

THE SEVEN THUNDERS

“The mighty angel who instructed John was no less a personage than Jesus Christ. Setting His right foot on the sea, and His left upon the dry land, shows the part which He is acting in the closing scenes of the great controversy with Satan. This position denotes His supreme power and authority over the whole earth. The controversy had waxed stronger and more determined from age to age, and will continue to do so, to the concluding scenes when the masterly working of the powers of darkness shall reach their height. Satan, united with evil men, will deceive the whole world and the churches who receive not the love of the truth. But the mighty angel demands attention. He cries with a loud voice. He is to show the power and authority of His voice to those who have united with Satan to oppose the truth.

“After these seven thunders uttered their voices, the injunction comes to John as to Daniel in regard to the little book: ‘Seal up those things which the seven thunders uttered.’ These relate to **future events** which will be disclosed in their order. **Daniel shall stand in his lot at the end of the days. John sees the little book unsealed. Then Daniel’s prophecies have their proper place in the first, second, and third angels’ messages to be given to the world.** The unsealing of the little book was the message in relation to time.

“The books of Daniel and the Revelation are one. One is a prophecy, the other a revelation; one a book sealed, the other a book opened. John heard the mysteries which the thunders uttered, but he was commanded not to write them.

“The special light given to John which was expressed in the seven thunders was a **delineation of events which would transpire under the first and second angels’ messages.**” *The Seventh-day Adventists Bible Commentary*, volume 7, 971.

THE PARABLE OF THE TEN VIRGINS

“The parable of the ten virgins of Matthew 25 also **illustrates the experience of the Adventist people.**” *The Great Controversy*, 393.

“I am often referred to the parable of the ten virgins, five of whom were wise, and five foolish. **This parable has been and will be fulfilled to the very letter**, for it has a special application to this time, and, like the third angel’s message, has been fulfilled and will continue to be present truth till the close of time.” *Review and Herald*, August 19, 1890.

REVELATION FOURTEEN

“God has given the messages of Revelation 14 **their place in the line of prophecy**, and their work is not to cease till the close of this earth’s history. The first and second angel’s messages are still truth for this time, and are to run **parallel with this which follows**. The third angel proclaims his warning with a loud voice. ‘After these things,’ said John, ‘I saw another angel come down from heaven, having great power, and the earth was lightened with his glory.’ In this illumination, the light of all the three messages is combined.” *The 1888 Materials*, 803–804.

“I have had precious opportunities to obtain an experience. I have had an experience in **the first, second, and third angels’** messages. The angels are represented as flying in the midst of heaven, proclaiming to the world a message of warning, and having a direct bearing upon the people living in the last days of this earth’s history. No one hears the voice of these angels, for they are **a symbol to represent the people of God who are working** in harmony with the universe of heaven. Men and women, enlightened by the Spirit of God, and sanctified through the truth, proclaim the three messages in their order.” *Life Sketches*, 429.

REVELATION EIGHTEEN

“John saw ‘Another angel come down from heaven, having great power; and the whole earth was lightened with his glory.’ Revelation 18:1. **That work is the voice of the people of God proclaiming a message of warning to the world.**” *The 1888 Materials*, 926.

CONNECTED

“The first and second messages were given in 1843 and 1844, and we are now under the proclamation of the third; but **all three of the messages are still to be proclaimed. . . . There cannot be a third without the first and second.** These messages we are to give to the world in publications, in discourses, showing in the line of prophetic history the things that have been and the things that will be.” *Selected Messages*, book 2, 104.

“The work of God in the earth presents, from age to age, a striking similarity in every great reformation or religious movement. **The principles of God’s dealing with men are ever the same.** The important movements of the present have their parallel in those of the past, and the experience of the church in former ages has lessons of great value for our own time.” *The Great Controversy*, 343.

EVERY REFORM MOVEMENT

“But Satan was not idle. He now attempted what he has attempted in every other reformatory movement—to deceive and destroy the people by palming off upon them a **counterfeit** in place of the true work. As there were false Christ’s in the first century of the Christian church, so there arose false prophets in the sixteenth century.” *The Great Controversy*, 186.

ICHABOD

SHILOH

“The sound of wailing and lamentation reached the watcher beside the tabernacle. The messenger was brought to him. And the man said unto Eli, ‘Israel is fled before the Philistines, and there hath been also a great slaughter among the people, and thy two sons also, Hophni and Phinehas, are dead.’ Eli could endure all this, terrible as it was, for he had expected it. But when the messenger added, ‘And the ark of God is taken,’ a look of unutterable anguish passed over his countenance. The thought that his sin had thus dishonored God and caused Him to withdraw His presence from Israel was more than he could bear; his strength was gone, he fell, ‘and his neck brake, and he died.’

