

**RULE X-** Figures sometimes have two or more different significations, as day is used in a figurative sense to represent three different periods of time.

#### **FIGURATIVE DELINEATION OF EVENTS**

“**The great waymarks of truth, showing us our bearings in prophetic history**, are to be carefully guarded, lest they be torn down, and replaced with theories that would bring confusion rather than genuine light. I have been cited to the very erroneous theories that have been presented over and over again. Those who advocated these theories presented Scripture quotations, but they misapplied and misinterpreted them. The theories supposed to be correct were incorrect, and yet many thought them the very theories to be brought before the people. The prophecies of Daniel and John are to be diligently studied.

“There are those now living who, in studying the prophecies of Daniel and John, received great light from God as they passed over the ground where special prophecies were in process of fulfillment **in their order**. They bore the message of time to the people. The truth shone out clearly as the sun at noonday. **Historical events, showing the direct fulfillment of prophecy, were set before the people, and the prophecy was seen to be a figurative delineation of events leading down to the close of this earth’s history.**” *Selected Messages*, book 2, 101.

“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 Adventist Bible Commentary*, volume 7, 971.

#### **REVELATION TEN ANGEL**

“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 Seventh-day Adventist Bible Commentary*, volume 7, 971.

## THE FIRST ANGEL OF REVELATION FOURTEEN

“I was shown the interest which all heaven had taken in the work going on upon the earth. Jesus commissioned a mighty angel to descend and warn the inhabitants of the earth to prepare for His second appearing. As the angel left the presence of Jesus in heaven, an exceedingly bright and glorious light went before him. I was told that his mission was to **lighten the earth with his glory** and warn man of the coming wrath of God.” *Early Writings*, 245.

## THE SAME ANGEL

“The chronology of the events of Revelation 10 is further ascertained from the fact that **this angel is identical with the first angel of Revelation 14**. The points of identity between them are easily seen: (1) They both have a special message to proclaim; (2) they both utter their proclamation with a loud voice; (3) they both use similar language, referring to the great Creator as the maker of heaven and earth, the sea, and the things that are therein; and (4) they both proclaim time, one swearing that time should be no more, and the other proclaiming that the hour of God’s judgment has come. But the message of Revelation 14:6 is located **this side of the commencement of the time of the end**. It is a proclamation of the hour of God’s judgment come, and hence must have its application in the last generation. Paul did not preach the hour of judgment come. Luther and his coadjutors did not preach it. Paul reasoned of a judgment to come, indefinitely future; and Luther placed it at least three hundred years off from his day. Moreover, Paul warns the church against any such preaching as that the hour of God’s judgment has come, until a certain time. In 2 Thessalonians 2:1–3, he says: ‘Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means; for that day shall not come, except there comes a falling away first, and that man of sin be revealed, the son of perdition,’ etc. Here Paul introduces to our view the man of sin, the little horn, the papacy, and covers with a caution the whole period of his supremacy, which, as already noticed, continued 1260 years, ending in 1798. In 1798, therefore, the restriction against proclaiming the day of Christ at hand ceased; **in 1798, the time of the end commenced, and the seal was taken from the little book**. Since that period, therefore, the angel of Revelation 14 has gone forth proclaiming the hour of God’s judgment come; and it is since that time, too, that the angel of chapter 10 has taken his stand on sea and land, and sworn that time shall be no more. Of their identity there can be no question; and all the arguments which go to locate the one, are equally effective in the case of the other. We need not enter into any argument here to show that the present generation is witnessing the fulfilment of these two prophecies. In the preaching of the advent, more especially from 1840 to 1844, began their full and circumstantial accomplishment. The position of this angel, one foot upon the sea and the other on the land, denotes the wide extent of his proclamation by sea and by land. Had this message been designed for only one country, it would have been sufficient for the angel to take his position on the land only. But he has one foot upon the sea, from which we may infer that his message would cross the ocean, and extend to the various nations and divisions of the globe; and this inference is strengthened by the fact that the Advent proclamation, above referred to, did go to every missionary station in the world.” Uriah Smith, *Thoughts on Daniel and the Revelation*, 521.

### THE THIRD ANGEL OF REVELATION FOURTEEN

“I then saw **the third angel**. Said my accompanying angel, ‘Fearful is his work. Awful is his mission. He is the angel that is to **select the wheat from the tares**, and **seal**, or bind, the wheat for the heavenly garner. These things should engross the whole mind, the whole attention.’” *Early Writings*, 118.

For the Father judgeth no man, but hath committed all judgment unto the Son. John 5:22.

