

### 3. The Second Angel's Message of REVELATION 14

#### 2<sup>nd</sup> angels message: A CALL TO "COME OUT" / SEPARATE FROM BABYLON/ ERROR/ APOSTASY

Rev 14:8 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.



Rev 18:2 And he cried mightily with a strong voice, saying, **Babylon the great is fallen, is fallen**, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. 18:3 For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies. And I heard another voice from heaven, saying, **Come out of her, my people**, that ye be not partakers of her sins, and that ye receive not of her plagues.

#### 2<sup>nd</sup> angels message:

-LI 305-307- Not based on prophetic time

-58GC189- proclaims moral fall of the different churches, growing more and more corrupt, yet bear the name of being Christ's followers.

-4SP232- represents **moral fall of the churches in consequence of their rejection of the 1<sup>st</sup> angels msg.** first given in summer of 1844-"Babylon" (Babel)- **various** forms of apostate and false religion.

-4SP 232,33-"fall of Babylon"-does not NOT refer to Catholic church but to innumerable sects of Protestant churches (Babylon is daughters of the harlot- 4SP 234)

-4SP 233- Rev 17 Babylon= woman (church); a harlot; an apostate church/ vile woman drunken with blood of saints = ROME

-4SP 234- Babylon the harlot=ROME; mother of daughters who follow her example of corruption; churches that cling to her doctrines/ traditions and follow her worldly practices-4SP 234-Fall of Babylon announced by 2<sup>nd</sup> angel's message.

-58GC156-Very many raised their voices to cry, "Behold the Bridegroom cometh," and **left their brethren** who did not love the appearing of Jesus... Jesus turned his face from those who rejected and despised his coming and then he bade angels **lead his people** (those who accepted message) **out from among the unclean**, lest they should be defiled. Those obedient to the messages stood out free and united.

-4SP 235- cup of intoxication- accepted false doctrines as a result of unlawful connection with great ones of the earth- friendship with the world.

-58GC 140-near close of 2<sup>nd</sup> angel's message great light (Midnight Cry) shone upon God's people  
Midnight Cry = Matt 25- Go ye out to meet Bridegroom  
Midnight Cry given to give power to 2<sup>nd</sup> angel's message

The Second Angel

"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." *Early Writings*, 247.

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#### COME OUT AND BE YE SEPARATE...

- 4SP- 236-37- Adventist separate from former connections
- 7OT 36- leaving behind the things of this world fulfills the command "come out from among them and be ye separate" Christ requires us to be separate, having NO fellowship with the unfruitful works of darkness.
- 84GC 430- message carried by conviction of truth; separate from error
- 4SP 230-31- God has ever required his people to remain separate from the world, that they might not be allured from their allegiance to him
- 2SP 46, 47- John the Baptist separated himself from the world for fear of mind/ character being perverted/ molded according to prevailing customs of the Jews PP458.2- Followers of Christ are to separate themselves from sinners... Shun company of those who exert an influence to draw us away from God.
- PP458.2- Followers of Christ are to separate themselves from sinners.... Shun company of those who exert an influence to draw us away from God.
- 1T 279- leaving behind the things of this world fulfills the command "come out from among them and be ye separate" Christ requires us to be separate, having NO fellowship with the unfruitful works of darkness.
- RH, August 26, 1890 par. 2 - **You cannot affiliate with the world without becoming a partaker of its spirit, without becoming guilty of treason against the Lord who has bought you.** -4SP 483- Sentence of eternal death for high treason pronounced against wicked
- 1T 274- mingling with world destroys our spirituality, pureness & zeal "marks of distinction between God's professed people and the world have almost disappeared
- 4SP 234 ---those who assimilate to the world are addressed as "adulterers and adulteresses."  
--God looks down upon those apostate bodies, and declares them daughters of a harlot.

2

In the Old Testament, Israel and Judah are spoken of as the cities of Samaria and Jerusalem; and because of their following the idolatry of the Assyrians and Babylonians, the prophet Ezekiel, by the word of the Lord, designates their course as that of the two sisters, Aholah and Aholibah, who became exceedingly lewd in their ways. [[1] Ezekiel 23.] In the book of James we learn that those who leave the ways of the Lord for worldly alliance, are called "adulterers and adulteresses." [[2] James 4:4.] So, in the Revelation, in this second angel's message, those who reject the truth of the first message by a resort to human reasoning, whereby they stupefy the minds of those who otherwise would accept the plain "Thus saith the Lord," are not only spoken of as meeting with a moral "fall," but as dealing out to the people the wine of the wrath of their fornication. Instead of furnishing them "living waters" of God's truth, they gave them the stupefying wine of Babylon, which lulled them into carnal security over the stirring call of the first angel's message. p. 61, Para. 1, [RISEPROG].

It was declared by those who gave the second message, that in exalting opinions and creeds above the Bible, it exactly fulfilled the word of the Lord by the prophet Isaiah when he said, "Stay yourselves, and wonder; cry ye out and cry: they are drunken, but not with wine; they stagger, but not with strong drink. For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers hath he covered. And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it is sealed: and the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned." [[3] Isa. 29:9-12.] The result of such a course is clearly stated, in these words: "Their fear toward me is taught by the precepts of men." p. 61, Para. 3, [RISEPROG].

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#### Disappointment

Our first is from Elder James White, who labored very successfully in 1843 and 1844. He says:-- p. 78, Para. 1, [RISEPROG].

