

**First:** 1 Samuel 16; Daniel 12:3, 4, 9, 10; Ezekiel 37:7, 8.

**Second:** 2 Samuel 1:1; 2:1–4; David reigns in Hebron 7 or 7 ½ years—2 Samuel 2:11; 5:5; 1 Kings 2:11; 1 Chronicles 3:4; 29:27

**Third:** 2 Samuel 5:1–7, 17–25.

**Fourth: 2 Samuel 12:20.**

#### **INCREASE OF POWER**

1 Chronicles 11:3, 9.

“The truth for this time, the third angel’s message, is to be proclaimed with a loud voice, **meaning with increasing power**, as we approach the great final test.” *Manuscript Releases*, volume 10, 315.

#### **9/11—DAVID’S SECOND ANOINTING**

Psalms 132:8–18; Ezekiel 29:17–21.

#### **CHOOSING ZION**

Psalms 132:1–14; 78:67–70; 1 Kings 11:36 (His name/covenant); 2 Kings 21:7; 23:27 (cast off); Zechariah 1:13–17 (choose Jerusalem again); 2 Chronicles 6:1–7 (David chosen, though dead); Zechariah 2:12; 3:1, 2.

#### **JERUSALEM CHOSEN AGAIN IN THE CLOSING SCENES THE DAY OF ATONEMENT**

“Zechariah’s vision of Joshua and the Angel applies with peculiar force to the experience of God’s people in the closing scenes of the great day of atonement. The remnant church will then be brought into great trial and distress. Those who keep the commandments of God and the faith of Jesus will feel the ire of the dragon and his hosts. Satan numbers the world as his subjects; he has gained control even of many professing Christians. But here is a little company who are resisting his supremacy. If he could blot them from the earth, his triumph would be complete. As he influenced the heathen nations to destroy Israel, so in the near future he will stir up the wicked powers of earth to destroy the people of God. Men will be required to render obedience to human edicts in violation of the divine law.” *Prophets and Kings*, 587.

“Above the hills of Bethlehem are gathered an innumerable throng of angels. They wait the signal to declare the glad news to the world. Had the leaders in Israel been true to their trust, they might have shared the joy of heralding the birth of Jesus. But now they are passed by.” *The Desire of Ages*, 47.

Genesis 15:16

Exodus 20:5; Exodus 34:7; Numbers 14:18–38; Joel 1:1–5

Amos 1:3, 6 . . .

Revelation 8; Daniel 2

“The image shown to Nebuchadnezzar in the visions of the night represents the kingdoms of the world. The metals in the image, symbolizing the different kingdoms, became less and less pure and valuable, from the head down. The head of the image was of gold, the breast and arms

of silver, the sides of brass, and the feet and toes iron mingled with clay. So the kingdoms represented by them deteriorated in value.” *Review and Herald*, February 6, 1900.

Ezekiel 8; Revelation 2, 3; Leviticus 26:14–23

Revelation 10; 22:10–13

“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**. It was **not best for the people to know these things**, for their faith must necessarily be tested. In the order of God most wonderful and advanced truths would be proclaimed. The first and second angels’ messages were to be proclaimed, but no further light was to be revealed before these messages had done their specific work. This is represented by the angel standing with one foot on the sea, proclaiming with a most solemn oath that time should be no longer.” *The Seventh-day Adventists Bible Commentary*, volume 7, 971.

“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.

Persian Rulers	Secular Dates	# yrs.	Biblical Name	Reference
<b>Cyrus</b>	536 - 530 BC	7 yrs.	Cyrus	Ezra 1
<b>Cambyses</b> (Cyrus' son)	529 - 522 BC	8 yrs.	Ahasuerus	Ezra 4:6
<b>Bardis</b> (Magian imposter)	522 BC	.0583 yrs.	Artaxerxes	Ezra 4:7
<b>Darius</b> (son of Hystaspes) "the Great" / Artaxerxes	521 - 486 BC	36 yrs.	Darius & Artaxerxes	Ezra 6:1, Ezra 6:14 Ezra 7:1?
<b>Xerxes I</b>	485 -465 BC	21 yrs.	Not mentioned	Not mentioned
<b>Artabanus</b> (ignored)	465 BC	.06 yrs.	Not mentioned	Not mentioned
<b>Artaxerxes I</b> (Longimanus)	464 - 424 BC	41 yrs.	???	???

