

# Coming Events (1962) 1 of 14

## *The First Angel's Message*

#0520

Study given by W.D. Frazee—December 5, 1962

Now, which book of the Bible is it that in a very special way deals with coming events? Revelation. And what does the name show it to be? Something revealed. That's right. And what has the Devil sought to do? Make people think that it can't be understood, and so God gave it a name to help everybody to understand that it is to be understood. All right.

Now, what special chapter of the book of Revelation contains God's last message? Fourteen, right there in the heart of the book is this wonderful chapter. How many parts does this message have? Three. And in our study last week, those three were likened to what? Three steps.

"I was shown three steps—the first, second, and third angels' messages" *Early Writings*, page 258.

And those steps lead to a firm platform or, changing the figure, a narrow highway cast up high above the world that leads where? To the city of God. Are we on the road? Isn't it wonderful, friends, to *know* you're on the road—to *know* you're on the highway.

Now, how many more steps are there after the third? That's it. There aren't any more. This is the last message. There are no more to follow. The loud cry is merely the—what is it you call it in the public address system? Amplification—that's it—stepping up the volume so that everybody in the world can be reached with it.

All right. Let's say together Revelation 14:6, 7 and 8:

"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. And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication"  
Revelation 14:6-8.

Now, just a few points by way of review. What is there in the first angel's message, Mary, that indicates the time when the message must be given? Yes. Now, Ruth, when is the time of the judgment? When, specifically, according to the

prophecy? 1844. That's right. And that's when the hour of His judgment is come. Very well.

Think of this. What would have happened if everybody had received the first angel's message? Was it preached to every nation and kindred and tongue and people? Yes. Suppose they'd all received it. Would there have been any need for the second angel? No. That's right.

Now, God foresaw, of course, that a lot of people wouldn't receive the first angel, but the thing that I want you to see is that the whole message is wrapped up in that first message—the whole message. The second and the third angels are dealing with the problems that arose from the rejection of the first message. Never forget that. It's all in the first message.

Is the Sabbath in the first message? Is it? How many of you think it's in the first message? All right. **Sister McReynolds**, **[unintelligible]**. The Sabbath. That's right—that's right—the Sabbath.

Is health reform in the first angel's message? How many of you think it is? How is it, John? All right. Anybody else a thought on how health reform is in that first angel's message? What's the most important? Man. Because man is formed in His image.

Well, if I worship Him as Creator, what? Can I worship Him as Creator, as the One that made me, and then tear down what He made? Wouldn't that be a strange way to worship—kneel down and say, Oh, dear Lord, I thank Thee that Thou art my Creator and hast made me, and then I get up and start to pull it to pieces—make it sick, weak, tear it down. Would that be real worship? Why, no. Do you see, then, that the first angel's message includes taking care of these bodies because He made us. That's right.

Is there anything in the first angel's message that would have kept the churches from accepting evolution? What is it? Yes. Creation. Creation and evolution are a million miles apart, aren't they.

Well, we could go on with various things. It's marvelous what God put in there. You know, even our position on the nature of man is wrapped up in there because if we worship God as the Creator, we understand that life is derived from Him, and as only the Creator can give us life, only the Creator can maintain our lives, you see. So that worshipping the Creator takes in the Sabbath, takes in health reform, takes in the nature of man. They're all there in principle—all there in principle.

But the particular truth that was in the first angel's message that became present truth that hadn't been present truth before—what was that, Sharon? The particular truth in the first angel's message that hadn't been truth until it was given by William Miller, that Jesus and Paul and Martin Luther didn't preach.

“...the hour of His judgment is come...” Revelation 14:8.

That's right. Did they preach all the rest in that verse? Yes. All God's people down through the ages have preached that, but that particular expression:

"...the hour of His judgment is come..." Revelation 14:8.

...belongs to the last generation.

Now, when William Miller began to preach this message, how was he received by the churches? Welcomed, m-hm. What came later? What came later? Yes, rejection, yes. And as the result of rejecting that first angel's message that was borne by William Miller and those he united with him, what happened to the churches? They fell—they fell. And it's that fall that announced by what? Second angel's message.

What does the second angel's message call the churches that fell? Babylon. What does the word Babylon mean? Where is that in the Bible? Tenth chapter of Genesis. Is that right? Well, you need the 10<sup>th</sup> and 11<sup>th</sup> chapters, both, don't you? I want you all to turn to that. Hope you've drilled some on it. I'll drill you a little more. Hope you'll all find it.

