

ADVENTISM'S VISITATION PART ELEVEN

THE SECOND ANGEL'S MESSAGE

JEHOIACHIN—EZEKIEL (TWO VERSES)

Now it came to pass in the thirtieth year, in the fourth *month*, in the fifth *day* of the month, as I *was* among the captives by the river of Chebar, *that the heavens were opened, and I saw visions of God.* In the fifth *day* of the month, which *was* the fifth year of king Jehoiachin's captivity. Ezekiel 1:1–2.

MANIFESTATION OF GOD'S GLORY

Ezekiel: H3168—God will strengthen.

THE TEMPLE ERECTED

Chapter 40 onward

“But God's servants are not to trust to themselves in this great emergency. In the visions given to Isaiah, to Ezekiel, and to John we see how closely heaven is connected with the events taking place upon the earth and how great is the care of God for those who are loyal to Him. The world is not without a ruler. The program of coming events is in the hands of the Lord. The Majesty of heaven has the destiny of nations, as well as the concerns of His church, in His own charge.” *Testimonies*, volume 5, 753.

EZEKIEL 37

THE FOURTH ANGEL'S MESSAGE

ISAIAH

The vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem in the days of **Uzziah, Jotham, Ahaz, and Hezekiah**, kings of Judah. Isaiah 1:1.

THE YEAR UZZIAH DIED—ISAIAH 6

A KING IS A KINGDOM

Daniel 2:37–39

UZZIAH AND JOTHAM

TWO NATIONS

Genesis 25:23; Ezekiel 37:21–22; Daniel 8:20–21; Revelation 11:8; 13:11

DAVID & SOLOMON

“The principles taught in the schools of the prophets were the same that molded David's character and shaped his life. The word of God was his instructor. . . .

“In the early life of Solomon also are seen the results of God's method of education. Solomon in his youth made David's choice his own. Above every earthly good he asked of God a wise and understanding heart. And the Lord gave him not only that which he sought, but that also for which he had not sought—both riches and honor. The power of his understanding, the extent of his knowledge, **the glory of his reign, became the wonder of the world.**

“In the reigns of David and Solomon, Israel reached the height of her greatness.” *Education*, 48.

“The greatest and most favored nation upon the earth is the United States. A gracious Providence has shielded this country, and poured upon her **the choicest of Heaven’s blessings.** Here the persecuted and oppressed have found refuge. Here the Christian faith in its purity has been taught. This people have been the recipients of great light and unrivaled mercies. But these gifts have been repaid by ingratitude and forgetfulness of God. The Infinite One keeps a reckoning with the nations, and their guilt is proportioned to the light rejected. A fearful record now stands in the register of Heaven against our land; but the crime which shall fill up the measure of her iniquity is that of making void the law of God.” *Spirit of Prophecy* volume 4, 398.

“The long reign of Uzziah [also known as Azariah] in the land of Judah and Benjamin was **characterized by a prosperity greater than that of any other ruler since the death of Solomon, nearly two centuries before.** For many years the king ruled with discretion. Under **the blessing of Heaven** his armies regained some of the territory that had been lost in former years. Cities were rebuilt and fortified, and the position of the nation among the surrounding peoples was greatly strengthened. Commerce revived, and **the riches of the nations flowed into Jerusalem.** Uzziah’s name ‘spread far abroad; for he was marvellously helped, till he was strong.’ 2 Chronicles 26:15.

“This outward prosperity, however, was **not accompanied by a corresponding revival of spiritual power.** The temple services were continued as in former years, and multitudes assembled to worship the living God; but **pride and formality gradually took the place of humility and sincerity.** Of Uzziah himself it is written: ‘When he was strong, his heart was lifted up to his destruction: for he transgressed against the Lord his God.’ Verse 16.