<http://www.britannica.com/EBchecked/topic/36682/Artabanus>

### SEVEN THUNDERS

#### LAST SEVEN SOUTHERN KINGS

**Manasseh:** H4519—*causing to forget*.

**Amon:** H526—properly to *build up*; *architect*.

**Josiah:** H2977—*foundation*.

**Jehoahaz:** H3059—*Jehovah seized*.

**Jehoiakim:** H3079—*Jehovah will raises*; to *rise*.

**Jehoiachin:** H3078—*Jehovah will establish*; *erect*; hence (causatively) to *set up*, *tarry*.

**Zedekiah:** H6667—to *make right* (in a moral or forensic sense): *cleanse*.

#### PROGRESSIVE FALL OF TWO HORNED POWER—STATE (MANASSEH) & CHURCH (ZEDEKIAH)

2 Kings 21:1–16; 2 Kings 23:25–27

#### LAST SEVEN NORTHERN KINGS

**Jeroboam II:** *a people*; figuratively a *flock*.

**Zechariah:** to *mark* (so as to be recognized), that is, to *remember*; (*call*). John 10:16.

**Shallum:** to *be completed*; end, finish, *restore*, *reward*. Isaiah 56:3–8.

**Menahem:** *comforter*. to *sigh*, *breathe* strongly; *repent*. Acts 3:19–23.

**Pekahiah & Pekah:** to *open* (the senses, especially the eyes). Revelation 14:8.

**Hoshea:** deliver, rescue, bring (having) salvation, get victory. Daniel 12:1.

2 Kings 20; Isaiah 1:1

1 Kings 18; James 5:17

### THE SEVEN CHURCHES

## MILLER'S RULES

“Those who are engaged in proclaiming the third angel’s message are searching the Scriptures upon the same plan that Father Miller adopted.” *Review and Herald*, November 25, 1884.

“Preachers and people have looked upon the book of Revelation as mysterious and of less importance than other portions of the Sacred Scriptures. But I saw that this book is indeed a revelation given for the especial benefit of those who should live in the last days, to guide them in ascertaining their true position and their duty. **God directed the mind of William Miller to the prophecies and gave him great light upon the book of Revelation.**” *Early Writings*, 231.

“The seven churches of Asia is **a history of the church of Christ in her seven forms, in all her windings and turnings, in all her prosperity and adversity, from the days of the apostles down to the end of the world.** The seven seals are a history of the transactions of the powers and kings of the earth over the church, and God’s protection of his people **during the same time.** The seven trumpets are a history of **seven peculiar and heavy judgments sent upon the earth, or Roman kingdom.** And the seven vials are the seven last plagues sent upon Papal Rome. Mixed with these are many other events, woven in like tributary streams, and filling up the grand river of prophecy, until the whole ends us in the ocean of eternity.

“This, to me, is the plan of John’s prophecy in the book of Revelation. And the man who wishes to understand this book, must have a thorough knowledge of other parts of the word of God. The figures and metaphors used in this prophecy, are not all explained in the same, but must be found in other prophets, and explained in other passages of Scripture. Therefore it is evident that God has designed the study of the whole, even to obtain a clear knowledge of any part.” William Miller, *Miller’s Lectures*, volume 2, lecture 12, 178.

## INTERNAL AND EXTERNAL

“The seals are introduced to our notice in the 4th, 5th, and 6th chapters of Revelation. The scenes presented under these seals are brought to view in Revelation 6, and the first verse of Revelation 8. They evidently cover events with which the church is connected from the opening of this dispensation to the coming of Christ.

