

FUTURE NEWS

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“GATHER YOURSELVES TOGETHER, YEA, GATHER TOGETHER,
O NATION NOT DESIRED” ZEPHANIAH 2:1

The Book of Books

Truth is clothed in elevated language *Christian Education, 105-107*

The study of the Bible will give strength to the intellect. Says the psalmist, “The entrance of thy words giveth light; it giveth understanding unto the simple.” (Psalm 119:130.) The question has often been asked me, “Should the Bible become the important book in our schools?” It is a precious book, a wonderful book. It is a treasury containing jewels of precious value. It is a history that opens to us the past centuries. Without the Bible we should have been left to conjectures and fables in regard to the occurrences of past ages. Of all the books that have flooded the world, be they ever so valuable, the Bible is the Book of books, and is most deserving of the closest study and attention. It gives not only the history of the creation of this world, but a description of the world to come. It contains instruction concerning the wonders of the universe, and it reveals to our understanding the Author of the heavens and the earth. It unfolds a simple and complete system of theology and philosophy. Those who are close students of the word of God, and who obey its instructions, and love its plain truths, will improve in mind and manners. It is an endowment of God that should awaken in every heart the most sincere gratitude; for it is the revelation of God to man.

If the truths of the Bible are woven into practical life, they will bring the mind up from its earthliness and debasement. Those who are conversant with the Scriptures, will be found to be men and women who exert an elevating influence. In searching for the heaven-revealed truths, the Spirit of God is brought into close connection with the sincere searcher of the Scriptures. An understanding of the revealed will of God, enlarges the mind, expands, elevates, and endows it with new vigor, by bringing its faculties in contact with stupendous truths. If the study of the Scriptures is made a secondary consideration, great loss is sustained. The Bible was for a time excluded from our schools, and Satan found a rich field, in which he worked with marvelous rapidity, and gathered a harvest to his liking.

The understanding takes the level of the things with which it becomes familiar. If all would make the Bible their study, we should see a people further developed, capable of thinking more deeply, and showing a greater degree of intelligence, than the most earnest efforts in

Future News is the monthly newsletter from **Future for America**.

We also coordinate the **School of the Prophets** for the education of this final generation.

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MISSION STATEMENT

The ministry of Future for America is to proclaim the final warning message of Revelation 14 as identified by the prophecies of the Bible and the Spirit of Prophecy. The end-time fulfillment of Bible prophecy is no longer future—for it is taking place before our eyes. The historic, prophetic understanding of Seventh-day Adventism is now present truth. We are the final generation. Our emphasis is on the prophetic word including all the counsel of God's Word. To know what lies ahead is useless if we do not possess the experience to stand during these solemn times. Through obedience to God's law, and faith in the promises of God's Word, we are to receive that experience.

Coupled with the prophetic message, **Future for America** emphasizes all aspects of the medical missionary work. The "entering wedge"—medical missionary work—must be practiced by those who are to finish God's work in these final hours.

During this time period, country living becomes more essential with each passing moment. **Future for America** upholds and promotes this end-time truth. God's people must prepare for the coming storm, and that preparation includes the experience of learning how to survive in a simple fashion, away from the great centers of population.

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studying merely the sciences and histories of the world could make them. The Bible gives the true seeker an advanced mental discipline, and he comes from contemplation of divine things with his faculties enriched; self is humbled, while God and his revealed truth are exalted. It is because men are unacquainted with the precious Bible histories, that there is so much lifting up of man, and so little honor given to God. The Bible contains just that quality of food that the Christian needs in order that he may grow strong in spirit and intellect. The searching of all books of philosophy and science cannot do for the mind and morals what the Bible can do, if it is studied and practiced. Through the study of the Bible, converse is held with patriarchs and prophets. The truth is clothed in elevated language, which exerts a fascinating power over the mind; the thought is lifted up from the things of earth, and brought to contemplate the glory of the future immortal life. What wisdom of man can compare with the grandeur of the revelation of God? Finite man, who knows not God, may seek to lessen the value of the Scriptures, and may bury the truth beneath the supposed knowledge of science. Those who boast of wisdom beyond the teaching of the word of God, need to drink deeper of the fountain of knowledge, that they may learn their real ignorance. There is a boasted wisdom of men, that is foolishness in the sight of God. Let no man deceive himself. "If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise. For the wisdom of this world is foolishness with God: for it is written, He taketh the wise in their own craftiness." (1 Corinthians 3:19.) Those who have only this wisdom, need to become fools in their own estimation. The greatest ignorance that now curses the human race is in regard to the binding claims of the law of God; and this