“The sin that resulted so disastrously to Uzziah was one of **presumption.** In violation of **a plain command** of Jehovah, that none but the descendants of Aaron should officiate as priests, the king entered the sanctuary ‘to burn incense upon the altar.’ **Azariah the high priest** and his associates remonstrated, and pleaded with him to turn from his purpose. ‘Thou hast trespassed,’ they urged; ‘neither shall it be for thine honor.’ Verses 16, 18.

“Uzziah was filled with wrath that he, the king, should be thus rebuked. But he was not permitted to profane the sanctuary against the united protest of those in authority. While standing there, in wrathful rebellion, he was suddenly smitten with a divine judgment. **Leprosy appeared on his forehead.** In dismay he fled, never again to enter the temple courts. Unto the day of his death, some years later, Uzziah remained a leper—a living example of the folly of departing from a plain ‘Thus saith the Lord.’ **Neither his exalted position nor his long life of service could be pleaded as an excuse for the presumptuous sin by which he marred the closing years of his reign, and brought upon himself the judgment of Heaven.**

“God is no respecter of persons. ‘The soul that doeth aught presumptuously, whether he be born in the land, or a stranger, the same reproacheth the Lord; and that soul shall be cut off from among his people.’ Numbers 15:30.” *Prophets and Kings*, 303–304.

“The case of Uzziah the king reveals how God will punish the sin of presumption....

“Through successive generations iniquity has increased, until we are nearing the time when God shall say, **The cup of their iniquity is full.** In David’s day the contempt placed upon the law of God led him to exclaim, ‘It is time for thee, Lord, to work: for they have made void thy law.’ The disrespect shown to the law did not lessen its value in the sight of the psalmist. Instead, he saw all the more need of standing in its defense; and as he saw it trampled under unholy feet, he exclaimed: ‘Therefore I love thy commandments above gold; yea, above fine gold.’ In this age men have gone to great lengths in arrogance and in blasphemous denunciation of God’s law. They have accepted a false sabbath in the place of the day that God sanctified and gave to man as a memorial of creation. Their disobedience is great, and well may the prayer go forth from unfeigned lips, ‘It is time for thee, Lord, to work: for they have made void thy law.’ **The boundary line will soon be reached.** The crisis will soon come, and then God will interfere. When mercy’s limits are passed, God will work, and show that he is God. The Judge of all the earth will vindicate his honor, and punish the rebellious inhabitants of the earth.” *Review and Herald*, August 14, 1900.

ISAIAH 38–39

Isaiah 38:7–8; 39:3; 40:1–9

40:1, 5; 51:9, 17, 52:1; 52:11; 57:14; 24:4–16

6:3; 28:1–5; 35:1–2; 40:5; 45:25; 46:13; 58:8; 60:1–2, 7, 13, 19; 62:1–3; 66:18–19

THE THIRD ANGEL’S MESSAGE

ZEDEKIAH—JEREMIAH (THREE VERSES) [JEHOAHAZ & JEHOIACHIN NOT MENTIONED]

The words of Jeremiah the son of Hilkiah, of the priests that *were* in Anathoth in the land of Benjamin: To whom the word of the Lord came in the days of **Josiah** the son of Amon king of Judah, in the thirteenth year of his reign. It came also in the days of **Jehoiakim** the son of Josiah king of Judah, unto the end of the eleventh year of **Zedekiah** the son of Josiah king of Judah, unto the carrying away of Jerusalem captive in the fifth month. Jeremiah 1:1–3.

JUDGMENT

Jeremiah: H3414—God will rise or raise.

Hosea 6:1–3

VISIT EIGHTY TIMES—TWENTY-TWO TIMES IN JEREMIAH

“As the message of Christ’s first advent announced the kingdom of His grace, so the message of His second advent announces the kingdom of His glory. And the second message, like the first, is **based on the prophecies**. The words of the angel to Daniel relating to the last days were to be understood in the time of the end. At that time, ‘many shall run to and fro, and knowledge shall be increased.’ ‘The wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand.’ Daniel 12:4, 10. The Saviour Himself has given signs of His coming, and He says, ‘When ye see these things come to pass, know ye that the kingdom of God is nigh at hand.’ ‘And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares.’ ‘Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.’ Luke 21:31, 34, 36.

