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## *The Second Angel's Message*

#0521

Study given by W.D. Frazee—December 12, 1962

Now, I want to ask some questions, and I hope you'll feel free to answer. Some questions that I'll ask, answer all together. Sometimes, I may direct my question to a certain individual, but if I ask a question and do not ask a particular person, all of you feel free to answer.

What book of the Bible especially gives us the facts on coming events? That's right. The book of Revelation. What has the Devil done, Brother Lee, to keep people from knowing what's in revelation? [...symbols which couldn't be understood.] What has God done, John, to answer in advance the Devil's effort? [He gave it the title, The Revelation of Jesus Christ.] Isn't that interesting? Of all the books in the Bible, this one is called what? The Revelation.

Now, in the very heart of that book of Revelation, there are some messages of special importance. How many, Brother Sherman? How many of those messages? Three. That's right. Where are they found, Morgan? [Revelation 14.] What verses? Six to—who'll tell me. No. The three angels' messages—what text do they come from? Six through 12, that's right—6 through 12.

Now, we call those messages what, usually, when we speak of them? The three angels' messages, or one by one, the first, and the second, and the third. Now, is the expression first angel's message there? Look at your Bible. Is the expression second angel's message there? Does it say second? And what about the third? Oh, it says that—it says that—and if that one's the third, then the one that came before it is the second, and the one that came before that is the first. All right.

Well, that's where we get the first, second and third angels' message, and yet that sixth verse begins with what?

“And I saw another angel fly in the midst of heaven...”  
Revelation 14:6.

You might like to look up why that's called another angel, but we won't stop on that now, but at any rate, we know that, as far as these messages is concerned, this one is the what? First, because why? How did we prove it? Because the ninth verse introduces the third angel by number, and therefore the one before that is the second and the one before that is the first. All right.

Now, another very interesting point—what does it say that third angel did? Yes, but before that. He followed. All right. What did the second angel do? What does it say? Look at your text. What did the second angel do? There followed. Yes. All right.

Well now, who did the second angel follow? The first. Who'd the third angel follow? First and second. Didn't he? Yes. All right. The third angel followed—what does it say? Them. All right. Look at your text. I'm questioning you on the text.

Now, that word follow—the word that's translated follow there—is from a Greek word that means to go with. It's in that sense. The multitude followed Jesus. It doesn't mean they were a day later or a year later. They were going along with Him. He was leading out and they followed in the sense that he went along with them. The sheep follow the shepherd. They go with him.

And so, the second angel does what? He follows. That is, he goes with whom? The first angel, and the third angel does what? Follows or goes with the first and second.

Now, which one starts? The first. That's right. The first starts, but the second and the third follow him or go with him, so they all eventually do what? They go together. That's right. I wonder how long they go. How long, Lee, would you say they go? [Until Jesus comes.] Now, how would you prove that from the 14<sup>th</sup> of Revelation?

Fourteenth verse, John suggests. Look at that and see if you agree. Soon as the three angels give their messages, what's the next thing John sees?

“...a white cloud, and upon the cloud one sat like unto the Son of man...” Revelation 14:14.

So, there we are. All right. The three angels' messages. Now, one of the illustrations that the servant of the Lord was given of these three messages compared these three messages to three what? Three steps...two, three.

Now, does that first step go all the way through? Does the second step go all the way through? The third step go all the way through? Yes. The first step begins earlier, but it goes all the way through. The second step begins a little later, but it goes all the way through. The third step begins a little later, but it goes all the way through. Is that clear?

And as the result, we have not merely a series of steps, but that chapter in *Early Writings* that mentions those three steps calls this a what? A platform. What kind of a platform? A firm platform.

Now, the platform is a lot longer than that line indicates. It's not merely a platform, it's a what? A path. And it reaches from the beginning of the messages on to where? The coming of Jesus—the coming of Jesus. I think that's wonderful.

Now, do you see this, folks. If that is so, that means that if we get on the platform and stay on it, we'll arrive at last where? At the city of God—the coming of Jesus.

