

#1016 The Whore's Latter Rain – Zechariah Chapter 4 and the Latter Rain of April 9, 1906, and Latter Reign of April 6, 1917, part 17, The meaning of the April 18, 1906, Great San Francisco Earthquake

The Azusa Street Revival and the Great San Francisco Earthquake. The following two paragraphs are taken from <http://www.azusastreet.org/WilliamJSeymour.htm>, which contains a very good history of the Azusa Street Revival:

On April 17, 1906, the Los Angeles Daily Times sent a reporter to the [Azusa Street] revival. In his article the next day [April 18, 1906], he baffooned the meeting and the pastor, calling the worshippers “a new sect of fanatics” and [William Joseph] Seymour “an old exhorter.” He mocked their glossolalia as “weird babel of tongues.”



More important than the critical opinions expressed by the reporter was the providential timing of his visit. The article was published on the same day [April 18, 1906] as the great San Francisco earthquake. Southern Californians, already gripped with fear, learned of a revival where doomsday prophecies were common. [The inference is that God’s judgment upon San Francisco was fulfilling a general prophecy about the Lord’s judgment that had come forth with the Azusa Street Revival.]



Immediately, Frank Bartleman, an itinerate evangelist and Azusa Street participant, published a tract about the earthquake. Thousands of the tracts, filled with end-times prophecies, were distributed. Soon, multitudes gathered at [312] Azusa Street. One attendee said more than one thousand at a time would gather onto the property. Hundreds would fill the little building; others would watch from the boardwalk; and, more would overflow into the dirt street.

The Holiness Movement. The roots of the Azusa Street Revival were in what is called the Holiness Movement. As the 1800's had progressed, there arose within Methodism a call to return to the holiness teachings of John Wesley. By the 1880's, this movement had spawned many independent churches and a few denominations like the Nazarene and Wesleyan holiness churches. The teaching of a 'latter rain' outpouring was also a part of some Holiness teachings. Charles Parham was impressed with the emphasis throughout the Holiness Movement on a 'latter rain' outpouring of the Holy Spirit. Simply, the beginning of Pentecostalism is attached to the Holiness Movement.

Holiness City vs. Sin City. Therefore, the contrast was easily established when the most devastating earthquake in U.S. history (and worst natural disaster in U.S. history until Hurricane Katrina in 2005) essentially destroyed what was considered the most sinful city in the United States at the time of the outbreak of revival at Azusa Street. A number of sources indicate that Azusa Street flourished immediately after the earthquake struck drinking, whoring, and gambling San Francisco, as many believed that God was judging the sin with the earthquake, and, with that, sending a further sign that the April 9, 1906, Azusa Street Revival was of him. On April 9, 1906, Los Angeles was Holiness City, and on April 18, 1906, San Francisco was Sin City. However, there is more to the story . . .



Key Understanding: *The meaning of the April 18, 1906, great San Francisco earthquake. With the earthquake judgment of San Francisco that was associated with the April 9, 1906,*

Azusa Street Revival, the Lord had his eye on the date 11 years hence of April 6 [= 9], 1917, and was warning of future judgments linked with what San Francisco would become associated with in the years ahead – Babylon the Great’s 1945 birth of the ‘Babel’ United Nations, which can trace its earliest roots to the U.S. entry into World War I on April 6 [= 9], 1917, to Make the World Safe for Democracy and build a Babel of a Partnership of Democratic Nations. In short, the Lord’s ‘Azusa Street’ earthquake judgment of the city of San Francisco in 1906 was a warning about the Lord’s future judgment of “that Great City,” the *single democratic nation* Second Babel/Babylon the Great, whose history surrounding the theme of Babel is tied to April 6 [= 9], 1917. [This also explains why the Lord ordained that the birth of the ‘Babel’ United Nations begin on the West Coast, and not in New York City, where its headquarters were soon located.]

*Zechariah 4:1-3 (KJV) And the angel that talked with me came again, and waked me, as a man that is wakened out of his sleep,
2 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:
3 And TWO OLIVE TREES by it [the April 9, 1906, Latter Rain Pentecostal movement, associated with ‘Weird Babel’ in Los Angeles, and the April 6 [= 9], 1917, Joel’s Latter Rain U.S. entry into World War I, associated with the birth of the ‘Babel’ United Nations in San Francisco], one upon the right side of the bowl, and the other upon the left side thereof.*

Here is #1016–Doc 1, a picture of San Francisco in 1906 after the earthquake and fire.

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