ignorance is the result of neglecting the study of the word of God. It is Satan's determined plan to so engage and absorb the mind, that God's great guide book shall not be the Book of books, and that the sinner may not be led from the path of transgression to the path of obedience.

THE PARABLE OF THE TEN VIRGINS

By M. Chapman

Introduction

The parable of the ten virgins found in Matthew 25 is an illustration of the experience of the Adventist people from 1798 to 1844.¹ The fact that this parable has been fulfilled does not negate the prospect of a future fulfillment, for we as Adventists have been instructed through the Spirit of Prophecy that this parable not only "has been," but "will be fulfilled to the very letter."² It is the purpose of this summary to explain how this parable met its fulfillment in the history of the Millerites (the first generation of Adventism), and thus we will better understand how it will again be fulfilled in Adventism's final generation.³

In the following dissertation we make many references to *The Great Controversy*, 393–408, but will not cite each of them. If anything is in quotation marks and does not have a footnote reference number after the final quotation mark, it is from this passage in the Spirit of Prophecy.

The Coming of Christ—the Arrival of the First Angel

The parable of the ten virgins illustrates the history of both the first and the second angel's messages. Sister White states that "the coming of Christ, as announced by the first angel's message" is synonymous with the coming of the Bridegroom. When did the first angel's message arrive into history? The time of the end—1798.⁴ Therefore, the announcement of the coming of the Bridegroom began in 1798.



Going Forth—the Empowerment of the First Angel

We are further informed that “the widespread reformation under the proclamation of His soon coming, answered to the going forth of the virgins.” When was there a widespread reformation in the history of the Millerites? August 11, 1840.⁵ Therefore, the virgins go forth with their lamps to meet the Bridegroom on August 11, 1840.

The Tarrying Time—the Arrival of the Second Angel

The tarrying time is marked by the “passing of the time when the Lord was expected, the disappointment, and the seeming delay.” At what point in time were the virgins disappointed? When the year 1843 (according to the Karaite Jewish system of reckoning) had expired and the consummation of all their hopes was not realized—April 19, 1844.⁶ The last day of the last month of the year 1843 was April 18. When that day had come and gone, the hearts of the sincere believers sank in despair. It was then that the second angel was commissioned to come to the faithful servants of God.⁷

Though all of the virgins went forth with their lamps to meet the Bridegroom, not all of them were actuated by Godly fear. Some of the virgins (the foolish virgins) were “moved from impulse” rather than by the Holy Spirit. Thus, there were two classes of people: those who “[held] the truth in unrighteousness,” and those who “had received the grace of God, the regenerating, enlightening power of the Holy Spirit, which renders his Word a lamp to the feet and a light to the path.” The latter class “earnestly sought for purity of heart and life” through obedience to the truth that had been revealed to their understanding, and they “could not be overthrown by disappointment and delay.” Though they had fallen asleep (or lost their zeal), they did not relinquish their hope of seeing the Bridegroom. Instead, they searched the Scriptures even more earnestly, “patiently waiting till clearer light should be given.” The foolish, however, were overthrown by the disappointment and seeming

delay. They had given up their professed hope of seeing their Savior and they fell asleep “in unconcern and abandonment of their faith.”