“**While the seven churches present the internal history of the church, the seven seals bring to view the great events of its external history.**” Uriah Smith, *The Biblical Institute*, 253.

## THE SAME PERIOD OF TIME

“We have now traced the churches, the seals, and the beasts, or living beings, as far as they will compare as covering **the same periods of time.** The seals are seven in number, the beasts but four. And it may be well here to notice, that at the opening of the first, second, third and fourth seals the first, second, third and fourth beasts are heard to say ‘Come and see;’ but when the fifth, sixth and seventh seals are opened, there is no such voice heard. **Neither do the last three churches, and the last three seals, compare, as covering the same periods of time, as the first four churches, and the first four seals do.** But, as we have shown, the churches,

seals and beasts do agree, as covering **the same periods of time** for the space of nearly 1800 years, till we come down to a little more than half a century of the present time.” James White, *Review and Herald*, February 12, 1857.

#### **PERGAMOS & THYATIRA**

Revelation 2:12–29; 2 Thessalonians 2:5–8; Revelation 13:2; Daniel 8:11–12; 12:11; Daniel 11:30–31.

#### **DANIEL 11:40–45**

“We have no time to lose. Troublous times are before us. The world is stirred with the spirit of war. Soon the scenes of trouble spoken of in the prophecies will take place. The prophecy in the eleventh of Daniel has nearly reached its complete fulfillment. Much of the history that has taken place in fulfillment of this prophecy will be repeated.

“In the thirtieth verse a power is spoken of that ‘verses 30 through thirty-six quoted.’

“Scenes similar to those described in these words will take place.” *Manuscript Releases*, number 13, 394.

#### **THE THIRD & FOURTH SEAL**

Revelation 6:6–8.

“The same spirit is seen today that is represented in Revelation 6:6–8. History is to be repeated. That which has been will be again.” *Manuscript Releases*, volume 9, 7.

#### **EPHESUS & SMYRNA**

2 Timothy 3:12.

“Many will be imprisoned, many will flee for their lives from cities and towns, and many will be martyrs for Christ’s sake in standing in defense of the truth.” *Selected Messages*, book 3, 397.

#### **EPHESUS, PHILADELPHIA & LAODICEA**

*Early Writings*, 258–260; *The Great Controversy*, 611

“In the cleansing of the temple, **Jesus was announcing His mission** as the Messiah, and entering upon His work. That temple, erected for the abode of the divine Presence, was designed to be an object lesson for Israel and for the world. From eternal ages it was God’s purpose that every created being, from the bright and holy seraph to man, should be a temple for the indwelling of the Creator. Because of sin, humanity ceased to be a temple for God. Darkened and defiled by evil, the heart of man no longer revealed the glory of the Divine One. But by the incarnation of the Son of God, the purpose of Heaven is fulfilled. God dwells in humanity, and through saving grace the heart of man becomes again His temple. God designed that the temple at Jerusalem should be a continual witness to the high destiny open to every soul. But **the Jews had not understood the significance of the building they regarded with so much pride**. They did not yield themselves as holy temples for the Divine Spirit. The courts of the temple at Jerusalem, filled with the tumult of unholy traffic, represented all too truly the temple of the heart, defiled by the presence of sensual passion and unholy thoughts.

“In cleansing the temple from the world’s buyers and sellers, **Jesus announced His mission to cleanse the heart from the defilement of sin**,—from the earthly desires, the selfish lusts, the evil habits, that corrupt the soul. **Malachi 3:1–3 quoted.**” *The Desire of Ages*, 161.

### THREE HISTORIES

“The prophet says, ‘I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils’ (Revelation 18:1, 2). **This is the same message that was given by the second angel.** Babylon is fallen, ‘because she made all nations drink of the wine of the wrath of her fornication’ (Revelation 14:8). What is that wine?—Her false doctrines. She has given to the world a false sabbath instead of the Sabbath of the fourth commandment, and has repeated the falsehood that Satan first told Eve in Eden—the natural immortality of the soul. Many kindred errors she has spread far and wide, ‘teaching for doctrines the commandments of men’ (Matthew 15:9).