In Genesis 11:9—if you like easy ways to remember things, 10 and 10 are 20, and 11 and 9 are 20, you see, so it's 10, 10 and 11, 9. For some people, that would be harder than just to remember the references, so you take whichever is the easiest. But it's Genesis 10:10 and what's the other one? 11:9. You'll remember it, can't you. All right.

And those two verses together show what? That Babylon means confusion. You know, it's a very interesting study—we haven't time to go into it in this class—to trace what has happened from the days when that tower of Babel was built on down to the present time.

And you know, dear friends, the streams of false religion which are flowing today in the different so-called Protestant churches originated right back there at the tower of Babel, and they flowed down through centuries of paganism and then on into the Roman Catholic religion and through Roman Catholicism on down into the Protestant churches of today.

Now, do you know what the two great errors in that program were and are? The immortality of the soul is one. What's the other one? Yes, the honor given to the sun. That's right. And that's centered today in what? Sunday. Still have the [unintelligible]—Sunday—Sunday. Those were the two great errors.

Are those the two great errors in the closing conflict? That's right—the two great errors. And the last great crisis, which we'll be studying all through this quarter—this last great crisis—the beast, and the image and the mark, on one hand, and God's people and His seal, on the other—is that struggle between the two great errors of the immortality of the soul and Sunday sacredness, on the one hand, and the commandments of God and life only in Christ, on the other.

And it all started back there at where? Babel. That's right. And the word Babel means what? Confusion. What makes confusion? Yes. Error always makes confusion. Does truth make confusion? No. Truth doesn't make confusion.

“The entrance of thy words giveth light; it giveth understanding unto the simple” Psalm 119:130.

So, when Satan introduced error, that made confusion. It's been confusion all the way down through.

“Therefore is the name of it called Babel...” Genesis 11:9.

Or Babylon. Babel is the Hebrew word. Babylon is the Greek word. It means the same thing. It means confusion. That's it. All right.

Now, in this message that we're studying right now—the second angel's message of Revelation 14:8—to whom does that term apply, **Sister Perkins**? To whom does that term apply in the second angel's message, Revelation 14:8? Babylon? Beg your pardon? Is that right? That's right where we want to put this—1844. And in 1844, the second angel started flying in the midst of heaven saying what?

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

Well, did old Babylon over there on the Euphrates fall in 1844? Did Nimrod and his program fall in 1844? Well, what *did* fall in 1844? What would you say, Brother Jones? What fell in 1844? Yes. And what were they and where were they? That's it. The Protestant churches of America. In 1844, they came to the climax of their decision over what? The first angel's message—that the hour of God's judgment was come and that Jesus was about to appear. And they did what? They rejected it.

Now, how did they reject it? Thomas, how did they show their rejection of it? Two very important points. They shut the advent preachers out of the churches. They wouldn't let them come and preach in their churches. Wouldn't let the message be given.

And also, what did they do, many of them, to their members that believed the advent message? Disfellowshipped them. They said, You either quit talking about this Millerism, as they called it, or else you'll have to what? Be disfellowshipped. And so, many of them were disfellowshipped.

And in those two things, they showed that they were doing what to this message? Rejecting it. Well, now, I think that's one thing they were probably all agreed on—that is, that they *were* rejected. In rejecting it, they thought that they were rejecting what? Error. That's right. They were fighting against it as error. But, of course, they were mistaken. They were fighting against the truth.

Now, let's notice some of the fruits of their rejection of it. Morgan, what were some of the results in the churches themselves of their rejecting? Who else has a

thought on what happened there in '44? They became very worldly. Yes. A lack of the Spirit of God working with them.

Did you know that it was about that time that they began to have all sorts of entertainments and banquets and feasts and that sort of thing in the churches. That's right. When they lost the power of God, then they had to look around for what? Something to keep the spirit up.

And that's the way it's been all down through the ages, friends. The church has either had the power of the Spirit of God or else it's had to look around for something else—either a lot of entertainment or get the police power of the state to make people come to church. When people lack one kind of power, they look around for some other kind.

Now, on the other hand, what were the fruits of accepting the first and second angels' messages? Somebody give me a thought on that. **Mavis**, can you tell me what were their fruits in the lives of those who accepted the first and second angels' messages? What did the first and second angels' messages do for the people that accepted them? Do you have a thought on that?

...the message, and what did they do for them? It brought them love, joy and peace. All right. Somebody else. It brought unity. Yes. Were there good fruits? Were there bad fruits in those who rejected it? Is that worth noting?