Fanaticism

During this period of uncertainty and disappointment, many winds of doctrine began to blow—fanaticism now entered the movement in a manner in which had not been seen prior to this point. Though it was Satan’s design to undermine the messages given by God’s Spirit, his efforts would avail little; for God was about to send a message that would evaporate the darkness of error and superstition “like early frost before the rising sun.”

Midway

“In the summer of 1844, **midway between the time when it had been first thought that the 2300 days would end, and the autumn of the same year**, to which it was afterward found that they extended, the message was proclaimed, in the very words of Scripture, ‘Behold, the Bridegroom cometh!’”

Sister White is echoing a pioneer understanding in the statement above.⁸ She is saying that the message of the midnight cry was proclaimed in the very words of Scripture at the exact middle point between the first disappointment and the great disappointment. This date was July 21, 1844. It was on this day that Samuel Snow publically gave his understanding to a group of believers in the Boston Tabernacle,⁹ and it was not long until this message swelled into a mighty cry which spread throughout the land.

Ezra 7:9

“That which led to this movement was the discovery **that the decree of Artaxerxes for the restoration of Jerusalem, which formed the starting-point for the period of the 2300 days, went into effect in the autumn of the year B. C. 457**, and not at the beginning of the year, as had been formerly believed. Reckoning from the autumn of 457, the 2300 years terminate in the autumn of 1844.”

Snow’s understanding of Ezra 7:9 is what led to the movement of the Midnight Cry—the Seventh

Month Movement. He saw that the decree could not have gone into effect in the spring, as had formerly been supposed, for it was not until the summer that the decree arrived in Jerusalem. Snow proposed that the decree could not go into effect until Ezra had arrived in Jerusalem, appointed officials, and organized the people.¹⁰

The Types

In addition to the correction provided by Ezra 7:9 there were “arguments drawn from the Old-Testament types [which] also pointed to the autumn as the time when the event represented by the ‘cleansing of the sanctuary’ must take place.”

The brethren came to the correct understanding that the spring feasts met with exact fulfillments “not only as to the event, but as to the time.” This led them to see that the fall feasts must also meet their fulfillments according to the ceremonial times specified in the Word of God. This, in connection with the information provided by Ezra 7:9, led the wise virgins to the exact day when the Bridegroom would come.

The Midnight Cry—the Empowerment of the Second Angel

This message, initially given by Samuel Snow, began to take hold on groups throughout New England. However, these groups were distinct from one another. It was not until “the Exeter camp-meeting, [that] all these influences met, mingled into one great movement, and rapidly spread through all the advent bands in the land,”¹¹ “like a tidal wave.” It was at this point, near the close of the history of the second angel, that the “true midnight cry”¹² was to “give power to the second angel’s message.”¹³

When did this impetus take place? According to the Karaite system of reckoning, it was on the first day of the fifth month of the year 1844—August 15, 1844.¹⁴

The Shut Door—the Arrival of the Third Angel

The solemn message proclaimed by Snow at the Exeter camp-meeting brought about “deep

searching of heart, confession of sin, and forsaking of the world.” Thousands joined to help swell the cry that Jesus would come on the tenth day of the seventh month—October 22, 1844.¹⁵

“A preparation to meet the Lord was the burden of agonizing spirits. There was persevering prayer, and unreserved consecration to God.” This preparatory work was necessary because, according to the parable, the door of probation would be shut to all who were unprepared to enter into the marriage.

The Everlasting Gospel

The parable of the ten virgins, which we have just briefly summarized, contains several illustrations of the everlasting gospel—“the work of Christ in developing and thereafter demonstrating two classes of worshippers based upon the introduction of a three step prophetic testing message.”¹⁶ In one sense, the three steps are the three angel’s messages which arrive at 1798, April 19, 1844, and October 22, 1844 respectively. In another sense, the three steps can be seen during the history of the second angel, where the beginning of the tarrying time (April 19, 1844) marks the first step, the message of the midnight cry (August 15, 1844) marks the second, and the shut door marks the third (October 22, 1844). There are indeed other examples beside these two. Regardless of the perspective from which we are viewing this parable, let it be ever borne in mind that the history portrayed herein is the work of Christ.