“The wife of Phinehas, notwithstanding the impiety of her husband, was a woman who feared the Lord. The death of her father-in-law and her husband, and above all, the terrible tidings that the ark of God was taken, caused her death. She felt that the last hope of Israel was gone; and she named the child born in this hour of adversity, Ichabod, or "inglorious;" with her dying breath mournfully repeating the words, ‘The glory is departed from Israel: for the ark of God is taken.’” *Patriarchs and Prophets*, 585.

NEBUCHADNEZZAR

“The church worship the image of the beast, and receive his mark, even as the inhabitants of Babylon worshiped the golden image which Nebuchadnezzar set up in the Plain of Dura. The church of God was captive in Babylon, deeply tried, deeply humiliated. The glory had departed from Israel; the sons and daughters of Judah were captive; and the sacred vessels of the sanctuary had become the property of the spoiler. Their beautiful temple was in ruins, and Ichabod, Ichabod, the glory is departed from Israel,’ was heard in songs of lamentation.” *General Conference Daily Bulletin*, March 7, 1899.

TITUS

“The blind obstinacy of the Jewish leaders, and the detestable crimes perpetrated within the besieged city, excited the horror and indignation of the Romans, and Titus at last decided to take the temple by storm. He determined, however, that if possible it should be saved from destruction. But his commands were disregarded. After he had retired to his tent at night, the Jews, sallying from the temple, attacked the soldiers without. In the struggle, a firebrand was flung by a soldier through an opening in the porch, and immediately the cedar-lined chambers about the holy house were in a blaze. Titus rushed to the place, followed by his generals and legionaries, and commanded the soldiers to quench the flames. His words were unheeded. In their fury the soldiers hurled blazing brands into the chambers adjoining the temple, and then with their swords they slaughtered in great numbers those who had found shelter there. Blood flowed down the temple steps like water. Thousands upon thousands of Jews perished. Above the sound of battle, voices were heard shouting: ‘Ichabod!’—the glory is departed.” *Great Controversy*, 33.

“Christ’s words had been spoken in the hearing of a large number of people; but when He was alone, Peter, John, James, and Andrew came to Him as He sat upon the Mount of Olives. ‘Tell us,’ they said, ‘when shall these things be? and what shall be the sign of Thy coming, and of the end of the world?’ Jesus did not answer His disciples by taking up separately the destruction of Jerusalem and the great day of His coming. He mingled the description of these two events. Had He opened to His disciples future events as He beheld them, they would have been unable to endure the sight. In mercy to them He blended the description of the two great crises, leaving the disciples to study out the meaning for themselves. When He referred to the destruction of Jerusalem, His prophetic words reached beyond that event to the final conflagration in that day when the Lord shall rise out of His place to punish the world for their iniquity, when the earth shall disclose her blood, and shall no more cover her slain. This entire discourse was given, not for the disciples only, but for those who should live in the last scenes of this earth’s history.” *Desire of Ages*, 628.

THE PROPHETIC CHAIN

JEHOIAKIM—DANIEL 1:1

JEHOIACHIN—EZEKIEL 1:1–2

ZEDEKIAH—JEREMIAH 1:1–3

JEHOIAKIM—DANIEL: THE EVERLASTING GOSPEL
Daniel: H1840—Judge or judgment of God

JEHOIACHIN—EZEKIEL: MANIFESTATION OF GOD’S GLORY
Ezekiel: H3168—God will strengthen

ZEDEKIAH—JEREMIAH: JUDGMENT
Jeremiah: H3414—God will rise or raise

MANASSEH

742BC & 65 YEARS

Isaiah 7:8

SCATTERED SHEEP—FIRST AND LAST

Jeremiah 50:17

HOSHEA—723BC

2 Kings 17:22–23

MANASSEH—677BC

2 Chronicles 33:10–11

THE PRIDE OF POWER

Leviticus 26:19

“The prediction itself points to that event. The first form of their punishment stated in connection with the first mention of the period is, ‘And I will break the pride of your power.’ If their kingly form of civil government is here referred to, it was never ‘broken’ until the captivity of Manasseh. Although it was the case, after the division of the Hebrews into the ten tribes and two tribes, that they were several times made tributary to foreigners, still one division remained independent while the other was subdued and tributary until his captivity; but at this period the ten tribes had lost their king, (2 Kings 17:1–18,) and as soon as Manasseh, the king of the remaining division, was carried into captivity, their ‘power,’ as an independent people, was gone. Manasseh was the pride and the ruin of the Jews.” Apollos Hale. *The Second Advent Manuel*. 37.

