

KEY

Isaiah 22; Revelation 3:6–10; Luke 11:52; Matthew 16:1–22; Revelation 9:1–3

"A star fell from heaven unto the earth; and to him was given the key of the bottomless pit."
{1897 UrS, DAR 495.5}

"While the Persian monarch contemplated the wonders of his art and power, he received an epistle from an obscure citizen of Mecca, inviting him to acknowledge Mohammed as the apostle of God. He rejected the invitation, and tore the epistle. 'It is thus,' exclaimed the Arabian prophet, 'that God will tear the kingdom, and reject the supplication of Chosroes.' Placed on the verge of these two empires of the East, Mohammed observed with secret joy the progress of mutual destruction; and in the midst of the Persian triumphs he ventured to foretell, that, before many years should elapse, victory would again return to the banners of the Romans. 'At the time when this prediction is said to have been delivered, no prophecy could be more distant from its accomplishment (!) since the first twelve years of Heraclius announced the approaching dissolution of the empire.' {1897 UrS, DAR 495.6}

JOSIAH

1 Kings 12:26–13:34; 2 Kings 22–23:30; 2 Chronicles 35, 36; Jeremiah 46:1, 2
Assyria 2 Kings 23:29; 2 Chronicles 35:19 2 Chronicles 34:1
Jeremiah 46:1, 2 Fourth year of Jehoiakim

"It was three years after his first expedition that Pharaoh Necho once more turned his arms against the eastern empire. Even the direction of his march, as indicated by the battle fought at Carchemish, shows that the expedition was really intended against Assyria. But Nineveh had fallen, and the Egyptian army was encountered by the youthful heir to the new Babylonian empire, Nebuchadrezzar—in the inscriptions Nabukudurri-usur 5—"Nebo, protect the crown."

"The Egyptian army was thoroughly defeated and followed by the victorious Nebuchadrezzar, who now recovered the Assyrian possessions in Western Asia, which had been lost in the previous reign. The date of this battle deserves special attention. For the victory of Carchemish (606 or 605 B.C.) was gained by the Babylonian army in the fourth year of Jehoiakim (Jeremiah 46:2), and it was in the same fourth year of his reign that Jeremiah made Baruch write in a book his prophetic denunciations of judgment (Jeremiah 36:1). The conjunction of these two events is deeply significant.

"What followed can be easily understood. As Nebuchadrezzar advanced towards Palestine (2 Kings 24:1)—in the fifth year of the reign of Jehoiakim—the Jewish king, in abject fear, proclaimed a national fast (Jeremiah 36:9). Whether this was done from superstition, or for the sake of popular effect, or else in hope of conciliating the prophet and his adherents, certain it is that the professed repentance was hypocritical. The book of Jeremiah's prophecies, which Baruch had publicly read on that occasion, was cut in pieces by the king himself, and thrown on the fire (Jeremiah 36:22, 23). Jeremiah and Baruch only escaped imprisonment, if not death, by timely concealment. Nevertheless, Nebuchadrezzar appeared in Jerusalem. Jehoiakim, who would be regarded as a vassal of Egypt', was bound in fetters, with the intention of being carried to Babylon. This, however, was not done—perhaps because of the summons which rapidly recalled Nebuchadrezzar to Babylon. But the vessels of the temple were sent to Babylon, and placed, first in the victor's palace, and then in the temple of his god—probably Bel-Merodach or Belus (comp. 2 Kings 24:13; 2 Chronicles 36:6, 7; Jeremiah 35:11; 36:29-31; Daniel 1:2; and for the date also Jeremiah 25:1). 7

"During the Syrian campaign of Nebuchadrezzar his father, Nabopalassar, had sickened. Tidings of his death now induced the heir to the crown speedily to return to Babylon, committing his Jewish, Phoenician, Syrian, and Egyptian captives, together with the spoil, to his subordinates (Jos. Ant. x. II, I).