What did Jesus say about a good tree? Brings good fruit. That's right. And those who accepted these messages—the first message and the second message—it weaned them away from what? The world. What did they think was going to happen right away? Jesus was going to come.

By the way, when were they looking for Him, Genevieve? But as they heard the first and the second angels' messages together, when were they looking for Him? When? October 22, 1844.

And so, during the summer and the fall of 1844, that message got louder and louder—the hour of His judgment is come—Babylon is fallen—the churches are fallen because they've rejected the message, and now our work is to get ready.

Did they really believe Jesus was coming that day? What was some of the evidence, Mary, that they really believed that Jesus was coming that day? **[unintelligible]**. And as the day drew near, what did some of the people do that had stores? Shut them up and went out to do what? Give the message.

Were there some people that spent all their money trying to give that message before Jesus came? Would they need money after He came? No. Was God in that message? Even though it was a disappointment? Have God's people ever been disappointed before? When were they disappointed before, Myrna? Did Jesus take those same disappointed disciples and give them another message? Did it explain their disappointment? Yes.

Of course, we'll be studying that. That's the third message, isn't it—down here today—that explains all the disappointments—but tonight's lesson, we're back there in 1844. All right.

Now, let's look at that again, and I want you to say it with me—the eighth verse:

“And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication” Revelation 14:8.

**Brother McRounds**, what's the wine? The false doctrines. Is that what a church gives to people—its teachings—doctrines? Yes. And Babylon gave all the nations to drink of her wine. And what kind of wine is it? It's intoxicating wine. That's right.

Can you prove that from the book of Revelation? They've been made drunk with the wine of her fornication. So that isn't nice, sweet, fresh, pure grape juice, is it? No. That's wine that's had the demon of alcohol aroused in it—developed in it.

There's a wonderful lesson there. I've only a moment just to allude to it. Do you know what alcohol is made from in the actual grape juice? It's made from sugar. What kind of sugar is that? Grape sugar. Do you know where else in nature you find that same sugar? In the blood, yes. That same sugar that's in the grape is in the blood. Is it good? Why, yes. Wonderful. All right.

Now, how does the Devil make alcohol out of delicious grape juice? If it weren't for yeast, friends, you can keep that grape juice sitting around the house for a week, a month, a year. Be just as nice. But these yeast germs—they fall into that. That's why when you can fruit, you do what? You sterilize it, to kill all those yeast germs and any other germs that would cause fermentation.

But do you know what the influence of that yeast is? It's to take that sugar—we may think of it like this—and split it and make out of it alcohol and carbon dioxide gas. Did you ever see something that was spoiled bubbling, bubbling, bubbling? Did you ever hear a fruit jar explode? That's right. The pressure of that carbon dioxide gas that's been formed from the sugar, along with the carbon dioxide gas—alcohol is formed.

Now, the thing I want you to notice is this. The Devil has never originated anything. Is he a Creator? No. He's a what? A perverter. That's it. Exactly. A perverter. He thinks to:

“...change times and laws...” Daniel 7:25.

...and everything he can get his hands on. And alcohol is a classic example of the Devil's work in taking something that's good and making something bad out of it. And the Bible takes that thing in nature and uses it to illustrate what's done with truth.

Do you know what error is? A perversion of truth. The Devil has never thought an original thought. He has simply taken truth and perverted it, twisted it. Some errors look more twisted than others, but all error is a twist, a perversion of truth.

And so the Bible, speaking of these false doctrines of Babylon, calls them all what? Wine—wine. But now, what happens when people drink wine? They get drunk. And what happens when people listen to and accept these false doctrines? They get what? They get drunk, intoxicated.

Now, how does a man's brain work when he's intoxicated? It works perverted. He doesn't think straight. Isn't that true? That's the proof that he's intoxicated. And so, as people accept these false doctrines, they do not think straight—they don't think straight at all. They see what isn't there—they see what isn't there.

Now, how much of the world has drunk of this wine? What's the message there?

“...all the world...” Revelation 13:3.

And do you know, folks, we're coming to the time very soon when everybody in this world will either be entirely sober because they've quit the wine of Babylon or else they'll be hopelessly intoxicated with the wine of Babylon.

Now, I want to ask you something. If back in 1844 God said Babylon had fallen on account of this wine, and you and I believe that message and we separate from these fallen churches, how many bottles of that wine do you think we ought to bring in with us? How often do you think we ought to slip over and get some of the wine?