AN “EARNEST”

“Faithfully the prophets continued their warnings and their exhortations; fearlessly they spoke to Manasseh and to his people; but the messages were scorned; backsliding Judah would not heed. As an **earnest** of what would befall the people should they continue impenitent, the Lord permitted their king to be captured by a band of Assyrian soldiers, who ‘bound him with fetters, and carried him to Babylon,’ their temporary capital.” *Prophets ad Kings*, 382.

Earnest: 1. **First fruits; that which is in advance**, and gives **promise of something to come**. . . . Hence **earnest or earnest-money** is a first payment or deposit giving promise or assurance of full payment. . . . This sense of the word is primary, denoting **that which goes before, or in advance**. *Webster's 1828 Dictionary*.

THE SECOND ANGEL

“The second angel’s message of Revelation 14 was first preached in the summer of 1844, and it then had a more direct application to the churches of the United States, where the warning of the judgment had been most widely proclaimed and most generally rejected, and where the declension in the churches had been most rapid. But the message of the second angel did not reach its complete fulfillment in 1844. The churches then experienced **a moral fall, in consequence of their refusal of the light of the advent message; but that fall was not complete**. . . .

“The Bible declares that before the coming of the Lord, Satan will work ‘with all power and signs and lying wonders, and with all deceivableness of unrighteousness;’ and they that ‘received not the love of the truth, that they might be saved,’ will be left to receive ‘strong delusion, that they should believe a lie.’ 2 Thessalonians 2:9–11. Not until this condition shall be reached, and the union of the church with the world shall be fully accomplished throughout Christendom, will the fall of Babylon be complete. **The change is a progressive one**, and the perfect fulfillment of Revelation 14:8 is yet future.” *The Great Controversy*, 389.

Manasseh: causing to forget; to forget

2 Kings 21:18–24

Amon: to build up

Josiah: to found; foundation

2 Kings 23:23–30

Jehoahaz: Jehovah seized

2 Kings 23:31–24:6

Jehoiakim: Jehovah will raise; to rise **Eliakim:** God of raising; to rise

2 Kings 24:7–18

Jehoiachin: Jehovah will establish; to be erect (that is, stand perpendicular); hence (causatively) **to set up**, (make) preparation, prepare, **tarry**

Zedekiah: right of God; the right (natural, moral or legal) to be (causatively make) right (in a moral or forensic sense): **cleanse**

2 Kings 13:13

Jeroboam II: (the) people will contend; properly to toss, that is, grapple; mostly figuratively to wrangle, that is, hold a controversy; (by implication) to defend: - adversary, chide, complain, contend, debate, X ever, X lay wait, plead, rebuke, strive, X thoroughly, a people (as a congregated unit); specifically a tribe (as those of Israel); hence (collectively) troops or

attendants; figuratively a flock: to associate; by implication to overshadow (by huddling together): - become dim, hide.

2 Kings 14:29

Zachariah: God has remembered; to mark (so as to be recognized), that is, to remember; by implication to mention; (make) mention (of), be mindful, recount, record (-er), remember, make to be remembered, bring (call, come, keep, put) to (in) remembrance

2 Kings 15:10

Shallum: a requital, that is, (secure) retribution, (venal) a fee: - recompense, reward, to be safe (in mind, body or estate); figuratively to be (causatively make) completed; by implication to be friendly; by extension to reciprocate (in various applications): - make amends, (make an) end, finish

2 Kings 15:14

Menahem: comforter; properly to sigh, that is, breathe strongly; by implication to be sorry, that is, (in a favorable sense) to pity, console or (reflexively) rue; or (unfavorably) to avenge (oneself), repent

2 Kings 15:22

Pekahiah: God has observed; to open (the senses, especially the eyes); figuratively to be observant

2 Kings 15:25

Pekah: watch; God has observed; to open (the senses, especially the eyes); figuratively to be observant

2 Kings 17:1

Hoshea: deliverer; properly to be open, wide or free, that is, (by implication) to be safe; defend, deliver (-er), help, preserve, rescue, be safe, bring (having) salvation, save (-iour), get victory

EZRA 7:8–9

STRANGE WIVES

Ezra 10:16–17

MESSAGE OF BABYLON

Ezekiel 29:17–21

THE FLOOD ENDS

Genesis 8:13; Daniel 9:26; Revelation 12:9, 15

SETTING UP THE SANCTUARY

Exodus 40:2, 16–17; 2 Chronicles 29:17; Ezekiel 45:18–21

THE FIRST DAY OF THE FIFTH MONTH

Numbers 33:38; Deuteronomy 10:6–8; Malachi 3:1–4