“When Jesus began His public ministry, He cleansed the Temple from its sacrilegious profanation. Among the last acts of His ministry was the second cleansing of the Temple. **So in the last work for the warning of the world, two distinct calls are made to the churches.** The second angel’s message is, ‘Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication’ (Revelation 14:8). And in the loud cry of the third angel’s message a voice is heard from heaven saying, ‘Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities’ (Revelation 18:4, 5).” *Selected Messages*, book 2, 118.

### EPHESUS AND LAODICEA

“Judgment is turned away backward, and justice standeth afar off; for truth is fallen in the street, and equity cannot enter. Yea, truth faileth; and he that departeth from evil maketh himself a prey.’ Isaiah 59:14, 15. This was fulfilled in the life of Christ on earth. He was loyal to God’s commandments, setting aside the human traditions and requirements which had been exalted in their place. Because of this He was hated and persecuted. **This history is repeated.**” *Christ’s Object Lessons*, 170.

“The work of John the Baptist, and the work of those who in the last days go forth in the spirit and power of Elijah to arouse the people from their apathy, are in many respects the same. His work is a type of the work that must be done in this age. Christ is to come the second time to judge the world in righteousness. The messengers of God who bear the last message of warning to be given to the world, are to prepare the way for Christ’s second advent, as John prepared the way for his first advent. In this preparatory work, ‘every valley shall be exalted, and every mountain shall be made low; and the crooked shall be made straight, and the rough places plain’ for **history is to be repeated**, and once again ‘the glory of the Lord shall be revealed, and all flesh shall see it together; for the mouth of the Lord hath spoken it.’” *Southern Watchman*, March 21, 1905.

“Satan is working that the history of the Jewish nation may be repeated in the experience of those who claim to believe present truth.” *Selected Messages*, book 2, 111.

## SARDIS, PHILADELPHIA & LAODICEA

“Oh, what a description! How many there are in this fearful condition. I earnestly entreat every minister to study diligently **the third chapter of Revelation**, for in it is portrayed **the condition of things existing in the last days**. Study carefully every verse in this chapter, for through these words Jesus is speaking to you.” *Manuscript Releases*, volume 18, 193.

## PIONEER UNDERSTANDING

“In all the land saith the Lord; TWO PARTS therein shall be cut off, and die; but the THIRD shall be left therein. God says he will bring the THIRD PART through the fire, and refine them. They shall call upon him, and he will hear them. He will say IT IS MY PEOPLE; and they shall say the LORD IS MY GOD.’ First part, SARDIS, the nominal church or Babylon. Second part, Laodicea, the nominal Adventist. Third part, Philadelphia, the only true church of God on earth, for they ask to be translated to the city of God. Revelation 3:12; Hebrews 12:22–24. In the name of Jesus, I exhort you again to flee from the Laodiceans, as from Sodom and Gomorrah. Their teachings are false and delusive; and lead to utter destruction. Death! DEATH!!\* eternal DEATH!!! is on their track. Remember Lot’s wife.” Joseph Bates, *Review and Herald*, volume 1, November 1850.

## SARDIS:

“Sardis not only represents ‘those escaping’ or ‘that which remains’ after the great apostasy and terrible persecutions of the Middle Ages, but some authorities believe that the word *ardis* means ‘remnant’ of ‘an escaped few,’ and therefore represent Protestantism after what was vital in it had evaporated so that there are only a few faithful ones remaining. There would be a ‘remnant’ who would continue the work of reform even after the Reformation had waned and Protestantism in general was dead. There would be ‘a few names,’ or ‘a few souls’ (*Moffatt*), in Sardis who had ‘not defiled their garments.’” Taylor Bunch, *The Seven Epistles of Christ*, 186.