Why, one of the big reasons for getting out of Babylon is so that we won't do what? So we won't drink the wine any more. If people would get hold of that, do you suppose they'd be very interested in going to hear some of these popular evangelists? Do you suppose they'd be very much interested in following the popular radio religious programs? Why, no, no.

If we really want to hear the truth of God, where will we go? The Bible. Here's the water of life. Here's the pure grape juice without any fermentation. But Babylon is what? Fallen. Because she made all nations drink of this wine.

So, do you see that the second angel's message cuts us loose from all the religious bodies in this world except God's true church? Do you see that? Well, that's very important, friends. It cuts us loose. If we're not cut loose, we've not yet even accepted the second angel's message.

And how many steps are there here? Three. And we accept them in their order. First message is:

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

...the Creator. Second is:

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

Do what?

“...Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues” Revelation 18:4.

All right. Now, Sister Jones, when was this message of the second angel first given? 1844. What time, particularly, in 1844? Yes, spring, summer and fall—in there. What was it, John, that joined the second angel's message? The midnight cry. What is the midnight cry, Brother Moxley? Let's say it together:

“...Behold, the bridegroom cometh; go ye out to meet him”  
Matthew 25:6.

Why did Brother Moxley tell me that was the midnight cry, **Sister Dapps**? Well, where did that idea come from—the midnight cry? Where is that? Does it say anything about midnight there? Does it say anything about a cry? What does it say?

“And at midnight there was a cry made...” Matthew 25:6.

And what was it?

“...Behold, the bridegroom cometh; go ye out to meet him”  
Matthew 25:6.

The reason we call it the midnight cry is that's what the Bible calls it. That's it. That's where they got the expression. They had a paper back there called *The Midnight Cry*. That was it:

“...Behold, the bridegroom cometh; go ye out to meet him”  
Matthew 25:6.

All right. Now, what was there about that, Becky, that gave the idea of midnight? Yes, but what did that have to do with midnight. What is a day in prophecy? How long in literal time? A year. How many hours in a day? Twenty-four. All right. And what's half? Twelve. All right. Half of 12.

Now, when you divide a day into 24 hours, how many of them are light, and how many dark, on the average? How many? Twelve and 12. All right. Well, we'll just start here, then, and say this is the dark part. Now, where's midnight? It's right in the middle of what? Darkness. All right.

Now, if you take this and make it a year, how long—how many months—are there in the whole year? Twelve. How many in half a year? Six. What would the middle be, then? Three, from this point to this point. All right.

Now, how long was the tarrying time? Six months. When did they first expect Jesus to come? The spring of '44. When did they finally settle that He would come? The fall. And how long is it from spring to fall? Six months. And right in the middle of that time, they got the clear light on the coming of the Bridegroom October 22, 1844. So, at midnight there was a cry made—right in the middle between the spring here and the fall here—at midnight there was a cry made.

And the cry was what? Let's say it again together:

“...Behold, the bridegroom cometh; go ye out to meet him”  
Matthew 25:6.

And when they gave it, again and again, they gave it:

“...Behold, the bridegroom cometh...” Matthew 25:6.

On the 22<sup>nd</sup> day of October, 1844.

“...go ye out to meet him” Matthew 25:6.

John Grosboll, was that correct? [Yes.] Do you agree with that? Is that correct? Was the Bridegroom coming on the 22<sup>nd</sup> of October, 1844? Did the Lord intend them to give that message? Was it true? Did they understand all they were giving? No.

Was that the first time that God's people have given a message that they didn't fully understand? No. Do you remember what happened just a few days before Jesus was crucified? Where was Jesus? He was riding triumphantly into Jerusalem. And what did all the disciples say?

“...Behold, thy King cometh...” Matthew 21:5.

Was it true? Was He the King? Was He coming to the kingdom? Yes, but not what they thought. Did God intend them to give that message? Was it given on time? Right on time Jesus was there.

“...Behold, thy King cometh...” Matthew 21:5.

Tell me—if they had known that before another week went by that He would be hanging there between thieves, would they have been very enthusiastic about that? No, no.

I think, perhaps, I ought to take a minute, though, on this thought. Some of us that think a bit about it may wonder how God could ever use a wrong idea. Did you ever wonder about that? Well, this is the thing I want you to think through with me. The only time God ever uses a wrong idea in people's minds is when that's the best

He can get. God's so anxious to save us that He uses whatever He can get to try to help us.

Now, we say that the disciples couldn't have given that message with the enthusiasm they did if they had known He was going to be crucified. That's true, but that isn't all there is to it.