If you were the Devil, what would you do about that? Well, in the first place, you'd try to keep people from getting up there on that platform, wouldn't you? And if anybody ever got on, then what would you try to do? Get them off. That's it. Get them off.

And that's his whole work today is to keep as many people as he can from ever getting on there, and then, the ones that *are* on there—to try to get them off. Everything that the Devil does is with those two things in mind today. Is that right?

But the apostle says:

“...we are not ignorant of his devices” 2 Corinthians 2:11.

And the book of Revelation not only reveals Jesus, but does it reveal the plans of the Devil? Yes. It shows us what *he's* doing to keep you and me from getting on that path—that platform.

By the way, folks, is there a fourth step? No, because when the first and second and third angels' messages have been given, the next thing that John sees is what? [The coming of Christ.] Now, it's true, as we study, there's an angel coming down—the loud cry angel. We'll have a whole study on that. But he comes to unite with the third angel. Don't forget that. He comes to unite with that third angel.

Now, you're looking there at Revelation 14. I wish you would either recite or read with me together now Revelation 14:6 and 7. All together:

“And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters” Revelation 14:6-7.

All right. I want to ask a question. Brother Moxley, suppose you answer this one for me. What is there in the message of this angel—the message itself—that shows the time when it must be preached? What is there about that expression about the judgment that indicates the time when the message must be preached? Well, then, when is the time to preach the message? [When the hour comes.] Exactly. That's right.

Now, you all see it there in the text, don't you? Yes. Did Noah preach, The hour of God's judgment is come? What'd he preach? The flood, yes. Did John the Baptist preach, The hour of God's judgment is come? Why, no. He said the Messiah is here. Did Paul preach, The hour of God's judgment is come? Did he? Did he preach anything about the judgment? Why, yes. He reasoned before Felix:

“...of righteousness, temperance, and judgment *to* come...”  
Acts 24:25.

And when he preached to the men of Athens, he says, God has:

“...appointed a day, in the which he *will* judge the world...”  
Acts 17:31.

So, Paul preached about the judgment, but he never said, The hour of God’s judgment *is* come. The only time *this* message could be preached is when the hour comes. Is that right? Yes.

Now, again, I want you to look at that and tell me something, and we’re not going to Daniel now. We’re just going to think about what it says:

“...the hour of His judgment *is* come...” Revelation 14:7.

Lee, I want you to help me with this. It’s a thought problem. When, in the 6,000 years of human history, would that *have* to be? That’s very important, folks. The judgment has to come when? At the *end*, because the judgment is an investigation of what? Of people. What about people? Their lives, what they’ve done, their record. And you don’t judge a man before he does something. Do you? No, no.

So, if God is going to judge the world, the judgment has to come when, in human history? It has to come at the end. Well, do you see why, then, that Noah or John the Baptist or Martin Luther couldn’t preach, The hour of God’s judgment is come? That’s clear, isn’t it.

But now, one more question. Is this preached while men are still on the earth? Yes. Well, why doesn’t the judgment come after Jesus appears? Why does it come before He comes? Why can it be said, while Jesus is still in heaven and while men are still living on the earth—why can it be said, The hour of God’s judgment is come? Why isn’t it that the judgment is down here after He appears?

Will somebody help me on that. Anybody volunteer—just stand and explain that for me. [He’s got to have a judgment to find out who He’s going to take home with Him and who He’s going to leave here.]

Now, could you prove that from the Bible? [Matthew 25?] What does it say? [Says that He will—I don’t know exactly but the thought of separation.] Yes. That’s when He comes, isn’t it. Yes. But now, we’re talking—your answer was correct, but we need a text that will prove it.

All right, sister. [What about Revelation 22:12: “...behold, I come quickly; and my reward is with me, to give every man according as his work shall be”  
Revelation 22:12.]

Now, what’s your thought on that? [Well, if He’s bringing His reward, and so He’s already decided who’s going to have the reward and who isn’t.] That’s it—that’s it. That’s it exactly. You all see that?