He shall enter also into the glorious land, and many *countries* shall be overthrown: but **these shall escape out of his hand**, *even* Edom, and Moab, and the chief of the children of Ammon. Daniel 11:41.

## HASKELL

“It should be remembered that, as the experience of **Ephesus, Smyrna, and Pergamos**, **will be repeated in the last church** before the second coming of Christ, so the history of **Thyatira** will have its counterpart in the last generation.” Stephen N. Haskell, *Story of the Seer of Patmos*, 69.

“He applied the test, but all pointed forward to the year 1843 as the time when the world must welcome its Saviour. **The condition of the people at the first advent of Christ was now repeated.**” Stephen N. Haskell, *Story of the Seer of Patmos*, 75.

“There was a time in the history of **Pergamos**, when Christianity thought Paganism was dead; but in reality, the religion which was apparently vanquished, had conquered. Paganism baptized, stepped into the church. **In the days of Sardis this history was repeated.**” Stephen N. Haskell, *Story of the Seer of Patmos*, 75, 76.

“Upon this last church—the remnant,—shine **the accumulated rays of all past ages.**”  
Stephen N. Haskell, *Story of the Seer of Patmos*, 69.

## THE SEVEN SEALS

### ALL THE GREAT EVENTS

“The Bible has accumulated and bound up together its treasures for this last generation. All the great events and solemn transactions of Old Testament history have been, and are, repeating themselves in the church in these last days.” *Selected Messages*, book 3, 338–339.

### THYATIRA

“Today the church of God is free to carry forward to completion the divine plan for the salvation of a lost race. For many centuries God’s people suffered a restriction of their liberties. The preaching of the gospel in its purity was prohibited, and the severest of penalties were visited upon those who dared disobey the mandates of men. As a consequence, the Lord’s great moral vineyard was almost wholly unoccupied. The people were deprived of the light of God’s word. The darkness of error and superstition threatened to blot out a knowledge of true religion. **God’s church on earth was as verily in captivity during this long period of relentless persecution as were the children of Israel held captive in Babylon during the period of the exile.**” *Prophets and Kings*, 714.

### PARALLEL LINES: REPEAT AND ENLARGE

“While the seven churches present the internal history of the church, the seven seals bring to view the great events of its external history.” Uriah Smith, *The Biblical Institute*, 253.

### THE FIRST FIVE SEALS

Revelation 6:1–11

“**And when he had opened the fifth seal . . .** [Revelation 6:9–11]. Here were scenes presented to John that were **not in reality but that which would be in a period of time in the future.**” *Manuscript Releases*, volume 20, 197.

“**When the fifth seal was opened**, John the Revelator in vision saw beneath the altar the company that were slain for the Word of God and the testimony of Jesus Christ. **After this came the scenes described in the eighteenth of Revelation, when** those who are faithful and true are called out from Babylon. Revelation 18:1–5 quoted.” *Manuscript Releases*, volume 20, 14.

“We have now traced the churches, the seals, and the beasts, or living beings, as far as they will compare as covering **the same periods of time. . . . Neither do the last three churches, and the last three seals, compare, as covering the same periods of time, as the first four churches, and the first four seals do.** But, as we have shown, the churches, seals and beasts do agree, as covering the same periods of time for the space of nearly 1800 years, till we come down to a little more than half a century of the present time.” James White, *Review and Herald*, February 12, 1857.

### HOW LONG?

Zechariah 1:12–17

## HOW LONG?

Isaiah 6:11–13; Psalm 74:1–10; 79:5–10; Daniel 8:13; Revelation 6:9–11

## THE LORD WILL CHOOSE ISRAEL

Zechariah 1:17; Isaiah 14:1–7

**“In the last days of this earth’s history, God’s covenant with his commandment-keeping people is to be renewed.** ‘In that day I will make a covenant for them with the beasts of the field, and with the fowls of heaven, and with the creeping things of the ground: and I will break the bow and the sword and the battle out of the earth, and I will make them to lie down safely. And **I will betroth thee unto me forever;** yea, I will betroth thee unto me in righteousness, and in judgment, and in loving-kindness, and in mercies. I will even betroth thee unto me in faithfulness; and thou shalt know the Lord.’” *Review and Herald*, February 26, 1914.

