

The *Second Angel* of Revelation 14 and its prophetic message first arrived in the summer of A.D.1842. It came in answer to a hostile response towards the *First Angel's Message*, first sounded in A.D.1832 and empowered in A.D.1840. "*The blessed hope and glorious appearing of our great God and Savior, Jesus Christ*", was a message surprisingly not well received by mainline Christendom, the ones called to be Christ's ambassadors to the world and His professed bride (2 Cor 5:20; 2 Cor 11:2). In fact, much of Protestantism closed its doors to the Advent Movement, comprised of members from all the denominations, and its timely gathering message of love and warning. We will carefully examine the circumstances calling forth the arrival of the Second Angel's Message and its impact upon the Advent Movement.

The *First Angel's Message* was the heralds' cry, drawing all to the love of God seen in the life, death, and resurrection of Christ. The gospel message also included a command to worship the *Lord of the Sabbath*, the God of Creation, as well as a distinct warning of God's imminent judgment. The combined message of sin, righteousness, and judgment, empowered by Jesus Christ Himself, was intended to be a gathering message (see [2520](#)). It was to call all nations, kindred, tongues and people to His *one-fold*, in anticipation of His soon return. What resulted from the early herald's cry, by all appearances, was a disappointing harvest, with the masses either ambivalent or passionately hostile towards the Movement and its message. Bible history chronicles the announcement of a gospel message in each

period of earth's history, accompanied by a test for the people of that era. The message itself formed the test, challenging all hearers to unwavering faith and complete obedience to God. The test had the effect of causing division among men, ultimately producing two classes. Jesus taught of the two classes in parable when He spoke of the Sower, sowing seed among different soil; when He spoke of the wheat and tare; and when He spoke of the sheep and goats.

Q: *Examine the parables mentioned and describe what they convey. Read Matthew 13:3-30, 36-43; 25:32, 33; Gen 3:15*

A: *Each of the parables describes two classes of people that inhabit the earth. First, the upright, who through faith of Jesus Christ, fulfill the righteous requirements of obedience to God's law; and secondly, the wicked who spurn His grace and live unto themselves (Rom 2:3-6). The parable of the Sower however, expounds upon the theme by describing the varying conditions of men's hearts. This is shown in the type of soil upon which the seed of God's word falls, and the allurements that draw men away from God. The parable still ultimately summarizes two classes: the just and the unjust, fertile and infertile soil, and the righteous and wicked.*

For the faithful among the Advent Movement, passions ran high for the long-awaited Second Coming of Jesus. One such advocate, Charles Fitch, felt compelled by the Holy Spirit after reading the writings of Habakkuk 2:1, 2. He was inspired to write the prophecies of Daniel and the Revelation "*upon tables, that he may run that readith it*". Charles Fitch in May of 1842 produced 300 copies of the first

of two charts [an [1843](#) and an [1850](#) edition] detailing the prophetic histories of Daniel chapters 2, 7, 8, and 9 as well as the Revelation chapters 9, 12, 13 and 14, all culminating in the Hebraic year 1843 (March 22, 1843 - March 21, 1844).

These charts, first used in the spring of 1842 as a teaching tool in church and town meetings, were to skeptics, the laying down of the gauntlet. The publication of the charts, forecasting the time of Jesus' Second Coming was viewed as heretical to the majority of mainline Protestant ministers, whose suspicions were already raised against the leadership of the Advent Movement who primarily were from the laity, lacking formal training (Acts 4:13). By June of 1842, parishioners attending Advent Movement meetings were confronted by their pastors, challenging them to either remain in fellowship with the local congregations or part ways for the Advent Movement. Many, beholding the hand of God upon the Movement and its teachings, chose to forsake their church and even familial relations for the Cross of Christ. These individuals were censored and ushered from the churches where they once served, in some cases holding high posts. Others however, fearing the rejection of family and friends, withdrew attending the Advent meetings, forsaking the light that shined brightly upon its path. The Advent message, delineated in the **1843 chart**, and the manifestations of God to empower the work, had the combined effect of calling out a people; among whom would be those to proclaim the last warning message to the earth before Christ's Second Coming. Charles Fitch, responding to

the unforeseen rejection by the Protestant churches towards the 1843 chart and its message, was first to write in an article appearing in the summer of 1842, "*Babylon is fallen, is fallen... Come out of her, my people*" (Rev 14:8, 18:2-4).