History is Repeating Itself

If the past dealings of God with His people did not portray His present dealings with His people, we would be as wayward mariners tossed to and fro upon the seas of uncertainty. But praise be to God for He has not left us without a chart and compass! The Word of God, in all its forms, not only conveys moral lessons of great value, but it also portrays prophetic scenarios (or figurative illustrations) that typify the end of the world.¹⁷ The parable of the ten virgins is one of these prophetic scenarios.

According to the Spirit of Prophecy, the message that



brings us to the third angel “bore the characteristics that mark the work of God in every age.” This description brings to mind the statement in *The Great Controversy* on page 343 which states:

“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.”

When you bring together the facts that “the principles of God’s dealing” are ever the same and “the important movements of the present have their parallel in those of the past,” with the fact that this parable not only “has been” but “will be fulfilled to the very letter,” you are left with only one conclusion: the history mapped out by the parable of the ten virgins is a striking illustration of the work of God during the Millerite movement which runs parallel to its future fulfillment at the present time. In this sense, to “run parallel” means to typify. Thus, we would suggest that the characteristics of the Millerite movement will meet their anti-type in our history. This type of prophetic exposition is in agreement with the ordained method of studying the Bible—prophetic line upon prophetic line.¹⁸

Brothers and Sisters, it is imperative that we understand every specification of this parable; for our destiny will be decided by the way in which we respond to the messages God sends. “We are represented either by the wise or by the foolish virgins.”¹⁹ Let it be our constant prayer that we be among the former.

Summary

The parable of the ten virgins:

1. Began in 1798
2. Is an illustration of the Millerite movement
3. Spans the history of the first and second angels
4. Has a strong connection to Ezra 7:9 and the

ceremonial types

5. Illustrates the everlasting gospel
6. Will be repeated to the very letter
7. Needs to be studied very carefully

Study Resources

1. *Future News*, February 2015 publication
2. *July 2015 Alberta Prophecy School*, Michael Chapman
 - a. https://www.youtube.com/watch?v=5_t2ok4A2tM

Endnotes

1. *The Great Controversy*, 393–408
2. *The Review and Herald*, August 19, 1890
3. *The Great Controversy*, 343; Isaiah 44:6, 7 & 46:9, 10
4. *Testimonies to Ministers*, 115; *The Great Controversy*, 355, 356
5. Revelation 10:1–4; *Selected Messages*, book 2, 108; *The Great Controversy*, 335 & 611
6. *The Prophetic Faith of our Fathers*, volume 4, 795–797; *Second Advent Way Marks and High Heaps*, 72
7. *Early Writings*, 237, 247
8. *The Great Second Advent Movement*, J.N. Loughborough, 162
9. *The Prophetic Faith of our Fathers*, volume 4, 802
10. *The True Midnight Cry*, volume 1, August 22, 1844, 2
11. *The Great Second Advent Movement*, J.N. Loughborough, 159
12. *Second Advent Way Marks and High Heaps*, 72
13. *Early Writings*, 238
14. *The Autobiography of Elder Joseph Bates*, 297; *Origins & History of Seventh-day Adventists*, volume 1, 92
15. *The Great Controversy*, 399
16. Jeff Pippenger
17. *Selected Messages*, book 3, 338
18. Isaiah 28:9–18
19. *The Review and Herald*, October 31, 1899



THE 7 THUNDERS

By M. Chapman

Introduction

The purpose of this study is to identify and explain the prophetic events denominated as the seven thunders. We find this expression in Revelation 10:4. John the Revelator sees a mighty angel with a little book open in his hand, setting his right foot upon the sea and his left foot upon the earth. The angel cries with a loud voice, and then seven thunders utter their voices. John, having heard the thunder's voices, was about to write down what he heard, but he was specifically instructed not to. Instead he was commanded to seal up those things which the seven thunders had uttered.