“Jehoiakim **was allowed to remain for three years as a tributary** to Babylonia (2 Kings 24:1). At the end of that time he rebelled. Nebuchadrezzar, who was probably detained by domestic affairs, left his punishment, in the first place, in the hands of his Chaldean garrisons, and of the old hereditary enemies who surrounded Judah. In the latter respect it is specially significant that the account in the Book of Kings attributes this to the direct agency of the Lord, in fulfillment of His purpose of judgment (2 Kings 24:2). The king of Egypt, who probably was not without share in the rebellion of Jehoiakim, did not venture to come to the aid of the land which was overrun by the enemy (2 Kings 24:7). In the midst of these troubles Jehoiakim died—perhaps by the hand of his assailants. The king who had wrought so much evil (2 Kings 24:4), and who had brought such misfortunes on his land, descended into the grave unmourned and unhonored (Jeremiah 22:18, 19; 36:30).” Edersheim.

HYPOCRITES

“To Meet the Bridegroom . . .

“The class represented by the foolish virgins are not hypocrites. They have a regard for the truth, they have advocated the truth, they are attracted to those who believe the truth; but they have not yielded themselves to the Holy Spirit’s working. They have not fallen upon the Rock, Christ Jesus, and permitted their old nature to be broken up. This class are represented also by the stony-ground hearers. They receive the word with readiness, but they fail of assimilating its principles. Its influence is not abiding. The Spirit works upon man’s heart, according to his desire and consent implanting in him a new nature; but the class represented by the foolish virgins have been content with a superficial work. They do not know God. They have not studied His character; they have not held communion with Him; therefore they do not know how to trust, how to look and live. Their service to God degenerates into a form. ‘They come unto thee as the people cometh, and they sit before thee as My people, and they hear thy words, but they will not do them; for with their mouth they show much love, but their heart goeth after their covetousness.’ Ezekiel 33:31. The apostle Paul points out that this will be the special characteristic of those who live just before Christ’s second coming. He says, ‘In the last days perilous times shall come: for men shall be lovers of their own selves; . . . lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof.’ 2 Timothy 3:1–5.” *Christ’s Object Lessons*, 411.

SAUL

1 Samuel 28 (verse 8); 1 Samuel 16:11–23; 2 Samuel 2:1–8; 2 Samuel 5:1–5; Ezekiel 29, 30

SANHEDRIN

“If the leaders in Israel had received Christ, He would have honored them as His messengers to carry the gospel to the world. To them first was given the opportunity to become heralds of the kingdom and grace of God. But Israel knew not the time of her visitation. The jealousy and distrust of the Jewish leaders had ripened into open hatred, and the hearts of the people were turned away from Jesus.

“The Sanhedrin had rejected Christ’s message and was bent upon His death; therefore Jesus departed from Jerusalem, from the priests, the temple, the religious leaders, the people who had been instructed in the law, and **turned to another class to proclaim His message**, and to gather out those who should carry the gospel to all nations.

“As the light and life of men was rejected by the ecclesiastical authorities in the days of Christ, so it has been rejected **in every succeeding generation**. Again and again the history of Christ’s withdrawal from Judea has been repeated. When the Reformers preached the word of God, they had no thought of separating themselves from the established church; but the religious leaders would not tolerate the light, and those that bore it **were forced to seek another class, who were longing for the truth**. In our day few of the professed followers of the Reformers are actuated by their spirit. Few are listening for the voice of God, and ready to accept truth in whatever guise it may be presented. Often those who follow in the steps of the Reformers are forced to turn away from the churches they love, in order to declare the plain teaching of the word of God. And many times those who are seeking for light are by the same teaching obliged to leave the church of their fathers, that they may render obedience.” *The Desire of Ages*, 232.

“With the calling of John and Andrew and Simon, of Philip and Nathanael, began the foundation of the Christian church. John directed two of his disciples to Christ. Then one of these, Andrew, found his brother, and called him to the Savior. Philip was then called, and he went in search of Nathanael.” *The Desire of Ages*, 141.

MIRIAM

Numbers 20:1–13