You can see that if, when Jesus comes, He's going to bring the rewards with Him, according to the work, then whatever investigation was done would have to be done when? Before He came.

Do you see, then, that the judgment, even before we go to Daniel, must be—there's two things about the time of the judgment that are very clear, as you look at that. It must come when? At the end, but before Christ actually appears. Is that clear now? Yes.

Well, then, it would come right down when the last generation were living in this world, is that right? So that's why the message is preached now.

But now, when we come to the exact time for the judgment, do we get that from Revelation? Where do we get that, Wallace? Daniel 8:14. All right.

Who was it that studied that out, Mary? [William Miller.] That's right. Was there anybody else studied it out, David? Children in Scandinavia. Yes, up north. Yes, in many parts of the world.

Research has been made, and it has been discovered that in many parts of the world, people were led to study out these prophecies of Daniel and Revelation about the year 1800, a little before, and then on after that, the next 10, 20, 30, 40 years.

And so, as one of the great evidences of the leading of God in this movement—we have the fact that God stirred up this one to study it, this one, and this one, this one, this one, this one. All right.

Were there some other signs besides merely the study of Daniel 8 that seemed to encourage the people to believe that they were approaching the end of the world? Nancy, can you give me something on that? The stars. When was that, Betsy? When was the falling of the stars? Sister Perkins, when was the falling of the stars? 1833—November 13, 1833. That's right—the falling of the stars.

Now, do you notice when it came in? Who had started to preach just before the falling of the stars? William Miller. How long before? For two years—two years. Isn't that interesting? Also, how long was it until the time that God had set for the judgment? Eleven years.

Came in just right, you see. William Miller had started preaching, The hour of God's judgment is just about here, and he'd been bringing in various signs from Daniel and Revelation and Matthew 24, and now, all of a sudden, one morning, everybody wakes up two o'clock in the morning—I say everybody—I don't imagine there were very many slept all through *that* night.

You remember the glorious spectacle. The heavens were ablaze with those fiery meteors—200,000 in the air at one time—and as fast as they fell, others taking their place. Isn't that a wonderful description there in *Great Controversy* 333 and 334—wonderful description.

And the people—turn to 334 of *Great Controversy* now. I want you to see something. Down about the middle of the page:

“Thus was displayed...” *Great Controversy*, page 334.

What?

“...the last of those signs of His coming, concerning which Jesus bade His disciples...” *Ibid.*

What?

“...‘When ye shall see all these things’...” *Ibid.*

Do what?

“...‘know that it is near, even at the doors’” *Ibid.*

All right. Now, do you see on that same page, many who witnessed that—how’d they regard it?

“...a herald of the coming Judgment...” *Ibid.*

Do you see that there on the page? I want you to see that point. Did the people right there that day and immediately following—did they link the falling of the stars with the coming judgment? That’s what it says.

Christ put the sign *where* He wanted it—in North America, where the greatest interest in this subject was—and *when* He wanted it—just after the beginning of the preaching on the subject—and very shortly *before* the time for the judgment to begin. Do you all see that? Isn’t it wonderful how that all fits together?

Well, there are other things in that chapter that tell about how things fitted together. Josiah Litch’s writing on the Ottoman Empire’s fall from Revelation 9, and how I remember as a boy hearing **Elder Bond** go down through that prophecy and how it thrilled my soul—how that that prophecy came true right on the very day, August 11, 1840. If you haven’t already read it, read what it gives there in that chapter on “An American Reformer.” It’ll thrill you. Very well.

Then, there were a number of evidences, you see, not just one or two, all converging together. Now, this prophecy of Daniel 8:14—when does that begin? You can all answer that. 457 B.C., and that ends when? 1844. But when they first started to preach it, they didn’t say 1844. What did they say? 1843, yes, and you know how they arrived at that, don’t you? Why, it’s very simple. 2300—and when did it start? 457 B.C. And you subtract 457 B.C. and what have you got? 1843. Some of you folks have been working on that in your Bible training class, haven’t you. Yes.