Definition

The question is then, "is it possible to understand those things which were sealed up by the prophet?" The answer is given to us by the Spirit of Prophecy in the following manuscript written by Sister White on September 20, 1899:

"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. Ms59-1900 (September 20, 1899)." *Manuscript Releases*, volume 1, 99.

We learn here that the seven thunders refer to the time period which corresponds to the proclamation of both, the first and second angel's messages. Therefore, in order to understand what the events are that have been delineated in the history of the Millerites, we need only identify when the first and second angels' messages were proclaimed.

The First Angel

The first angel began to sound in the year of 1798, when the papacy received its deadly wound.

"Daniel stood in his lot to bear his testimony which was sealed **until the time of the end, when the first angel's message should be proclaimed** to our world." *Testimonies to Ministers*, 115.

"No such message (the message of Christ's second coming) has ever been given in past ages. Paul, as we have seen, did not preach it; he pointed his brethren into the then far-distant future for the coming of the Lord. The reformers did not proclaim it. Martin Luther placed the Judgment about three hundred years in the future from his day. But **since 1798 the book of Daniel has been unsealed**, knowledge of the prophecies has increased, and many have proclaimed the solemn message of the Judgment near." *The Great Controversy*, 356.

The Second Angel

The proclamation of the second angel's message began on April 19, 1844 when the Jewish year 1843 had fully expired.

"**Another mighty angel was commissioned** to descend to earth. Jesus placed in his hand a writing, and as he came to the earth, he cried, "**Babylon is fallen, is fallen.**" Then I saw the **disappointed ones** again raise their eyes to heaven, looking with faith and hope for their Lord's appearing. But many seemed to remain in a stupid state, as if asleep; yet I could see the trace of deep sorrow upon their countenances. The disappointed ones



saw from the Scriptures that they were in the tarrying time, and that they must patiently wait the fulfillment of the vision. The same evidence which led them to look for their Lord in 1843, led them to expect Him in 1844. Yet I saw that the majority did not possess that energy which marked their faith in 1843. Their disappointment had dampened their faith.” *Early Writings*, 247.

Sister White plainly states in the passage above that the second angel was commissioned to descend after the passing of the time, for how could the Millerites have been disappointed prior to that point? Furthermore, she states that the second angel had come at a point when the people realized that they were in a tarrying time.

The second angel carries us to the arrival of the third, and though it continues on past that point, Sister White identifies that the second angel does in fact have a “close.”

“Near the close of the second angel’s message, I saw a great light from heaven shining upon the people of God. The rays of this light seemed bright as the sun. And I heard the voices of angels crying, “Behold, the Bridegroom cometh; go ye out to meet Him!” *Early Writings*, 239.

Therefore, when you bring the first and second angels’ messages together, you have a time period that spans from the arrival of the first angel in 1798 to the arrival of the third angel on October 22, 1844.

Delineation of Events

Now that we have isolated the section of history wherein the seven thunders transpired, we need to identify just what these thunders represent. In order to do justice to this subject, we must necessarily put in place some prophetic principles.

Line upon Line

According to Isaiah 28, we are to study the Bible “line upon line.” We understand this to mean that we are to study the Bible “prophetic history upon prophetic history,” for these are the lines of truth laid

out in the Sacred Scriptures “for our admonition, upon whom the ends of the world are come,” and all these things happened unto the ancients as types of what was to take place in our time.¹ God requires us to understand the history of His past dealings with His people because history is cyclical. Thus, “that which hath been is now; and that which is to be hath already been; and God requireth that which is past.”²

We must keep this in mind when studying out the meaning of the seven thunders, for it is only by comparing the various past histories of God’s dealings that we will understand their significance.

Alpha & Omega

Another very important principle that needs ever to be borne in mind when relating to the prophetic word is the fact that God is the Alpha and the Omega. He is the Beginning and the End—He is the one who tells the end of a thing by that which happened at its beginning.

