister White had endorsed the false view of “the daily,” in the book of Daniel. The false view that “the daily,” represents Christ’s sanctuary ministry was premised upon a “lie” which claimed that in 1910, Ellen White had informed A. G. Daniells that he and Prescott’s view of “the daily,” representing Christ’s sanctuary ministry was actually correct, in spite of her direct written words to the contrary.

The false view of “the daily,” that was then (1931) established within Laodicean Adventism, became the theological foundation which was employed to build a message that is described by Ezekiel as “peace and safety.” The various arguments that are employed to uphold the false foundation are the various counterfeit coins and jewels that Miller saw in his dream. By the end of his dream his original jewels are fully covered with counterfeits and rubbish, and the rubbish and counterfeit jewels and coins represent the message that was based upon their foundational error that “the daily” represents Christ’s sanctuary ministry.

In Ezekiel’s passage the rubbish and counterfeit jewels is represented as a “wall” that has been built with a cement that is so weak it cannot hold up under the stress of the “stormy wind” or the “overflowing shower.”

The disobedient prophet from Judah that rebuked Jeroboam, ultimately died between an “ass” and a “lion”. The lion represents Babylon and the ass represents Islam. The two doctrines which

Laodicean Adventism cannot see, that are represented by the death of the disobedient prophet are the message of the papacy (the lion), and the message of Islam of the third Woe (the ass).

Ezekiel's "stormy wind," is a symbol of Isaiah's "rough wind that is stayed" in "the day of the east wind" in chapter twenty seven. Ezekiel's "stormy wind" is also the "four winds" of Revelation chapter seven, that are held until God's servants are sealed. Ezekiel's "stormy wind" is his message from the "four winds" in chapter thirty-seven, that brings the dead dry bones to life as a mighty army. Ezekiel's "stormy wind" that brings down the "wall built with untempered mortar," is the latter rain message of the third Woe.

Ezekiel's "overflowing shower" is a symbol of the papacy, and more specifically it is the symbol of the period of the Sunday law crisis which begins at the soon-coming Sunday law in the United States. The disobedient prophet from Judah that died between the ass and the lion, represented the death of Laodicean Adventism that takes place between September 11, 2001, at the arrival of the ass (the third woe), and the soon-coming Sunday law (the lion). Laodicean Adventism's death occurs during the sealing of the one hundred and forty-four thousand that began when the nations were angered, yet held in check on September 11, 2001, and concludes at the soon-coming Sunday law. Their death, as illustrated by the disobedient prophet, is brought about because they returned to the methodology of apostate Protestantism, though they had been directly informed to never return to the "assembly of mockers."

Their death occurs in the history of the sealing of the one hundred and forty-four thousand. As soon as God's people are sealed, the destroying angels begin their work. From September 11, 2001 unto the soon-coming Sunday law the judgment of the living is accomplished in God's church, for judgment begins in Jerusalem, and it begins with the ancient men that were to be the guardians of the people, but who had abandoned their responsibilities over four generations. Those who receive the seal in that period are the ensign that is lifted up to the nations. They are sealed before the soon-coming Sunday law for the only way God's other flock can be warned is by seeing men and women in the Sunday law crisis who have the seal of God.

"The work of the Holy Spirit is to convince the world of sin, of righteousness and of judgment. The world can only be warned by seeing those who believe the truth sanctified through the truth, acting upon high and holy principles, showing in a high, elevated sense, the line of demarcation between those who keep the commandments of God, and those who trample them under their feet. The sanctification of the Spirit signalizes the difference between those who have the seal of God, and those who keep a spurious rest-day. When the test comes, it will be clearly shown what the mark of the beast is. It is the keeping of Sunday. Those who after having heard the truth, continue to regard this day as holy, bear the signature of the man of sin, who thought to change times and laws." Bible Training School, December 1, 1903.

The death of Laodicean Adventism is accomplished during the history of the latter rain, that began to sprinkle on September 11, 2001, and is poured out without measure at the soon-coming Sunday law, when God has established and then lifts up as an ensign a people who have been sealed for eternity.

