

Habakkuk's Two Tables #37

PART FIVE: 1863

ISAIAH 7

742BC

Isaiah 7:3–9

THE NORTHERN 2520 (THREE YEARS)

2 Kings 17:20–22

THE BEGINNING—723BC

“About two years later, ‘in **the seventh year of Hoshea**,’ ‘Shalmaneser king of Assyria came up against Samaria, and besieged it. And at **the end of three years** they took it: even in the sixth year of Hezekiah, that is **the ninth year of Hoshea** king of Israel, Samaria was taken. And the king of Assyria did carry away Israel unto Assyria, and put them in Halah and in Habor by the river of Gozan, and in the cities of the Medes: because they obeyed not the voice of the Lord their God, but transgressed his covenant, and all that Moses the servant of the Lord commanded.’ 2 Kings 18:9–12.

“**The destruction that came upon the northern kingdom was directly from God himself.** The Assyrians were merely the instruments that he used to carry out his purpose. Through Isaiah, who began to prophesy before the fall of Samaria, the Lord referred to the Assyrian hosts as the ‘rod of mine anger.’ ‘The staff in their hand,’ he said, ‘**is mine indignation.**’ Isaiah 10:5.” *Review and Herald*, February 12, 1914.

THE END—1798

“In 1796 Napoleon invaded Italy, defeated the papal troops and occupied Ancona and Loreto. Pius sued for peace, which was granted at Tolentino on **the 19th of February 1797**; but on the 28th of December of that year, in a riot created by some Italian and French revolutionists, General Duphot of the French embassy was killed and a new pretext furnished for invasion. General Berthier marched to Rome, entered it unopposed on the **13th of February 1798**, and, proclaiming a republic, demanded of the pope the renunciation of his temporal authority. Upon refusal he was taken prisoner, and on the 20th of February was escorted from the Vatican to Siena, and thence to the Certisa near Florence. The French declaration of war against Tuscany led to his removal by way of Prama, Piacenza, Turin and Grenoble to the citadel of Valance, where he died six weeks later, on the 29th of August 1799.” *Encyclopedia Britannica*, 1913 Edition.

1799

“Thus ‘those days’ are the twelve hundred and sixty years of papal supremacy, which began in A.D. 538, at the rooting up of the last of the ‘three’ kingdoms mentioned in Daniel 7:8, 20, 24, and ended in A.D. 1798, when the papal government was abolished in Rome, when a Roman republic was again declared there, and ‘the old foundations of the capital were made again to resound with the cries, if not the spirit, of freedom; and the venerable ensign, S.P.Q.R., after the lapse of fourteen hundred years, again floated in the winds,’ and when the pope was made a prisoner and was carried into captivity in France, where he died at Valance, August 29, **1799.**” A. T. Jones, *Signs of the Times*, October 24, 1900.

THE FIRST: MANASSEH—677BC

2 Chronicles 33:11

“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. This affliction brought the king to his senses; ‘he besought the Lord his God, and humbled himself greatly before the God of his fathers, and prayed unto Him: and He was entreated of him, and heard his supplication, and brought him again to Jerusalem into his kingdom. Then Manasseh knew that the Lord He was God.’ 2 Chronicles 33:11–13. **But this repentance, remarkable though it was, came too late to save the kingdom** from the corrupting influence of years of idolatrous practices. Many had stumbled and fallen, never again to rise.” *Prophets and Kings*, 382.

EARNEST: 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. Hence the practice of giving an earnest to ratify a bargain. **This sense of the word is primary, denoting that which goes before, or in advance.** *Webster's 1828 Dictionary*.

THE LAST: UNITED STATES—1844

“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: H4519—*causing to forget*.

“And **let it be remembered**, it is the boast of Rome that she never changes. The principles of Gregory VII and Innocent III are still the principles of the Roman Catholic Church. And had she but the power, she would put them in practice with as much vigor now as in past centuries. Protestants little know what they are doing when they propose to accept the aid of Rome in the work of Sunday exaltation. While they are bent upon the accomplishment of their purpose, Rome is aiming to re-establish her power, to recover her lost supremacy. Let the principle once be established in the United States that the church may employ or control the power of the state; that religious observances may be enforced by secular laws; in short, that the authority of church and state is to dominate the conscience, and the triumph of Rome in this country is assured.