If they could have looked ahead, as God looked ahead, if they could have seen the glory of the kingdom that would finally follow, if they could have seen the necessity for the cross, if they could have seen the glory of that love that led Jesus to give His life for them, could they, if they could have seen all that God saw—could they have been enthusiastic, knowing all that? Why, certainly, but not seeing all that, not seeing clear through, since they didn't see the whole thing, to have seen half of it, they wouldn't have been able to do very much. They had to see only about a quarter of it.

And so, sometimes, when we can't see the whole thing, God in His mercy, doesn't let us see even halfway, but never—never get the idea that God has to use misconception or partial conception. He does it only because we don't see the whole thing. He uses what we have.

But now, coming back here to 1844, they said:

“...Behold, the bridegroom cometh...” Matthew 25:6.

When? 22<sup>nd</sup> of October, 1844. And the Bridegroom meant what, **Erin**? Jesus. Is He the Bridegroom? That's right—that's right. Where did they think He was coming? To this earth. Did the parable say He was coming to this earth? No, no. The parable said He was coming where? To the marriage—to the marriage—the marriage.

If you want to look up some things on that, read the chapter, “In the Holy of Holies,” in *Great Controversy*. That'll just be some extra outside reading for you. You'll enjoy that—“In the Holy of Holies.” Get very familiar with what the coming of the Bridegroom to the marriage really meant.

But for our lesson tonight, let's get it clear that they thought that meant what? The coming of Jesus to this earth. And so, they got ready for it—all who accepted that message.

Have you any idea how many there were that finally came up to the October 22, accepting the message and getting ready for Jesus to come? Do you have any idea? Of course, what you're reading in *Great Controversy* doesn't tell, but I just wondered if any of you have an idea about how many it was.

No accurate figures were ever kept on it, but my understanding is it's between 50 and 100,000 that were looking for the coming of Jesus definitely on that day. Of course, there were others that had been affected by it, but I mean those that really took hold of it and went all out in getting a preparation.

Now, of course, when the day came and went, how did they feel? Disappointed—terribly disappointed—like the disciples when Jesus came to Jerusalem to be crowned king, and instead, there within a few days, He was crucified, hanging up there between the thieves, and He died, and they put Him in the grave, and their hopes died with Him.

And so, those advent believers back there on the 22<sup>nd</sup> of October, 1844, as the sun went down that October day—their hopes—their hopes sank, as the sun sank out of sight. The day had come and gone and Jesus had not come.

But had the Bridegroom come? Yes. Did He come to the marriage? Yes. And were some of those very people going to go in with Him to the marriage? Yes. I hope you will study that chapter in *Great Controversy*, “In the Holy of Holies.” Just do some outside reading on that.

Now, back there at the resurrection, as Jesus came and revived the hopes of the disciples, He was with them 40 days, speaking to them of the things pertaining to the kingdom of God, and then where’d He go? Went back to heaven. What did He tell them to do? What did He tell them to do when He went back to heaven? What did He tell them to do? Tell the people that He was coming again. All right.

What did He tell them to do first? Tarry. Where? Until what? Until they were:

“...endued with power from on high” Luke 24:49.

And when Jesus went to heaven, He was enthroned there amid the angels, and entered upon His work as our high priest in the sanctuary, received the Spirit and poured it forth upon His waiting disciples. And that came—that wonderful outpouring—on what day? The day of Pentecost. And in the power of that, the early church went forth to its work.

Were those the same men—the men that led out in that—were those the same men that had been disappointed at the cross? The very same men. And so, down here in 1844, Jesus took some of those very people that had been in the first message and the second message and had been bitterly disappointed at the midnight cry because Jesus didn't come to this earth—he took some of those very same ones, and after the disappointment, He taught them in His own chosen way, and led them into the third message, which explained their disappointment and gave them a new message to give to the world, and we call that what? The third angel's message. And that will be our subject next week.

Let us stand to be dismissed. Father, we thank Thee with all our hearts for the three steps—the first, second and third angels' messages. We thank Thee that the hour of judgment is come, that our great high priest before the mercy seat is making the final atonement, blotting out the sins of His people from the books of record.

We thank Thee that we've heard the good news that Babylon is fallen, and as the ties which would bind us to this world in any sense are broken and cut forever,

having broken the fellowship of Babylon, enter into the fellowship with Thy saints,  
Thy church, Thy truth, Thy remnant, for this hour, and thus may we make Thee glad,  
and thus may we be prepared to live with Thee always, for Jesus' sake, amen.

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