In that period of time, those in Laodicean Adventism that are preparing for, and will receive the mark of the beast, are represented by the twenty-five men bowing to the sun in Ezekiel chapter eight. They are those who have accepted Ezekiel's false "peace and safety" message, that represents a counterfeit of the true latter rain message, that is being proclaimed by the true watchmen in that history. The foundation of that false latter rain message is the identification that "the daily" in the book of Daniel is a symbol of Christ, when it is actually a symbol of Satan. That false foundational belief is the doctrine that the "scornful men that rule the people of Jerusalem" employ to erect their untempered wall.

The identification of "the daily," as a symbol of Christ was historically put in place by a "lie," in 1931. From then onward the untempered wall of counterfeit coins and jewels was erected. That "wall" is destined to come down when the dirt brush man arrives to thoroughly purge His floor. That purging is accomplished in the prophetic period of history between the "stormy wind" (the ass of September 11, 2001), and the "overflowing showers" (the lion of the soon-coming Sunday law). In that history the disobedient prophet is slain and buried in the tomb of the false prophet of Bethel. Sister White identifies the "wall" of prophecy as the law of God.

"The prophet here describes a people who, in a time of general departure from truth and righteousness, are seeking to restore the principles that are the foundation of the kingdom of God. They are repairers of a breach that has been made in God's law—the wall that He has placed around His chosen ones for their protection, and obedience to whose precepts of justice, truth, and purity is to be their perpetual safeguard.

"In words of unmistakable meaning the prophet points out the specific work of this remnant people who build the wall. 'If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it.' Isaiah 58:13, 14." Prophets and Kings, 678.

The beginning of the fourth generation of Adventism is marked by the publication of a book, as was the beginning of the third generation. The third generation began with the publication of W. W. Prescott's, *The Doctrine of Christ*, and that generation ended with the publication of *Questions on Doctrine*. *The Doctrine of Christ* presented a gospel that was purposely void of the Millerite prophetic message. *Questions on Doctrine* presented a gospel that denied the work of sanctification that is accomplished by Christ. *The Doctrine of Christ* removed the light of the (chazon) vision of prophetic history, and *Questions on Doctrine* removed the light of the (Mareh) vision of Christ's "appearance".

In between those two books the false latter rain message represented by the "women weeping for Tammuz" was developed. It was in that history that the "lie of 1931," was promoted. That third generation (abomination) is also represented by the compromise of the third church of Pergamos. The symbol of compromise in the third church, identifies the work of seeking accreditation from the worldly institutions that dictated rules for theology and rules for medicine. It was in the third

generation that the compromise of truth was accomplished, which included the introduction and emphasis on the use of Bibles that had been translated from corrupted manuscripts.

In 1957, the book *Questions on Doctrine*, represented a capitulation of the primary truth of the gospel. That truth being Jesus died to save us “from” sin, but he did not die to save us “in” sin. The Catholic and apostate Protestant teaching that a man cannot be obedient to God’s Word is Satan’s eternal argument. Man can, and must be obedient to God’s Word, even if Satan claims that “thou shall not surely die.” The fallen apostate Protestant view that men cannot overcome sin, and therefore men cannot be obedient to God’s law until Jesus magically transforms them into obedient robots at His second coming, was incorporated into the teachings of the book *Questions on Doctrine*.

In 1957, the fourth generation of Laodicean Adventism began, and its untempered wall (law), had been established, thus providing the logic that will allow the twenty-five ancient men to bow to the sun at the conclusion of the time of the sealing of the one hundred and forty-four thousand. That untempered wall, which is the belief that keeping the law of God is impossible, is swept away when the “wall” of separation of Church and State is removed, at the soon-coming Sunday law. The Sunday law is the overflowing showers, or as Isaiah expresses it, it is the overflowing scourge, and that flood begins at the soon-coming Sunday law in the United States.