Thus saith the Lord the King of Israel, and his redeemer the Lord of hosts; I am the first, and I am the last; and beside me there is no God. And who, as I, shall call, and shall declare it, and set it in order for me, since I appointed the **ancient people?** and **the things that are coming,** and shall come, **let them shew unto them.** Isaiah 44:6, 7.

Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me, **Declaring the end from the beginning,** and **from ancient times the things that are not yet done,** saying, My counsel shall stand, and I will do all my pleasure: Isaiah 46:9, 10.

7 Kings

With these two principles fresh in our minds, let us expound upon the meaning of the seven thunders in the history of the early Adventists. To do this we must go to the beginning history of a time prophecy



that has been highly disputed and despised among the Advent people—the 2520 years of Judah’s scattering which ended on October 22, 1844.

This history begins in 677 B.C. with the captivity of Manasseh and spans down to the first destruction of Jerusalem in 586 B.C. when Zedekiah was taken captive. How many kings do you suppose reigned from Manasseh to Zedekiah? Not surprisingly, seven. It is our contention that these seven kings are an ancient illustration of the seven thunders that transpired from 1798 to 1844—they are the alpha history of the 2520-year prophecy while the history of the Millerites is its omega. Thus, since Christ identifies the end of a thing from its beginning, these seven kings must be a direct parallel to the seven thunders.

The question remains, “what is it about these seven kings that adds to our understanding of the seven thunders?” The answer is not difficult, but may be hard to hear—their names. As the Lord has unfolded the truths of the prophetic word to His people, we have come to see that there is no detail too fine nor fact too small. “Every word must have its proper bearing on the subject presented in the Bible.” It is for this reason, at least in part, that we see great significance in the names of the various characters in the Bible. Below is a list of the names of these kings, and their meanings according to *Strong’s Exhaustive Concordance*:

1. **Manasseh**— forget
2. **Amon**— architect
3. **Josiah**— foundation
4. **Jehoahaz**— seized
5. **Jehoiakim**— rise
6. **Jehoiachin**— erect; tarry
7. **Zedekiah**— cleanse (according to the primitive root of the word)

All that is left is to apply the definitions of these king’s names to the waymarks in Millerite history and see if they fit. It makes the most sense to begin at the first king and see if he marks the first waymark. Does 1798 have anything to do with a forgetting? According to Isaiah 23:15, Tyre (a symbol of the papacy) was forgotten for “seventy years, according to the days of one king.” We understand the seventy years to be the history of the United States of America, for these are the days of the one king of Bible prophecy which reigns just before the papacy is revived. When did the United States begin to reign prophetically?

“What nation of the New World was in **1798** rising into power, giving promise of strength and greatness, and attracting the attention of the world? The application of the symbol admits of no question. One nation, and only one, meets the specifications of this prophecy; **it points unmistakably to the United States of America.**” *The Great Controversy*, 440.

“When the Papacy, **robbed of its strength** [1798], was forced to desist from persecution, John beheld a **new power coming up to echo the dragon’s voice**, and carry forward the same cruel and blasphemous work. This power, the last that is to wage war against the church and the law of God, was symbolized by a beast with lamblike horns.” *Signs of the Times*, November 1, 1899.

It was only after the papacy, the fifth kingdom of Bible prophecy, was removed that the United States, the sixth kingdom, was established. Thus, in 1798 the papacy is forgotten and not to be remembered until it is too late and the spellbound masses awake to a time of tyranny unlike anything seen as of yet in the history of the world.



The second king's name means "architect." Who is the architect? See John 1:1–3.

“He who worked as a carpenter in the village of Nazareth was the heavenly Architect who marked out the plan of the house where His name should be honored. The things of heaven and earth are more directly under Christ’s supervision than many realize.” *SDA Bible Commentary*, volume 3, 1129.

The things of heaven and earth are directly under the supervision of Christ, the Word. By Him “the plan of the house where His name should be honored” is marked out. How is a house built? See Proverbs 24:3, 4. What is the house that is built? See 1 Peter 2:5.