“God’s word has given warning of the impending danger; let this be unheeded, and the Protestant world will learn what the purposes of Rome really are, only when it is too late to escape the snare. She is silently growing into power. Her doctrines are exerting their influence in legislative halls, in the churches, and in the hearts of men. She is piling up her lofty and massive structures in the secret recesses of which her former persecutions will be repeated. Stealthily and unsuspectedly she is strengthening her forces to further her own ends when the time shall come for her to strike. All that she desires is vantage ground, and this is already being given her. We shall soon see and shall feel what the purpose of the Roman element is. Whoever shall believe and obey the word of God will thereby incur reproach and persecution.” *The Great Controversy*, 581.

AHAZ—742BC (THE BEGINNING)

Isaiah 7:1–2

JAMES WHITE—1863 (THE END)

“I will here copy from another testimony written **June 6, 1863**: ‘I was shown that our testimony was still needed in the church, and that we should labor to save ourselves trials and cares, and that we should preserve a devotional frame of mind. It is duty for those in the Office to tax their brains more, and my husband tax his less. Much time is spent by him upon various matters which **confuse and weary his mind, and unfit him for study, or for writing, and hinder his light from shining** in the *Review* as it should.

“I saw that my husband’s mind should not be crowded and overtaxed. **His mind must have rest**, and he be left free to write and attend to matters which others cannot do. Those engaged in the Office can lift from him **a great weight of care** if they would dedicate themselves to God, and feel a deep interest in the work. No selfish feelings should exist among those who labor in the Office. It is the work of God in which they are engaged, and they are accountable to God for the motives and manner in which this branch of his work is performed. They are required to discipline their minds, and to bring their minds to task. Forgetfulness is sin. Many feel that no blame should be attached to forgetfulness. There is a great mistake here; and this leads to many blunders, and much disorder, and many wrongs. The mind must be tasked. Things that should be done should not be forgotten. The mind must be disciplined until it will remember.

“My husband **has had much care, and he has done many things which others ought to have done**, fearing they would, in their heedlessness, make mistakes which would involve losses not easily remedied. **This has been a great perplexity to his mind.** Those who labor in the Office should learn. They should study, and practice, and exercise their own brains; for they have this branch of business alone, while my husband has the responsibility of many departments of the work. If the workmen make a failure, they should feel that it rests upon them to repair damages from their own purses, and not allow the Office to suffer loss through their carelessness. They should not cease to bear responsibilities, but should try again, avoiding their former mistakes. In this way they would learn to take that care which the word of God ever requires, and then they will do no more than their duty.

“I was shown that my husband should take time to do those things which his judgment tells him would preserve his health. He has thought that he must throw off the burdens and responsibilities which were upon him, and leave the Office, **or his mind would become a wreck**. I was shown that when the Lord released him from his position, he would give him just as clear evidence of his release as he gave him when he laid the burden of the work upon him. But **he has borne too many burdens**, and those laboring with him at the Office, and his ministering brethren also, have been too willing that he should bear them. They have, as a general thing, stood back from bearing burdens and have sympathized with those that were murmuring against him, and left my husband to stand alone while he was bowed down beneath censure until God has vindicated his own cause. If they had taken their share of the burdens, he would have been relieved.”
Pamphlets 159, 14–15.

PEER PRESSURE

REHOBOAM—THE FIRST KING OF JUDAH (REJECTING THE OLD PATHS)

“Solomon slept with his fathers, and was buried in the City of David his father: and Rehoboam his son reigned in his stead.’ 1 Kings 11:43.

“Soon after his accession to the throne, Rehoboam went to Shechem, where he expected to receive formal recognition from all the tribes. ‘To Shechem were all Israel come to make him king.’ 2 Chronicles 10:1.

“Among those present was Jeroboam the son of Nebat—the same Jeroboam who during Solomon’s reign had been known as ‘a mighty man of valor,’ and to whom the prophet Ahijah the Shilonite had delivered the startling message, ‘Behold, I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee.’ 1 Kings 11:28, 31.

“The Lord through His messenger had spoken plainly to Jeroboam regarding the necessity of dividing the kingdom. This division must take place, He had declared, ‘because that they have forsaken Me, and have worshiped Ashtoreth the goddess of the Zidonians, Chemosh the god of the Moabites, and Milcom the god of the children of Ammon, and have not walked in My ways, to do that which is right in Mine eyes, and to keep My statutes and My judgments, as did David.’ Verse 33.