Well, it’s just that simple, and all over the country, the Adventist preachers—that’s what they did and that was it, and so it was 1843—1843. By the way, can

somebody who happens to know, tell me who Charles Fitch was and what he did—what's he remembered for—anybody that happens to be familiar with that part of it. Anybody know about Charles Fitch? How many of you have heard of Charles Fitch? All right.

Somebody—somebody that knows—just stand up and take a minute to tell us about Charles Fitch...put out a prophetic chart, he did what? He made it and printed it, and the Adventist preachers carried it around, and that was where they had the picture of the image of Daniel 2 and the beasts of Daniel 7 and Daniel 8 and Revelation 12 and 13, and they had this prophecy of Daniel 8:14, beginning in 457 and reaching down to where? 1843.

Does anybody remember where Fitch got the idea of making a chart like that? Or did he just get the idea from his own head? Do you know where he got it? Anybody know? He got it from the Bible. It's a good place to get ideas, folks. Where was it, Brother Damon? Habakkuk. Which chapter? **Eddie**? [Two and three.] Of what? [Chapter 2.] All right.

Now, look at that, will you—Habakkuk 2:2 and 3. This is a very interesting thing. It shows how those Adventist preachers—they studied their Bibles—and the Spirit of God was impressing their hearts as they studied the Bible.

Now, at our next class, I plan to bring you a copy of that chart that Fitch made. Would you like to see it, with the beasts and the image and the 1843? Well, I must do that—I must bring that for you at our next class.

But here, now, we're going to look at the text where he got the idea. What does it say?

“...Write the vision, and make it plain upon tables...”  
Habakkuk 2:2

And as he read that, the Spirit of God impressed his mind, That's what I ought to do. I ought to take the vision and put it on tables so that people can see it and make it plain. And when I bring you the chart, you'll see that's exactly what he did. He put it on there. He put the beast there, he put the image there, he put the figures that show you begin in 457 and you reach right down to 1843.

Now, does anybody remember in your study today what it was that happened that all those years from 1831 when Miller started to preach right on down to this time—that nobody ever noticed that 1843 should be 1844. Does anybody remember how it was that that happened? God's hand covered the mistake.

See, 2300, 457, leaves 1843. And they looked at that all that time, and they said, Well, that's simple. It was. But they overlooked the fact that since the decree didn't go into effect at the beginning of 457, the time wouldn't come until after the close of 1843, because—it's just this simple—if this is the beginning of 457 here, and this is the end of 1843, it would take 1843 full years after the B.C./A.D. line, and 457 full years here to make 2300, wouldn't it.

And so, if you start a little late, then you run over, and when you run over here, you're not in '43 any more. You're where? Forty-four. Well, they discovered that when Jesus didn't come at the end of '43.

Now, another thing that you want to keep in mind as far as the calendar is concerned—does the Jewish year begin January 1? When does it begin? It begins in the spring, yes—begins in the spring. So, they were looking for Jesus to come somewhere between the spring of '43 and over into the year 1844.

And, of course, when spring in '44 came and went and Jesus hadn't come, that was the first what? Disappointment—first disappointment. Now, that proved that they were all wrong in everything and that the thing was over. Did it? Do we have in the Bible an example of anybody that God was leading and using being disappointed or mistaken? The disciples, brother says. All right. Now, let's look at the disciples.

What did the disciples expect, David? [Set up a temporal kingdom. Conquer the Romans.] Did it come? [No.] Has it come yet? [No.] Will the kingdom of glory that they expected finally get here? Yes, but not as soon as they expected. That's right.

When did they expect Jesus to take the kingdom? Yes, but there was a particular time that they expected. Right at the time He was crucified. How do you know? Why, when the Sunday before the crucifixion, He rode into Jerusalem on that colt and all the multitude said what?

“...thy King cometh...” Matthew 21:5.

My, the disciples were happy, weren't they. Were they fulfilling prophecy? Had the Bible foretold that they would give that proclamation? Did they give it? Were they disappointed? Did that prove they were wrong? Not in giving the message but in their understanding of the message.