It is therefore our understanding that Amon, a symbol of the Divine Architect, represents the work of Christ in building the spiritual house “where His name should be honored” through the wisdom of His word; Christ builds up His holy temple by an increase of knowledge.

Josiah, the third king from Manasseh, means “foundation.” Some have contended that his name means “the laying of the foundation.” However, we believe that it more accurately means “the hewing of the foundation.” The reason is simple: events must come in their proper order. If Josiah’s name means “the laying of the foundation,” then he must be applied to the work that follows August 11, 1840. But if this was true, then the following kings would be applied prior. Jehoahaz, the fourth king, whose name means “seized” which represents the seizing or restraint of the Islamic power, must be applied to August 11, 1840 and this must happen before the foundations can be laid, for it is due to this empowerment of the message that the foundations which have been previously hewed are set in place. The same goes for Jehoiakim, the fifth king, which means “rise” and signifies the rising up of the virgins who go forth with their lamps trimmed and burning in Matthew 25:1. If Josiah means “the laying of the foundation,” as some suppose, then the foundation has to be laid before the virgins go forth—this is not

true. The going forth of the virgins is the work of laying the foundations. Therefore, Josiah must mean “the hewing of the foundation.” The foundation which was hewed is the methodology (Miller’s 14 rules) by which the doctrines that comprise the foundations of Adventism were established on the 1843 chart.

We are left with two kings, Jehoiachin and Zedekiah. The former of the two, the sixth king, means “erect” and is also translated as “tarry.” Thus is symbolized the finishing of the work of building the temple which was designed through an increase of knowledge and put in motion through the hewing of the rules by which the prophetic word is to be understood, and the laying (or establishing) of the prophetic truths that make the Adventist people what they are—the house of God. Furthermore, the association of this king with the word “tarry” with the word “erect” is no coincidence, for it is upon the first day of the first month in Exodus 40 that the tabernacle was erected, and upon the first day of the first month in the year 1844 that the tarrying time of Matthew 25:5 began.

The latter of the two kings mentioned above, the seventh and last king, means (according to its primitive root) “cleanse.” This is extremely significant, for just as the first king marks the first waymark, the last king marks the last waymark—October 22, 1844. What began on this day in relation to the word “cleanse?” See Daniel 8:14.

So, as we have seen, the seven thunders have been typified by the last seven kings of the kingdom of Judah, and in the most profound way at that. But, is it only this line of prophetic history that unfolds a meaning worth being understood in relation to the seven thunders? No. There are in fact many lines that add to this wonderful revelation, however, we have not the time to discuss them here. Below are two more histories that need to be considered when studying the seven thunders, and they are not the only ones that have been revealed (though they are two of which are most often discussed):



1. **The final seven kings of Israel:** the curse, the eleventh hour workers, the two sticks
 - a. **Jeroboam II**– contend; flock
 - b. **Zachariah**– remember
 - c. **Shallum**– retribution
 - d. **Menahem**– comforter
 - e. **Pekahiah**– observant
 - f. **Pekah**– observant
 - g. **Hoshea**– deliverer
2. **The kings of Persia:** the decrees
 - a. **Cyrus**– humiliator of the enemy in verbal contest; lord; throne; sun
 - b. **Cambyses**– handsome king
 - c. **(False) Smerdis**– exalted
 - d. **Darius**– preserver; to possess; good; rich and kingly
 - e. **Xerxes the Great**– ruler over heroes
 - f. **Artabanus**– the glory of truth
 - g. **Artaxerxes**– righteous ruler

There are two things to keep in mind when studying these and other histories:

One, every line of truth that adds to our understanding of the seven thunders brings with it a different emphasis (i.e. the history of Judah’s last seven kings illustrates the progressive fall of the literal glorious land, the kings of Persia illustrate the decrees, etc.). Not every line is going to exactly parallel the other, nor is it necessary that they do. For instance, the kings of Judah illustrate a lesson for Adventism in connection with a lesson for the United States, while the kings of Israel illustrate a lesson for the gentiles. It is very important to consider the overarching lesson taught by each line of truth in order that we make an appropriate application of the line to our history.