“We have reached the period foretold in these scriptures. The time of the end is come, **the visions of the prophets are unsealed**, and their solemn warnings point us to our Lord’s coming in glory as near at hand.

“The Jews misinterpreted and misapplied the word of God, and **they knew not the time of their visitation**. The years of the ministry of Christ and His apostles,—**the precious last years of grace to the chosen people**,—they spent in plotting the destruction of the Lord’s messengers. Earthly ambitions absorbed them, and the offer of the spiritual kingdom came to them in vain. So today the kingdom of this world absorbs men’s thoughts, and they take no note of the rapidly fulfilling **prophecies** and the tokens of the swift-coming kingdom of God.

“‘But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness.’ While we are not to know the hour of our Lord’s return, we may know when it is near. ‘Therefore let us not sleep, as do others; but let us watch and be sober.’ 1 Thessalonians 5:4-6.” *The Desire of Ages*, 234–235.

“It is ‘unto them that look for him’ that Christ is to ‘appear the second time, without sin unto salvation.’ [Hebrews 9:28.] Like the tidings of the Savior’s birth, the message of the second advent **was not committed to the religious leaders of the people**. They had failed to preserve their connection with God, **and had refused light from Heaven**; therefore they were not of the number described by the apostle Paul: ‘But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day; we are not of the night, nor of darkness.’ [1 Thessalonians 5:4, 5.]

“The watchmen upon the walls of Zion **should have been** the first to catch the tidings of the Savior’s advent, the first to lift their voices to proclaim him near, the first to warn the people to prepare for his coming. But they were at ease, dreaming of peace and safety, while the people were asleep in their sins. Jesus saw his church, like the barren fig-tree, covered with pretentious leaves, yet destitute of precious fruit. There was a boastful observance of the forms of religion, while the spirit of true humility, penitence, and faith—which alone could render the service acceptable to God—was lacking. Instead of the graces of the Spirit, there were manifested pride, formalism, vainglory, selfishness, oppression. **A backsliding church closed their eyes to the signs of the times**. God did not forsake them, or suffer his faithfulness to fail; but they departed from him, and separated themselves from his love. **As they refused to comply with the conditions, his promises were not fulfilled to them.**

“Such is the sure result of neglect to appreciate and improve the light and privileges which God bestows. Unless the church will follow on in his opening providence, accepting every ray of light, performing every duty which may be revealed, religion will inevitably degenerate into the observance of forms, and the spirit of vital godliness will disappear. This truth has been **repeatedly** illustrated in the history of the church. God requires of his people works of faith and obedience corresponding to the blessings and privileges bestowed. Obedience requires a sacrifice and involves a cross; and this is why so many of the professed followers of Christ refused to receive the light from Heaven, and, like the Jews of old, **knew not the time of their visitation**. [Luke 19:44.] Because of their pride and unbelief, **the Lord passed them by** and revealed his truth to those who, like the shepherds of Bethlehem and the Eastern magi, had given heed to all the light they had received.” *The Great Controversy*, 315–316.

“The Lord will not be trifled with. Those who neglect His mercies and blessings in this day of opportunities will bring impenetrable darkness upon themselves and will be candidates for the wrath of God. Sodom and Gomorrah were visited with the curse of the Almighty for their sins and iniquities. There are those in our day who have equally abused the mercies of God and slighted His warnings. It will be more tolerable for Sodom and Gomorrah in the day of judgment than for those who bear the name of Christ, yet dishonor Him by their unconsecrated lives. This class are laying up for themselves a fearful retribution when God in His wrath shall **visit** them with His judgments.