Q: *Based on the understanding of spiritual Babylon the Great, what is meant by the phrase "Babylon is fallen, is fallen"?*

A: *By the year 1842, the papal system, Babylon the Great, had for 44 years been dethroned of world supremacy by a deadly wound, inflicted by Napoleon in A.D.1798. Further, this church system had been in a fallen state for centuries, having lost its moral bearings as it forbade the use of the Bible on threat of death; sought to change God's immutable laws, and caused "all nations to drink of the wine of the wrath of her fornication", teaching false doctrines of men over the truths of God. By these facts, it is evident that spiritual Babylon the Great could not be that which had then fallen, since it had already been in a fallen condition. The Second Angel therefore, declared the **moral fall** of another religious entity, sworn to uphold God's tenets made plain through the Bible alone, **Protestantism**. Protestant denominations had, with the rejection of the First Angel's message, given themselves wholly over to the system it claimed to be in protest. Turning its back upon the Holy Scriptures, once claimed to be its sole source of truth, Protestantism altogether rejected the pure, new light promoted by the Advent Movement, and therefore chose darkness over light (John 3:19). Protestantism's future rejection of the seventh-day Sabbath of the Lord, declared distinctly by an outgrowth*

church born of the Advent Movement, for the spurious sabbath of Rome, Sunday, fully marked its becoming the prophesied daughters of the whorish system Babylon.

The Second Angel's message was given to warn of the moral fall of the body of churches once raised-up by God through the *Protestant Reformation* to expose the corruptions of the Church of Rome (Rev 3:1-6). The division among Protestant denominations that had existed for centuries was not the work of God but that of men, who like papal prelates centuries before, had misinterpreted Scripture and clung to dogmas suiting their biases. Forsaking the Bible as the shining light "that shineth more and more unto the perfect day" (Proverbs 4:18), Protestant sects, content with the light they claimed to uphold, went no further in search of truth as they rejected *new light* from the Holy Spirit. The First Angel's message that was designed to unify all men of faith under the gospel banner of Jesus Christ, the immutable laws of God, and to an exclusive worship of the God of Creation during an era of judgment, became the object of derision.

As Jesus' message and works were an empowering of the words and works of His forerunner, John the Baptist, so the counsels of the Second Angel empowered the First Angel. The counsel of the second witness only benefited those who heeded the warnings of the first witness in both instances. The human agents, called to bear the distinct and dividing message of the Second Angel were to have thoroughly embraced the First Angel's message in order to respond to the call to separate from those committed to the darkness of

spiritual Babylon, its doctrine and its errors.

Thus, the Second Angel's message had the effect of *purifying* God's sanctioned Movement. This purifying process is typified in the Bible, but especially so when seen in light of Jesus' cleansing the earthly temple on two occasions, at the start and at the end of His earthly ministry.

Q: *What was the effect of Christ cleansing the temple? For whom did the temple cleansing make way? Read Psalm 69:9, John 2:13-18, Matthew 21:12-15; Hebrews 12:26-29, 22, 23.*

A: Jesus' driving the changers of money and their merchandise from the temple was a *manifestation of the power of God*. A people corrupted by formalism and hollow ceremonies that misaligned the true works of God witnessed this event. Divinity flashed through humanity as Christ, with power and authority, ordered all, including priests, Pharisees, and merchants, from His Father's house. Vacant of pretentious opportunists, the Bible says, "the blind and the lame came to him in the temple, and he healed them." The temple cleansings rid God's church of those having a "form of godliness", who served as a barrier of entry for the sincere.

Those committed to following the light shed by the First and Second Angel's messages would be further tested two years later, in the *spring of 1844*, when the anticipated Second Coming of Christ, delineated by time figures on the 1843 chart, proved to be erring. Hopes dashed, and ashamed for what was then mocked as hype and emotionalism, many left the Advent Movement and returned to their former Protestant congregations. Others, too despondent to face the

shame of family and friends, forsook religion all together. While others, though disappointed, saw the hand of God in the midst of the Movement and reasoned that the error was not with Scripture but with men (Jer. 15:15-21). The faithful pressed on, searching for answers to their miscalculation.

The sincere, persistent believers, when returning to the study of the prophecies after the disappointment of March 22, 1844, realized the same prophecy that inspired the creation of the 1843 chart referenced a delay or *tarrying time*, "For the vision [is] yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry" Habakkuk 2:3. Encouraged by this finding, the Holy Spirit directed the Advent Movement to recognize an error in the tracking of time that was previously missed by both Advent Movement followers and their staunchest critics.

First announced during the Exeter Camp Meeting of Adventists on August 15, 1844, a revised Advent date of October 22, 1844 for Christ's Second Coming was presented, based on better evidences. Thus began what would be called the *Midnight Cry* and the *Seventh-Month Movement*, an effort to spread the empowered gospel message to the world based on better promises. With renewed vigor, Adventists blanketed the nation with a message of hope in the coming of Jesus Christ, only to be met by another round of rejections by mainline Protestantism, thus sealing their rejection of God as with the majority of the Jews in the time of Christ.

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The Second Angel's Message

Revelation 14 - Part 3 [Based on verse 8]



Lesson 40