Two, these lines have significance because they are typifying our history. If you cannot make an application that makes sense and harmonizes with

truth regarding this final generation that has already been established in the providence of God, then it is suggested that you reevaluate the history under consideration and see where you may have gone wrong.

Sealed

John was commanded to “seal up those things which the seven thunders uttered.” Why? Because “it was not best for the people to know these things, for their faith must necessarily be tested.” But, once their faith was tested could these things be known? Yes. Sister White clearly understood something about the seven thunders, for it is from her statement, written in 1899, that we derive our understanding.

So then, what happened? Why have the people of God not understood this delineation of events prior to now? In the history of spiritual Israel, just as in the history of ancient Israel, “the import of the sacred volumes was lost; for in their unbelief men locked the door of the heavenly treasure.” As it was then, so it is now. “The traditions that had been handed down from generation to generation, and the human interpretation of the Scriptures” buried the truth beneath a mass of meaningless rituals.³

Unsealed

Though the “great principles of righteousness set forth in the Decalogue, and the glorious truths shadowed in the symbolic service, were alike obscured, buried under a mass of human tradition and enactment,”⁴ the Lion of the Tribe of Judah prevailed.

“He opened **the seal that closed the book of divine instruction**. The world was permitted to gaze upon pure, unadulterated truth. Truth itself descended to roll back the darkness and counteract error. A Teacher was sent from heaven with the light that was to light every man that comes into the world. There were men and women who were eagerly seeking for **knowledge, the sure word of prophecy**, and when it came, it was as a light shining in a dark place.” *Spalding Magan*, 58.

The seven thunders, once sealed, were to be opened to and understood by the remnant of God's people. In Revelation 22:10, 11 this truth is made plain to the student of prophecy. As Adventists we believe what the Spirit of Prophecy teaches about Revelation 22:11, namely, that it marks the close of human probation.⁵ What does this mean about verse ten? It means that just before the close of human probation all of the prophecies written in the book of Revelation will be unsealed. What was sealed in the Revelation? Only one thing—the seven thunders. Therefore, at some time in history, just prior to the falling of the plagues when that awful declaration is made, the people of God will have the truth as it is in Jesus unfolded to their minds, and they will, by an increase of knowledge on this prophetic subject, be prepared to stand in that great day of God.⁶

Summary

The seven thunders:

1. Are a delineation of events that transpired under the first and second angel's messages
2. Began in 1798
3. Concluded in 1844
4. Have been typified in many ways throughout history
5. Point to our history where they will meet their final fulfillment
6. Have been sealed up by a mass of tradition
7. Have been unsealed by the Lion of the tribe of Judah

Study Resources

1. "Prophetic History," Noel del Rosal
 - a. https://www.youtube.com/playlist?list=PL1eSM5fvb5RSt_2Bx1QzW9xXu8idBiIot
2. *Habakkuk's Tables*, Jeff Pippenger
 - a. Episodes 8, 14, 15, 34, 40B
 - i. <https://www.youtube.com/playlist?list=PLD76E648C83403E0F>
3. "The Seven Thunders," Michael Chapman
 - a. <https://www.youtube.com/watch?v=PybYSme24bE>
4. *Future News Frequently Asked Questions*, volume 2, 489–491
 - a. <http://www.arkansaschooloftheprophets.org>

Endnotes

1. 1 Corinthians 10:11
2. Ecclesiastes 3:15; 1:9; *The Great Controversy*, 343
3. *Spalding Magan*, 58; *Signs of the Times*, May 17, 1905
4. *Prophets and Kings*, 709
5. *Early Writings*, 71, 279; *Counsels to Parents, Teachers, and Students*, 418
6. *Selected Messages*, book 2, 105