“Jeroboam had been further instructed that the kingdom was not to be divided before the close of Solomon’s reign. ‘I will not take the whole kingdom out of his hand,’ the Lord had declared; ‘but I will make him prince all the days of his life for David My servant’s sake, whom I chose, because he kept My commandments and My statutes: but I will take the kingdom out of his son’s hand, and will give it unto thee, even ten tribes.’ Verses 34, 35.

“Although Solomon had longed to prepare the mind of Rehoboam, his chosen successor, to meet with wisdom the crisis foretold by the prophet of God, he had never been able to exert a strong molding influence for good over **the mind of his son**, whose early training had been so grossly neglected. Rehoboam had received from his mother, an Ammonitess, the stamp of **a vacillating character**. At times he endeavored to serve God and was granted a measure of prosperity; but he was not steadfast, and at last he yielded to the influences for evil that had surrounded him from infancy. In the mistakes of Rehoboam’s life and in his final apostasy is revealed the fearful result of Solomon’s union with idolatrous women.

“The tribes had long suffered grievous wrongs under the oppressive measures of their former ruler. The extravagance of Solomon's reign during his apostasy had led him to tax the people heavily and to require of them much menial service. Before going forward with the coronation of a new ruler, the leading men from among the tribes determined to ascertain whether or not it was the purpose of Solomon's son to lessen these burdens. ‘So Jeroboam and all Israel came and spake to Rehoboam, saying, Thy father made our yoke grievous: now therefore ease thou somewhat the grievous servitude of thy father, and his heavy yoke that he put upon us, and we will serve thee.’

“Desirous of taking counsel with his advisers before outlining his policy, Rehoboam answered, ‘Come again unto me after three days. And the people departed.

“‘And King Rehoboam took counsel with the old men that had stood before Solomon his father while he yet lived, saying, What counsel give ye me to return answer to this people? And they spake unto him, saying, If thou be kind to this people, and please them, and speak good words to them, they will be thy servants forever.’ 2 Chronicles 10:3–7.

“Dissatisfied, Rehoboam turned to the younger men with whom he had associated during his youth and early manhood, and inquired of them, ‘What counsel give ye that we may answer this people, who have spoken to me, saying, Make the yoke which thy father did put upon us lighter?’ 1 Kings 12:9. The young men suggested that he deal sternly with the subjects of his kingdom and make plain to them that from the very beginning he would brook no interference with his personal wishes.

“**Flattered** by the prospect of exercising supreme authority, **Rehoboam determined to disregard the counsel of the older men** of his realm, and to make the younger men his advisers. Thus it came to pass that on the day appointed, when ‘Jeroboam and all the people came to Rehoboam’ for a statement concerning the policy he intended to pursue, Rehoboam ‘answered the people roughly, . . . saying, My father made your yoke heavy, and I will add to your yoke: my father also chastised you with whips, but I will chastise you with scorpions.’ Verses 12–14.

“Had Rehoboam and his inexperienced counselors understood the divine will concerning Israel, they would have listened to the request of the people for decided reforms in the administration of the government. But in the hour of opportunity that came to them during the meeting in Shechem, they **failed to reason from cause to effect**, and thus forever weakened their influence over a large number of the people. Their expressed determination to perpetuate and add to the oppression introduced during Solomon's reign was in direct conflict with God's plan for Israel, and gave the people ample occasion to doubt the sincerity of their motives. In this unwise and unfeeling attempt to exercise power, the king and his chosen counselors revealed the pride of position and authority.

“The Lord did not allow Rehoboam to carry out the policy he had outlined. Among the tribes were many thousands who had become thoroughly aroused over the oppressive measures of Solomon's reign, and these now felt that they could not do otherwise than rebel against the house of David. ‘When all Israel saw that the king hearkened not unto them, the people answered the king, saying, What portion have we in David? neither have we inheritance in the son of Jesse: to your tents, O Israel: now see to thine own house, David. So Israel departed unto their tents.’ Verse 16.

“The breach created by the rash speech of Rehoboam proved irreparable. Thenceforth the twelve tribes of Israel were divided, the tribes of Judah and Benjamin composing the lower or southern kingdom of Judah, under the rulership of Rehoboam; while the ten northern tribes formed and maintained a separate government, known as the kingdom of Israel, with Jeroboam as their ruler. **Thus was fulfilled the prediction of the prophet concerning the rending of the kingdom. ‘The cause was from the Lord.’ Verse 15.**” *Prophets and Kings*, 87–91.