"The disappointment at the passing of the time was a bitter one. True believers had given up all for Christ, and had shared his presence as never before. They had, as they supposed, given their last warning to the world, and had separated themselves, more or less, from the unbelieving, scoffing multitude. And with the divine blessing upon them, they felt more like associating with their soon expected Master and holy angels, than with those from whom they had separated themselves. The love of Jesus filled every soul, and beamed from every face, and with inexpressible desires they prayed, 'Come, Lord Jesus, and come quickly.' But he did not come. And now, to turn again to the cares, perplexities, and dangers of life, in full view of the jeers and revilings of unbelievers, who now scoffed as never before, was a terrible trial of faith and patience. When Elder Himes visited Portland, Maine, a few days after the passing of the time, and stated that the brethren should prepare for another cold winter, my feelings were almost uncontrollable. I left the place of meeting and wept like a child. p. 78, Para. 2, [RISEPROG].

"But God did not forsake his people; ... and with especial force and comfort did such passages as the following to the waiting ones: 'Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry. Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul.' [[6] Heb. 10:35-39.] The points of interest in this portion of Scripture are these:-- p. 78,

Para. 3, [RISEPROG].

"1. Those addressed are in danger of casting away their confidence in that in which they had done right. p.

Para. 1, [RISEPROG].

"2. They had done the will of God, and were brought into that state of trial where patience was necessary. p. 79, Para. 2, [RISEPROG].

"3. The just at this time are to live by faith, not by doubting whether they had done the will of God, but faith, in that in which they had done the will of God. p. 79, Para. 3, [RISEPROG].

"4. Those who should not endure the trial of faith, but should cast away their confidence in the work in which they did the will of God, and draw back, would take the direct road to perdition." p. 79, Para. 4, [RISEPROG].

In the *Midnight Cry* of Oct. 31, 1844, about ten days after the passing of the time, the following was published from the pen of the editor, N. Southard:-- p. 79, Para. 5, [RISEPROG].

"In view of all the circumstances attending this movement, the blessed effects it has produced on the minds of God's children, and the hatred and malice his enemies have displayed, we must regard it as the true 'midnight cry.' And if we have a few days in which to try our faith, it is still in accordance with the parable of the ten virgins; for when they had all arisen and trimmed their lamps, there was still to be a time when the lamps of the foolish virgins would be going out. This could not be till after the passing of the tenth day; for till that time their lamps would burn. There must, therefore, be a passing by of that day, for the foolish to give up their faith, as there must have been of 1843, for the tarrying time. A little delay is therefore no cause for discouragement, but shows how exact God is in the fulfillment of his word. Let us therefore hold fast in the profession of our faith without wavering; for he is faithful who has promised." p. 79, Para. 6, [RISEPROG].

In the *Voice of Truth* of Nov. 7, 1844, edited by Joseph March, we read:-- p. 80, Para. 3, [RISEPROG].

"We cheerfully admit that we have been mistaken in the *nature* of the event we expected would occur on the tenth day of the seventh month; but we cannot yet admit that our great High Priest did not on that very day accomplish all that the type would justify us in expecting. We now believe he did. p. 80, Para. 4, [RISEPROG].

"We think the parable of the ten virgins tells where we are. The proclamation of the tenth day of the seventh month we believe was the 'midnight cry,' when all, not a part, of the virgins arose and trimmed their lamps. This work continued until the tenth day passed. Since then, the lamps of the foolish have been 'going out,' -- their faith is dying -- the wise have no oil to spare. p. 81, Para. 1, [RISEPROG].

"Thank the Lord, he has not left us in darkness, nor brought us out into the wilderness to perish; he has only tried our faith just before giving us the crown of glory. Hold fast, ye despised and persecuted ones, your deliverance is near; 'but if any man draw back, my soul shall have no pleasure in him.'" p. 81, Para. 2, [RISEPROG].

As to just what the Advent people were expecting would take place on the tenth day of the seventh month, we find a statement made in the *Advent Herald* of Nov. 13, 1844:-- p. 81, Para. 3, [RISEPROG].

"On that day, the High Priest, under the Jewish economy, made an atonement in the holy of holies, for the sins of all Israel. As the law was a 'shadow of good things to come;' as the crucifixion of Christ, the Paschal Lamb, -- 'our Passover,' -- was on that day, though not the hour, as some have believed, of the Jewish Passover; as he rose the first-fruits of those that slept, on the day the priest waved before the Lord the first-fruits of the earth for a wave offering; and as the Holy Spirit descended on the day of Pentecost, -- the feast of weeks; so we believe that our great High Priest, having entered into the holy of holies and

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sprinkled it with his blood, might come out of the same to bless his people on the day that this great antitype was shadowed forth by the observances of the Jewish law." p. 81, Para. 4, [RISEPROG]. *JN Andrews*

[Habakkuk's Tables – Firm Truth to Stand Upon \(iwillstanduponmywatch.com\)](http://iwillstanduponmywatch.com)

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Desiring to get these studies into the hands of the people, we are making these chapters available to folks of what we have acquired thus far.

Currently, there is a series of ongoing lectures (over next year) on the Book of Revelation in which I am acquiring pioneer quotes as they become available. So, there will be more notes added to this document when available. Please check the last page for the latest update to know if you have the most recent document. Once these updates are completed, this message will be removed from this document.

May our heavenly Father bless you abundantly in your studies.

Darrel and Melinda