At the Sunday law in the United States the enemy (the pope) comes in “as a flood” (the overflowing scourge), and it is then that “the ensign” is lifted up against him. It is then that the “untempered wall” that Laodicean Adventism erected upon the false application of “the daily” is swept away.

According to their deeds, accordingly he will repay, fury to his adversaries, recompense to his enemies; to the islands he will repay recompense. So shall they fear the name of the Lord from the west, and his glory from the rising of the sun. When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him. And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord. As for me, this is my covenant with them, saith the Lord; My spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed’s seed, saith the Lord, from henceforth and forever. Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising. Isaiah 59:18–60:3.

The Gentiles come to the light when God’s glory is upon His people, and this occurs when the enemy comes in as a flood. When that enemy comes in God lifts up a standard (ensign) against him. The glory of the Lord that is upon those people who the Gentiles respond to, is His character, and His character does not sin. It is a false peace and safety message that teaches that men and women cannot overcome sin. That message is a false latter rain message that is proclaimed during the time of the true latter rain message, which arrived on September 11, 2001. That false message is a false message concerning God’s law, which is the “wall.” That false doctrine is represented in

the book Questions on Doctrine, that marked the arrival of Laodicean Adventism's fourth and final generation.

On September 11, 2001, the four rebellions of Laodicean Adventism arrived to test that final generation with the sins of their fathers. On that date God directed His people to return to Jeremiah's old paths, that they might understand and accept the foundational message represented as Miller's jewels. If they did so, they would find the latter rain, which Jeremiah called the "rest." The call to return to the old paths was a repetition of the test that produced the rebellion of 1863.

On September 11, 2001, which is Isaiah's "day of the east and rough wind" the "song of the vineyard" was to be sung, by those who in Revelation chapter fourteen, verse three and also in chapter fifteen, verse three sing the song of Moses and the Lamb. That song is the Laodicean message that identifies that the former chosen people were then being passed by, for God was then in the process of giving His vineyard to men and women that would bring forth the intended fruits of the vineyard. That vineyard message is the message to Laodicea, which was the message presented by Jones and Waggoner at the rebellion of 1888.

On September 11, 2001, the latter rain began, and in the debate of Habakkuk chapter two it identifies a class who presented the message of the two tables, for they had returned to Jeremiah's old paths and were receiving the "rest and refreshing," that Isaiah identifies is brought upon those whose methodology is "line upon line." The debate they were involved in was in opposition to a false latter rain message, represented by the "women weeping for Tammuz," which encouraged the sleeping Laodicean people with a peace and safety message.

The peace and safety message claims that it is impossible for men and women not to sin, and therefore God can and will only justify them "in" their sins. The scornful men claim their peace and safety message is the true message of justification by faith, that Jones and Waggoner presented, but it leaves off the truth that he who God justifies, He also sanctifies, for God did not die to save people in their sins, but from their sins.

September 11, 2001, marked the beginning of the period of the sealing of the one hundred and forty-four thousand that concludes with one class receiving the seal of God, as represented by those who sigh and cry for the abominations in the church and in the land, and another class that have turned their backs upon the temple, where the final work of the third angel is being accomplished, and they are bowing to the sun. The history of the Millerites illustrates the history of the movement of the third angel, and in so doing the climax is about the message of the latter rain, and the experience it produces in those who choose to eat.

We will continue this study in the next article.

"An unwillingness to yield up preconceived opinions, and to accept this truth, lay at the foundation of a large share of the opposition manifested at Minneapolis against the Lord's message through Brethren Waggoner and Jones. By exciting that opposition Satan succeeded in shutting away from our people, in a great measure, the special power of the Holy Spirit that God longed to impart to them. The enemy prevented them from obtaining that efficiency which

might have been theirs in carrying the truth to the world, as the apostles proclaimed it after the day of Pentecost. The light that is to lighten the whole earth with its glory was resisted, and by the action of our own brethren has been in a great degree kept away from the world.” Selected Messages, book 1, 235.