AARON—THE FIRST HIGH PRIEST (ONLY A FEW DAYS)

Exodus 32:1

“In the absence of Moses, the judicial authority had been delegated to Aaron, and a vast crowd gathered about his tent, with the **demand**, ‘Make us gods, which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him.’ The cloud, they said, that had heretofore led them, now rested permanently upon the mount; it would no longer direct their travels. They must have an image in its place; and if, as had been suggested, they should decide to return to Egypt, they would find favor with the Egyptians by bearing this image before them and acknowledging it as their god.

“Such a crisis demanded a man of firmness, decision, and unflinching courage; one who held the honor of God above popular favor, personal safety, or life itself. But **the present leader of Israel was not of this character**. Aaron feebly remonstrated with the people, but his wavering and timidity at the critical moment only rendered them the more determined. The tumult increased. A blind, unreasoning frenzy seemed to take possession of the multitude. There were some who remained true to their covenant with God, but the greater part of the people joined in the apostasy. A few who ventured to denounce the proposed image making as idolatry, were set upon and roughly treated, and in the confusion and excitement they finally lost their lives.

“**Aaron feared for his own safety; and instead of nobly standing up for the honor of God, he yielded to the demands of the multitude.** His first act was to direct that the golden earrings be collected from all the people and brought to him, hoping that pride would lead them to refuse such a sacrifice. But they willingly yielded up their ornaments; and from these he made a molten calf, in imitation of the gods of Egypt. The people proclaimed, ‘These be thy gods, O Israel, which brought thee up out of the land of Egypt.’ And Aaron basely permitted this insult to Jehovah. He did more. Seeing with what satisfaction the golden god was received, he built an altar before it, and made proclamation, ‘Tomorrow is a feast to the Lord.’ The announcement was heralded by trumpeters from company to company throughout the camp. ‘And they rose up early on the morrow, and offered burnt offerings, and brought peace offerings; and the people sat down to eat and to drink and rose up to play.’ Under the pretense of holding ‘a feast to the Lord,’ they gave themselves up to gluttony and licentious reveling.

“How often, in our own day, is the love of pleasure disguised by a ‘form of godliness’! A religion that permits men, while observing the rites of worship, to devote themselves to selfish or sensual gratification, is as pleasing to the multitudes now as in the days of Israel. And there are still pliant Aarons, who, while holding positions of

authority in the church, will yield to the desires of the unconsecrated, and thus encourage them in sin.

“Only a few days had passed since the Hebrews had made a solemn covenant with God to obey His voice. They had stood trembling with terror before the mount, listening to the words of the Lord, ‘Thou shalt have no other gods before Me.’ The glory of God still hovered above Sinai in the sight of the congregation; but they turned away, and asked for other gods. ‘They made a calf in Horeb, and worshiped the molten image. Thus they changed their glory into the similitude of an ox.’ Psalm 106:19, 20. How could greater ingratitude have been shown, or more daring insult offered, to Him who had revealed Himself to them as a tender father and an all-powerful king!” *Patriarchs and Prophets*, 316–317.

JEROBOAM—THE FIRST KING OF EPHRAIM

1 Kings 12:25–33

“Placed on the throne by the ten tribes of Israel who had rebelled against the house of David, Jeroboam, the former servant of Solomon, was in a position to bring about wise reforms in both civil and religious affairs. Under the rulership of Solomon he had shown aptitude and sound judgment; and the knowledge he had gained during years of faithful service fitted him to rule with discretion. But Jeroboam failed to make God his trust.

“Jeroboam’s greatest fear was that at some future time the hearts of his subjects might be won over by the ruler occupying the throne of David. He reasoned that if the ten tribes should be permitted to visit often the ancient seat of the Jewish monarchy, where the services of the temple were still conducted as in the years of Solomon’s reign, many might feel inclined to renew their allegiance to the government centering at Jerusalem. Taking counsel with His advisers, Jeroboam determined by one bold stroke to lessen, so far as possible, the probability of a revolt from his rule. He would bring this about by creating within the borders of his newly formed kingdom two centers of worship, one at Bethel and the other at Dan. In these places the ten tribes should be invited to assemble, instead of at Jerusalem, to worship God.