You know, Western Union Telegraph boys don't always understand all the messages they deliver, do they. And even the prophets had to study the things that they wrote down. Didn't they? Yes. So, the people of God have sometimes been disappointed, and never be embarrassed, dear ones, by the fact that our spiritual forefathers back there were disappointed. Never let that embarrass you. Jesus' first disciples were disappointed bitterly. All right.

Now, let's go back there in our thinking with William Miller. He's preaching. What's he preaching about, Wallace? Christ's coming. When? Yes. He's preaching 1843, but that reaches from the spring of '43 to the spring of '44. All right.

Now, Thomas, where did William Miller give those messages? [Everywhere.] Where did he begin his work? I'm not talking about geography, but where did he hold his meetings? Wayne? What? The church. What church? Would you have gone to the Seventh-Day Adventist Church? Why not? Oh, there wasn't any. Would you have gone to the Adventist church? Why not? There wasn't any.



Well, if you went to church to hear Miller, what church would you go to? You're all answering right. Some of you are saying the Baptist Church, and some of you are saying the Methodist Church, and Congregationalist, Christian. He worked now in this church, now in that church, now in this other church. He went where he was invited.

Well, why in the world do you suppose that they would invite him to come and preach these things? He was bringing souls to Christ, wasn't he. And at first, since his labors tended to build up the churches, why they thought that was fine.

What had been William Miller's background as he grew up? Yes. He was an unbeliever. And had he had a wonderful experience in being converted? And did these prophecies that he was unfolding—did they tend to convince even infidels and bring them in? Well, did the churches like that? Why, sure. Not only that. They were good, honest people in all these churches, and they were thrilled with these prophecies of Daniel and the Revelation.

And so, you know how it would be. As one church heard him, people would say, Oh, my. I want my brother over here in the next town or my aunt that lives down the country—I want them to hear it. And so the word would get around, and he would be invited, and that went on for several years.

But now, did a change come? Did a change come in the attitude? What brought the change, Sister Jones? All right. Somebody else help us. There were a lot of them that didn't like the idea that Jesus was coming right away—right away. They had other plans.

There was one text that was used again and again against William Miller. Is that text in the Bible? Is it really? Can the Devil quote scripture? Can he encourage people to quote it? Yes. Yes, that text is in the Bible. Where is it, by the way? Matthew. What chapter? Twenty-four. Which verse? Thirty-six. All right.

“But of that day and hour knoweth no man...” Matthew 24:36.

What was William Miller's answer to that—that nobody knows the day nor the hour, Brother Jackson? [You don't know the day or the hour, but you know approximately when it's near.] Well, where did he get that idea? [Well, Jesus said, When you see all these things come to pass, know that it is near, even at the door.] Why that's right. The very setting of the text they were quoting disproved their application of it, didn't it. [Besides, he wasn't preaching a day or an hour, anyhow. He was preaching a year.] That's right—that's right.

But we're told that the preachers—the popular preachers—and even the vile and sinful people that made no pretense of belonging to church—they united in quoting that text and sneering about Miller—no man knoweth the day nor the hour.

That's a good lesson for us to remember, folks. Just because people quote scripture doesn't mean that they're on the right side—doesn't mean that. The Devil's an expert in quoting scripture, too. All right.

But don't forget, the context of that text itself proved that they were wrong in their application, because while it said that nobody knows the day nor the hour, Jesus did say that they were to know when it was what? Near. Even how near? At the door. And that's pretty close, isn't it. That's right. Jesus was at the door.

So, the spring of '44 came, and the people were disappointed. Of course, they hadn't set a definite day, but all through the year '43, they were looking for Jesus to come. He might come any time. But a year goes by sooner or later, and as that spring came and went, the farthest limit that *they* knew of had passed.

Now, we're going to be studying next week the second angel's message, which comes in immediately after the first disappointment and in connection *with* it, and I want to give you your assignment now on that. You'll find here on page 5 of your outline, the second angel's message. I would suggest that you memorize Revelation 14:6, 7 and 8, if you don't already know those verses. That'll give you the first and second angel's message.