“In the summer and autumn of 1844 the proclamation, ‘Behold, the Bridegroom cometh,’ was given. The two classes represented by the wise and foolish virgins were then developed--one class who looked with joy to the Lord’s appearing, and who had been diligently preparing to meet Him; another class that, influenced by fear and acting from impulse, had been satisfied with a theory of the truth, but were destitute of the grace of God. In the parable, when the bridegroom came, ‘they that were ready went in with him to the marriage.’ The coming of the bridegroom, here brought to view, takes place before the marriage. The marriage represents the reception by Christ of His kingdom. The Holy City, the New Jerusalem, which is the capital and representative of the kingdom, is called ‘the bride, the Lamb’s wife.’ Said the angel to John: ‘Come hither, I will show thee the bride, the Lamb’s wife.’ ‘He carried me away in the spirit,’ says the prophet, ‘and showed me that great city, the holy Jerusalem, descending out of heaven from God.’ Revelation 21:9, 10. Clearly, then, the bride represents the Holy City, and the virgins that go out to meet the bridegroom are a symbol of the church. In the Revelation the people of God are said to be the guests at the marriage supper. Revelation 19:9. **If guests, they cannot be represented also as the bride.** Christ, as stated by the prophet Daniel, will receive from the Ancient of Days in heaven, ‘dominion, and glory, and a kingdom;’ He will receive the New Jerusalem, the capital of His kingdom, ‘prepared as a bride adorned for her husband.’ Daniel 7:14; Revelation 21:2. Having received the kingdom, He will come in His glory, as King of kings and Lord of lords, for the redemption of His people, who are to ‘sit down with Abraham, and Isaac, and Jacob,’ at His table in His kingdom (Matthew 8:11; Luke 22:30), to partake of the marriage supper of the Lamb.” *The Great Controversy*, 427.

## THE EARTH WAS LIGHTENED WITH HIS GLORY

Isaiah 6:1–3

“As they [the angels] see the future, **when the whole earth shall be filled with His glory,** the triumphant song of praise is echoed from one to another in melodious chant, ‘**Holy, holy, holy, is the Lord of Hosts.**’ They are fully satisfied to glorify God; and in His presence, beneath His smile of approbation, they wish for nothing more. In bearing His image, in doing His service and worshiping Him, their highest ambition is fully reached.” *Review and Herald*, December 22, 1896.

Isaiah 6:4–5

## LAODICEA

“Isaiah had denounced the sin of others; but now he sees himself exposed to **the same condemnation he had pronounced upon them**. He had been satisfied with a cold, lifeless ceremony in his worship of God. He had not known this until the vision was given him of the Lord. How little now appeared his wisdom and talents as he looked upon the sacredness and majesty of the sanctuary. How unworthy he was! how unfitted for sacred service! His view of himself might be expressed in the language of the apostle **Paul**, ‘O wretched man that I am! who shall deliver me from the body of this death?’

“But relief was sent to Isaiah in his distress. [Isaiah 6:6, 7 quoted.] . . .

“**The vision given to Isaiah represents the condition of God’s people in the last days**. They are privileged to see by faith the work that is going forward in the heavenly sanctuary. ‘**And the temple of God was opened in heaven**, and there was seen in his temple the ark of his testament.’ **As they look by faith into the holy of holies**, and see the work of Christ in the heavenly sanctuary, they perceive that they are a people of unclean lips,—a people whose lips have often spoken vanity, and whose talents have not been sanctified and employed to the glory of God. Well may they despair as they contrast their own weakness and unworthiness with the purity and loveliness of the glorious character of Christ. **But if they, like Isaiah, will receive the impression the Lord designs shall be made upon the heart, if they will humble their souls before God, there is hope for them**. The bow of promise is above the throne, and **the work done for Isaiah will be performed in them**. God will respond to the petitions coming from the contrite heart.” *Review and Herald*, December 22, 1896.