“In arranging this transfer, Jeroboam thought to appeal to the imagination of the Israelites by setting before them some visible representation to symbolize the presence of the invisible God. Accordingly he caused to be made two calves of gold, and these were placed within shrines at the appointed centers of worship. In this effort to represent the Deity, Jeroboam violated the plain command of Jehovah: ‘Thou shalt not make unto thee any graven image. . . . Thou shalt not bow down thyself to them, nor serve them.’ Exodus 20:4, 5.

“So strong was Jeroboam’s desire to keep the ten tribes away from Jerusalem that he lost sight of the fundamental weakness of his plan. He failed to take into consideration the great peril to which he was exposing the Israelites by setting before them the idolatrous symbol of the deity with which their ancestors had been so familiar during the centuries of Egyptian bondage. Jeroboam’s recent residence in Egypt should have taught him the folly of placing before the people such heathen representations. But his set purpose of inducing the northern tribes to discontinue their annual visits to the Holy City led him to adopt the most imprudent of measures. ‘It is too much for you to go up to Jerusalem,’ he urged; ‘behold thy gods, O Israel, which brought thee up out of the land of

Egypt.’ 1 Kings 12:28. Thus they were invited to bow down before the golden images and adopt strange forms of worship.

“The king tried to persuade the Levites, some of whom were living within his realm, to serve as priests in the newly erected shrines at Bethel and Dan; but in this effort he met with failure. He was therefore compelled to elevate to the priesthood men from ‘the lowest of the people.’ Verse 31. Alarmed over the prospect, many of the faithful, including a great number of the Levites, fled to Jerusalem, where they might worship in harmony with the divine requirements.” *Prophets and Kings*, 99–101.

SAUL—THE FIRST KING

1 Samuel 13:1–14

And he tarried **seven days**, according to the set time that Samuel *had appointed*: but Samuel came not to Gilgal; and **the people were scattered** from him. 1 Samuel 13:8.

“After Saul had been anointed king of Israel, Samuel the prophet gave him minute directions as to what course he should pursue. He prophesied that the Lord would work a change in his heart to prepare him for the solemn responsibilities of his new office. He declared to the king, ‘Thou shalt meet a company of prophets coming down from the high place with a psaltery, and a tabret, and a pipe, and a harp, before them; and they shall prophesy; and the Spirit of the Lord will come upon thee, and thou shalt prophesy with them, and shalt be turned into another man. . . . And **thou shalt go down before me to Gilgal; and, behold, I will come down unto thee, to offer burnt-offerings, and to sacrifice sacrifices of peace-offerings. Seven days shalt thou tarry, till I come to thee, and show thee what thou shalt do.**’ As Saul journeyed on his way, the change of which the prophet had spoken was wrought in him, and God gave him another heart; and all that Samuel had said came to pass. The heart of Saul was turned to the Lord, his mind was enlarged, and he had the blessing of spiritual understanding. He felt that the strength of Israel was the Lord God, even Jehovah, and in him he could have courage, fortitude, and resolution to govern wisely. It now depended upon Saul to work out the salvation that God had wrought within him.

“It was not until the second year of his reign that the presence of Saul was required at Gilgal. At that time the Philistines were encamped against the Israelites. Saul and his followers could see the vast host that were arrayed against them, and the Israelites were appalled at the sight of the mighty forces they would have to encounter in battle. They were not prepared to meet the enemy, for they were undisciplined and poorly armed.” *Signs of the Times*, May 11, 1888.

“Day after day Saul tarried, but **without making decided efforts toward encouraging the people and inspiring confidence in God**. Before the time appointed by the prophet had fully expired, **he became impatient at the delay** and allowed himself to be discouraged by the trying circumstances that surrounded him. Instead of faithfully seeking to prepare the people for the service that Samuel was coming to perform, he indulged in unbelief and foreboding. The work of seeking God by sacrifice was a most solemn and important work; and God required that His people should search their hearts

and repent of their sins, that the offering might be made with acceptance before Him, and that His blessing might attend their efforts to conquer the enemy. But Saul had grown restless; and the people, instead of trusting in God for help, were looking to the king whom they had chosen, to lead and direct them.