### THE ANGEL OF REVELATION SEVEN

“John sees the elements of nature—earthquake, tempest, and political strife—represented as being held by four angels. These winds are under control until God gives the word to let them go. There is the safety of God’s church. The angels of God do His bidding, holding back the winds of the earth, that the winds should not blow on the earth, nor on the sea, nor on any tree, until the servants of God should be sealed in their foreheads. **The mighty angel** is seen ascending from the east (or sunrising). This **mightiest of angels** has in his hand **the seal of the living God**, or of **Him who alone can give life, who can inscribe upon the foreheads the mark or inscription**, to whom shall be granted immortality, eternal life. It is **the voice of this highest angel** that had **authority to command the four angels to keep in check the four winds** until this work was performed, and until he should give the summons to let them loose. . . .

“This sealing of the servants of God is **the same** that was shown to Ezekiel in vision.” *Testimonies to Ministers*, 444, 445.

“I saw four angels who had a work to do on the earth, and were on their way to accomplish it. **Jesus was clothed with Priestly garments**. He gazed in pity on the remnant, then raised his hands upward, and with a voice of deep pity cried—‘My Blood, Father, My Blood, My Blood, My Blood’. Then I saw an exceeding bright light come from God, who sat upon the great white throne, and was shed all about Jesus. Then I saw **an angel with a commission from Jesus, swiftly flying to the four angels** who had a work to do on the earth, and waving something up and down in his hand, and crying with a loud voice—‘Hold! Hold! Hold! Hold! until the servants of God are sealed in their foreheads.’ I asked my accompanying angel the meaning of what I heard, and what the four angels were about to do. He shewed me that it was God that restrained the powers, and that he gave his angels charge over things on the earth, and that the four angels had power from God to hold the four winds, and that they were about to let the four winds go, and while they had started on their mission to let them go, the merciful eye of Jesus gazed on the remnant that were not all sealed, then he raised his hands to the Father and plead with him that he had spilled his blood for them.— Then another angel was commissioned to fly swiftly to the four angels, and bid them hold until the servants of God were sealed with the seal of the living God in their foreheads.” *Present Truth*, August 1, 1849.

“John’s attention was called to another scene: ‘And I saw another angel ascending from the east, having the seal of the living God’ (Revelation 7:2). Who is this? **The Angel of the covenant.** He comes from the sunrising. He is the Dayspring from on high. He is the Light of the world. ‘In Him was life; and the life was the light of men’ (John 1:4). This is the One Isaiah describes: ‘Unto us a Child is born, unto us a Son is given: and the government shall be upon His shoulder; and His name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace’ (Isaiah 9:6). He cried, as One who had superiority over the hosts of angels in heaven ‘to whom it was given to hurt the earth, and the sea, saying, “hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads”’ (Revelation 7:2, 3).

“Here is the divine and human united. The command is given to the four angels to hold in check the four winds until they receive His summons. Read the entire chapter. The cry, ‘Hurt not,’ is uttered by the Restorer, the Redeemer.” *Manuscript Releases*, volume 15, 221, 222.

“I saw that **as the Jews crucified Jesus, so the nominal churches had crucified these messages**, and therefore they have no knowledge of the way into the most holy, and they cannot be benefited by the intercession of Jesus there.” *Early Writings*, 261.

“I saw angels hurrying to and fro in heaven. An angel with **a writer’s inkhorn by his side returned from the earth and reported to Jesus that his work was done**, and the saints were numbered and sealed. Then I saw Jesus, who had been ministering before the ark containing the Ten Commandments, throw down the censer. He raised His hands, and with a loud voice said, ‘It is done.’ And all the angelic host laid off their crowns as Jesus made the solemn declaration, ‘He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.’” *Early Writings*, 279.

#### **MANASSEH**

“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.

### **JEHOIAKIM, JEHOIACHIN, AND ZEDEKIAH**

“Within a few short years the king of Babylon was to be used as the instrument of God’s wrath upon impenitent Judah. Again and again Jerusalem was to be invested and entered by the besieging armies of Nebuchadnezzar. Company after company—at first a few only, but later on thousands and tens of thousands—were to be taken captive to the land of Shinar, there to dwell in enforced exile. Jehoiakim, Jehoiachin, Zedekiah—all these Jewish kings were in turn to become vassals of the Babylonian ruler, and all in turn were to rebel. Severer and yet more severe chastisements were to be inflicted upon the rebellious nation, until at last the entire land was to become a desolation, Jerusalem was to be laid waste and burned with fire, the temple that Solomon had built was to be destroyed, and the kingdom of Judah was to fall, never again to occupy its former position among the nations of earth.” *Prophets and Kings*, 422.

Romans 5:12–21; 1 Corinthians 15:44–49

Prophetic Chain