Then, I'd suggest, if you have time between now and the next class, read over that material in *Early Writings* and *Great Controversy*. In any event, we'll be studying it in our study periods and in our discussion groups next week.

But before you do that—that's your future work—I'd like to have you between now and next Wednesday, drill yourself on the material we've gone over this afternoon. Now, you've studied it in the study period, you've discussed it in the discussion groups, and you've come here and we've gone over it. I think if you'll go over it by yourself now, you'll have it.

Be sure you know where the message is in the Bible, what it says. Be sure that you're satisfied that you can explain it to somebody. Be sure that you understand the 2300 days—when they began and when they close, and how to prove it.

Be sure you understand why the 457 beginning there reaches over into the year 1844. Get that clear in your mind. Review in your mind the evidences of God's leading in that message—the fact that all over the world different people were led to study these prophecies and come to similar conclusions, the fact that God gave those signs in the heavens, not only the falling stars but what had come before that? Darkening of the sun and moon.

Were there other signs and world conditions? Yes. And the prophecies of Daniel as well as Revelation were shedding light. Be sure that those things are clear in your mind—that you can show that at that time they recognized they were living in the time of the end because this first message is what? It's the first step in what? In this firm platform.

Now, suppose you just knock that all out? Would that make any difference to us today? Oh, yes, folks. *This* is the foundation of our faith—this first message. William Miller—while he didn't keep the Sabbath and while he didn't know about the Spirit of Prophecy as we know about it, and he never understood the sanctuary as we understand it today, nevertheless, William Miller was one of our spiritual

forefathers and the leader of the movement that we are now carrying on to its glorious climax.

So, as you go over the material that you have studied in your class this afternoon, you'll become more and more familiar with William Miller and the leadings of God in his work and teaching, and why they were disappointed back there in the spring of '43, why the churches opened their doors, why they later turned against William Miller and the advent preachers, and what it was that led to the second angel's message.

By the way, what is the second angel's message? What does it say?

“...Babylon is fallen, is fallen...” Revelation 14:8.

Well, we'll study that next time. Now, before we close tonight, what's the name of this class? Coming events. Is there anything in the lesson for today that is still coming events? Oh, the judgment isn't finished yet. Have *you* been judged yet? [No.] Is there something, then, right up to date about:

“...Fear God, and give glory to him; for the hour of his judgment *is* come...” Revelation 14:7.

Are there millions of people in this world that are yet to be judged, and if William Miller felt the responsibility of giving to a judgment-bound world the news of impending judgment, does that duty rest upon us today? Ah, yes.

Those that he preached are dead and in their graves, but the people that are now upon this earth, they are facing a judgment which is imminent. Their names will soon be called. Our names will soon be called.

So, when we study this message—the first angel's message—note, we are dealing not merely with a historical study of the preaching of William Miller back there in 1831, '33, '35, '40, '43 and '44. We are dealing with a great message which those men gave, which has been present truth right on down to this hour and will continue to be present truth until when? The close of probation. Has that happened yet? [No.]

And it is in that setting that we want to study the events between now and the close of probation. We are in what hour? The hour of God's judgment. Oh, I want to pass the judgment. Don't you? And I want to help those I love to pass it. Don't you? And I want to help people that I come in contact with to know and understand that we're in the final hour—the judgment hour—and help them to be ready. May God bless you all as you study this.

Now, I hope you can all be here Friday night at the vesper service at five o'clock. We're going to have some precious things. And then, next Wednesday at 4:40, we will meet here again, as we did today.

Let us stand for a word of benediction.

**Brother A:** Our Father in heaven, we are indeed thankful for this privilege that we have had of studying Thy word this afternoon. We pray that Thou wilt help us by faith to enter into the experience that these people did back in the early 1800's, when they realized the thought that Jesus was coming, and then, when they recognized and realized that Jesus had entered into His final work of judgment—may we also enter into this experience. May we come to Thee and have our sins blotted out.

Be with us now through this night and through this week. Keep us in the center of Thy will, and may we be conscious of Thy presence with us continually. We pray in Jesus' name, amen.

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