“Yet the Lord still cared for them and did not give them up to the disasters that would have come upon them if the frail arm of flesh had become their only support. He brought them into close places, that they might be convicted of the folly of depending on man, and that they might turn to Him as their only help. **The time for the proving of Saul had come.** He was now to show whether or not he would depend on God and patiently wait according to His command, thus revealing himself as one whom God could trust in trying places as the ruler of His people, or whether he would be vacillating and unworthy of the sacred responsibility that had devolved upon him. Would the king whom Israel had chosen, listen to the Ruler of all kings? Would he turn the attention of his fainthearted soldiers to the One in whom is everlasting strength and deliverance?

“With growing impatience he awaited the arrival of Samuel and attributed the confusion and distress and desertion of his army to the absence of the prophet. The appointed time came, but the man of God did not immediately appear. God’s providence had detained His servant. But Saul’s restless, impulsive spirit would no longer be restrained. Feeling that something must be done to calm the fears of the people, he determined to summon an assembly for religious service, and by sacrifice entreat the divine aid. **God had directed that only those consecrated to the office should present sacrifices before Him.** But Saul commanded, ‘Bring hither a burnt offering;’ and, equipped as he was with armor and weapons of war, he approached the altar and offered sacrifice before God.

“‘And it came to pass, that as soon as he had made an end of offering the burnt offering, behold, Samuel came; and Saul went out to meet him, that he might salute him.’ Samuel saw at once that **Saul had gone contrary to the express directions that had been given him.** The Lord had spoken by His prophet that at this time He would reveal what Israel must do in this crisis. If Saul had fulfilled the conditions upon which divine help was promised, the Lord would have wrought a marvelous deliverance for Israel, with the few who were loyal to the king. But Saul was so well satisfied with himself and his work that he went out to meet the prophet as one who should be commended rather than disapproved.

“Samuel’s countenance was full of anxiety and trouble; but to his inquiry, ‘What hast thou done?’ Saul offered excuses for **his presumptuous act.** He said: ‘I saw that the people were scattered from me, and that thou camest not within the days appointed, and that the Philistines gathered themselves together at Michmash; therefore said I, The Philistines will come down now upon me to Gilgal, and I have not made supplication unto the Lord: I forced myself therefore, and offered a burnt offering.’

“‘And Samuel said to Saul, Thou hast done foolishly: thou hast not kept the commandment of the Lord thy God, which He commanded thee: for now would the Lord have established thy kingdom upon Israel forever. But now thy kingdom shall not continue: the Lord hath sought Him a man after His own heart, and the Lord hath commanded him to be captain over His people. . . . And Samuel arose, and gat him up from Gilgal unto Gibeah of Benjamin.’

“Either Israel must cease to be the people of God, or the principle upon which the monarchy was founded must be maintained, and **the nation must be governed by a divine power**. If Israel would be wholly the Lord’s, if **the will of the human and earthly were held in subjection to the will of God**, He would continue to be the Ruler of Israel. So long as the king and the people would conduct themselves as subordinate to God, so long He could be their defense. But in Israel no monarchy could prosper that did not **in all things** acknowledge the supreme authority of God.

“If Saul had shown a regard for the requirements of God in this time of trial, God could have worked His will through him. His failure now proved him unfit to be the vicegerent of God to His people. He would mislead Israel. His will, rather than the will of God, would be the controlling power. If Saul had been faithful, his kingdom would have been established forever; but since he had failed, the purpose of God must be accomplished by another. The government of Israel must be committed to one who would rule the people according to the will of Heaven.” *Patriarchs and Prophets*, 617–621.

MENTAL PRESSURE

THE BEGINNING AND THE END

AHAZ (742BC—A CIVIL WAR BETWEEN NORTH AND SOUTH)

NINETEEN YEARS **BEFORE**

JAMES WHITE (1863—A CIVIL WAR BETWEEN NORTH AND SOUTH)

NINETEEN YEARS **AFTER**

FIRST RULERS

AARON (IMAGE OF THE BEAST)

JEROBOAM (CHURCH AND STATE)

SAUL (CHURCH AND STATE)

1863 ADVENTIST CHURCH LEGALLY ESTABLISHED

REHOBOAM (REJECTS THE OLD PATHS)

JAMES WHITE (REJECTS THE OLD PATHS)

SAUL (A SCATTERING OF SEVEN DAYS)

JAMES WHITE (MILLER’S SCATTERING BEGINS)