## 9/11—A CHANGE OF DISPENSATION

Isaiah 6:3–4; Exodus 40:34–35; 1 Kings 8:10–11; Ezekiel 10:1–4; Revelation 15:5–8.

## THE MANIFESTATION OF GOD’S POWER

“Isaiah had a wonderful view of God’s glory. He saw **the manifestation of God’s power**, and after beholding His majesty, **a message came to him to go and do a certain work**. He felt wholly unworthy for the work. What made him esteem himself unworthy? Did he think himself unworthy before he had a view of God’s glory?—No; **he imagined himself in a righteous state before God**; but when the glory of the Lord of hosts was revealed to him, when he beheld the inexpressible majesty of God, he said, ‘I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of hosts. Then flew one of the seraphim unto me, having a living coal in his hands, which he had taken with the tongs from off the altar, and he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged.’ **This is the work that as individuals we need to have done for us**. We want the living coal from off the altar placed upon our lips. We want to hear the word spoken, ‘Thine iniquity is taken away, and thy sin purged.’” *Review and Herald*, June 4, 1889.

## THE GLORIOUS MANIFESTATIONS OF THE POWER OF GOD

“The angel who unites in the proclamation of the third angel’s message is to lighten the whole earth with his glory. A **work** of world-wide extent and unwonted power is here foretold. The advent movement of 1840–44 was a **glorious manifestation of the power of God**; the first angel’s message was carried to every missionary station in the world, and in some countries there

was the greatest religious interest which has been witnessed in any land since the Reformation of the sixteenth century; but these are to be exceeded by the mighty movement under the last warning of the third angel.

“The **work** will be similar to that of the Day of Pentecost. As the ‘former rain’ was given, in the outpouring of the Holy Spirit at the opening of the gospel, to cause the upspringing of the precious seed, so the ‘latter rain’ will be given at its close for the ripening of the harvest.” *The Great Controversy*, 611.

“We must not wait for the latter rain. It is coming upon all who will **recognize** and appropriate the dew and showers of grace that fall upon us. When we gather up the fragments of light, when we appreciate the sure mercies of God, who loves to have us trust Him, then every promise will be fulfilled. [Isaiah 61:11 quoted.] The whole earth is to be filled with the glory of God.” *The Seventh-day Adventist Bible Commentary*, volume 7, 984.

**RECOGNIZE:** 1. To recollect or recover the knowledge of, either with an avowal of that knowledge or not. We recognize a person at a distance, when we recollect that we have seen him before, or that we have formerly known him. We recognize his features or his voice. *Webster’s 1828 Dictionary*.

Isaiah 6:6–7.

#### **PURIFICATION**

“The live coal is symbolical of purification. If it touches the lips, no impure word will fall from them. The live coal also symbolizes the potency of the efforts of the servants of the Lord.” *Review and Herald*, October 16, 1888.

Isaiah 6:8–10.

#### **SEND ME**

“Not one of the angels could have become surety for the human race: their life is God’s; they could not surrender it. The angels all wear the yoke of obedience. They are the appointed messengers of Him who is the commander of all heaven. But Christ is equal with God, infinite and omnipotent. He could pay the ransom for man’s freedom. He is the eternal, self-existing Son, on whom no yoke had come; and when God asked, ‘**Whom shall I send?**’ he could reply, ‘**Here am I; send me.**’ He could pledge himself to become man’s surety; for he could say that which the highest angel could not say,—I have power over my own life, ‘power to lay it down, and . . . power to take it again.’” *Youth Instructor*, June 21, 1900.