“Sinners who have not had the light and privileges that Seventh-day Adventists have enjoyed will, in their ignorance, be in a more favorable position before God than those who have been unfaithful while in close connection with His work and professing to love and serve Him. The tears of Christ upon the mount came from an anguished, breaking heart because of His unrequited love and the ingratitude of His chosen people. He had labored untiringly to save them from the fate that they seemed determined to bring upon themselves, but they refused His mercy and **knew not the time of their visitation**. **Their day of privilege** was ending, yet they were so blinded by sin that they knew it not.

“Jesus looked down through the centuries even to **the close of time**, and, taking in the cases of all who had repaid His love and admonitions with selfishness and neglect, and all who would thus repay Him, He addressed to them those solemn words, declaring that they knew not **the time of their visitation**. The Jews were gathering about themselves the dark clouds of retribution, and **many today, in like manner**, are drawing upon themselves the wrath of God, because of opportunities unimproved, the counsels and love of Jesus scorned, and His servants despised and hated for speaking the truth.

“There is no place on the face of the earth where so great light has been granted as at ——. Even Jerusalem of old was not more highly favored with the beams of heaven’s light shining upon the way that her people should tread. Yet they have failed to walk, by faithful obedience, in the full radiance of the light, serving God night and day. A sickly, dwarfed religion is the result of neglecting to follow the revealed light of the Spirit of the Lord. Energy and love increase as we exercise them, and the Christian graces can be developed only by careful cultivation.” *Testimonies*, volume 4, 191–192.

“In this our day, as in Christ's day, there will be a misreading and misinterpreting of the Scriptures. If the Jews had studied the Scriptures with earnest, prayerful, humble hearts, **their searching would have been rewarded with a true knowledge of the time, and not only the time, but also the manner, of Christ's first appearing.** They would not have ascribed the glories of the second appearing of Christ to His first advent. They had the testimony of Daniel; they had the testimony of Isaiah and the other prophets; they had the teaching of Moses; and here was Christ Himself in their midst, and **still they were searching the Scriptures for evidence in regard to His coming.** They were doing to Christ, at the same time, the very things that it had been prophesied they would do. They were **so blinded that they knew not the time of His visitation, or what they were doing.** Thus they were fulfilling the Scripture.

“Many are doing the same thing today, in 1897, because they have not had experience in the testing message comprehended in the first, second, and third angels' messages. There are those who are searching the Scriptures for proof that **these messages are still in the future.** They gather together the truthfulness of the messages, but they fail to give them their proper place in prophetic history. Therefore such are in danger of misleading the people in regard to locating the messages. **They do not see and understand the time of the end,** or when to locate the messages. The day of God is coming with stealthy tread, but the supposed wise and great men are prating about ‘higher education’ which they suppose originates with finite men. **They know not the signs of Christ's coming, or of the end of the world.**

“The evidence of the soon coming of Christ is right upon us, and many of us are asleep. We do not half gather up the important truths that are for our admonition, upon whom the ends of the world are come. If we did receive and believe the Word of God, we should be farther in advance spiritually than we are today. Iniquity abounds everywhere, and the love of many has waxed cold. Unless we understand the importance of the moments that are swiftly passing into eternity, and make ready a people to stand in the great day of God, we shall be registered in the books of heaven as unfaithful stewards. **The watchman is to know the time of the night.** Everything is now clothed with a solemnity that all who believe the truth should feel and sense. They should act in reference to the great day of God. The plagues of God are already just upon the world, and we need to be preparing for that great day. We have not time now to spend in speculative ideas, or in hap-hazard movements. We should fear to skim the surface of the Word of God. **When the light shines in our hearts, we shall, by all our words and works, live in accordance with that light, understand the words of God, and make it our spiritual, daily food, as represented by Christ as eating His flesh and drinking His blood.** Then we will be prepared to teach the Word of God as we never have done before. We must sink the shaft deeper in the mines of truth. All the little things of life are but a mote now. Those that pertain to eternity are of great consequence.” *Sermons and Talks*, 290–291.