

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