Isaiah 6:9–10; Jeremiah 15:16–21; Ezekiel 2:1–3:9; Isaiah 6:11–13.

#### **HOW LONG?**

Psalms 74:1–10; 79:5–10; Zechariah 1:12; Daniel 8:13; Revelation 6:9–11

“And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: and they cried with a loud voice, saying, **How long**, O Lord, Holy and true, doest Thou not judge and avenge our blood on

them that dwell on the earth? And white robes were given unto every one of them [They were pronounced pure and holy]; and it was said unto them, that they should rest yet for a little season, until their fellowservants also and their brethren, that should be killed as they were, should be fulfilled' [Revelation 6:9–11]. Here were scenes presented to John that were not in reality but that which would be in a period of time in the future.

“**Revelation 8:1–4** quoted.” *Manuscript Releases*, volume 20, 197.

## TYPO

“When the fifth seal was opened, John the Revelator in vision saw beneath the altar the company that were slain for the Word of God and the testimony of Jesus Christ. After this came the scenes described in the eighteenth of Revelation, when those who are faithful and true are called out from Babylon. [**Revelation 18:1–5, quoted.**]” *Manuscript Releases*, volume 20, 14.

## I KINGS 17 & 18

Elijah: Strength of Jehovah

Tishbite: Recourse

Ahab: Brother

Obadiah: Servant

Jezebel: Chaste

Gilead: Heap of testimony

H3747—Cherith to cut from H3772 to covenant (that is, make an alliance or bargain, originally by cutting flesh and passing between the pieces)

Jordan: Descender John 3:30; 1:19–29; Bethbara: G962: Of Hebrew origin ([H1004] and [H5679]); ferry house. H1004: House; H5679: From H5674: Cross over

Zeraphath: From H6884; refinement; Tsarephath, a place in Palestine: - Zarephath. H6884: refine metal

Zidon: Fishery, to catch prey

Widow H490: Feminine H488; widow, desolate house H488: Prolonged from [H481](#) in the sense of *bereavement*; discarded (as a divorced person); H481: A primitive root; to *tie* fast; hence (of the mouth) to be *tongue tied*: - bind, be dumb, put to silence.

## 1888

“The Lord in His great mercy sent a most precious message to His people through Elders Waggoner and Jones. This message was to bring more prominently before the world the uplifted Saviour, the sacrifice for the sins of the whole world. It presented justification through faith in the Surety; it invited the people to receive the righteousness of Christ, which is made manifest in obedience to all the commandments of God. Many had lost sight of Jesus. They needed to have their eyes directed to His divine person, His merits, and His changeless love for the human family. All power is given into His hands, that He may dispense rich gifts unto men, imparting the priceless gift of His own righteousness to the helpless human agent. **This is the message that God commanded to be given to the world. It is the third angel’s message**, which is to be proclaimed with a loud voice, and attended with the outpouring of His Spirit in a large measure.” *Testimonies to Minsters*, 91.

“The truth for this time, the third angel’s message, is to be proclaimed with a loud voice, **meaning with increasing power**, as we approach the great final test.” *The 1888 Materials*, 1710.

### **THE LAODICEAN MESSAGE**

**“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.

### **1856**

“Some, I saw, would gladly return. Others will not let this message to the Laodicean church have its weight upon them. They will glide along, much after the same manner as before, and will be spewed out of the mouth of the Lord. Those only who zealously repent will have favor with God.” *Testimonies*, volume 1, 144.

### **REVELATION 18**

“The time of test is just upon us, for the loud cry of the third angel has already begun in the revelation of the righteousness of Christ, the sin-pardoning Redeemer. This is the beginning of the light of the angel whose glory shall fill the whole earth.” *Selected Messages*, book 1, 362.

### **THE LATTER RAIN MESSAGE**

“The latter rain is to fall upon the people of God. A mighty angel is to come down from heaven, and the whole earth is to be lighted with his glory.” *Review and Herald*, April 21, 1891.