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Unveiling the Prophetic Significance of the Second Angel's Message

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In the history of the movement of both the first and third angel, the message can be summarized by the second angel's message.

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.

The second angel identifies the triple application of prophecy, for those who wish to see. The second angel is presenting a prophetic message, and the message is that Babylon has twice fallen. It identifies Babylon as that "great city" which is identified in chapters seventeen and eighteen as Modern Babylon. Modern Babylon has twice fallen, and her fall was produced because she made all nations "drink of the wrath of her fornication." Her fornication was accomplished with the kings of the earth. That relationship allowed her to employ the strength of the kings she committed fornication with to carry out her "wrath," which is the persecution she brings upon God's faithful people.

Wine is a doctrine, and the doctrine that she leads all nations to drink of, is the false doctrine that claims that worshipping the sun will produce peace. All nations accept the "mark" of her authority, which is the worship of the sun, as represented by Sunday worship. The acceptance of all nations of that "mark," is brought about by the power of the United States, but it is done so in the time of the escalating warfare being brought upon planet earth by the third Woe of Islam. The nations accept the "wine" of her wrath, based upon a promise of "peace and safety."

"Now comes the word that I have declared that New York is to be swept away by a tidal wave? This I have never said. I have said, as I looked at the great buildings going up there, story after story, 'What terrible scenes will take place when the Lord shall arise to shake terribly the earth! Then the words of Revelation 18:1-3 will be fulfilled.' The whole of the eighteenth chapter of Revelation is a warning of what is coming on the earth. But I have no light in particular in regard to what is coming on New York, only that I know that one day the great buildings there will be thrown down by the turning and overturning of God's power. From the light given me, I know that destruction is in the world. One word from the Lord, one touch of his mighty power, and these massive structures will fall. Scenes will take place the fearfulness of which we cannot imagine." Review and Herald, July 5, 1906.

The second angels' message was repeated on September 11, 2001, when the great buildings of New York City were thrown down by a touch of God's hand.

"The prophet says, 'I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils' (Revelation 18:1, 2). This is

the same message that was given by the second angel. Babylon is fallen, 'because she made all nations drink of the wine of the wrath of her fornication' (Revelation 14:8). What is that wine?—Her false doctrines. She has given to the world a false sabbath instead of the Sabbath of the fourth commandment, and has repeated the falsehood that Satan first told Eve in Eden—the natural immortality of the soul. Many kindred errors she has spread far and wide, 'teaching for doctrines the commandments of men' (Matthew 15:9).

“When Jesus began His public ministry, He cleansed the Temple from its sacrilegious profanation. Among the last acts of His ministry was the second cleansing of the Temple. So in the last work for the warning of the world, two distinct calls are made to the churches. The second angel’s message is, ‘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). And in the loud cry of the third angel’s message a voice is heard 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. For her sins have reached unto heaven, and God hath remembered her iniquities’ (Revelation 18:4, 5).” Selected Messages, book 2, 118.

Between September 11, 2001, and the soon-coming Sunday law in the United States, the first three verses of Revelation eighteen are fulfilled, for it is at the Sunday law, that the call out of Babylon begins.

“Revelation 18 points to the time when, as the result of rejecting the threefold warning of Revelation 14:6–12, the church will have fully reached the condition foretold by the second angel, and the people of God still in Babylon will be called upon to separate from her communion. This message is the last that will ever be given to the world; and it will accomplish its work. When those that ‘believed not the truth, but had pleasure in unrighteousness’ (2 Thessalonians 2:12), shall be left to receive strong delusion and to believe a lie, then the light of truth will shine upon all whose hearts are open to receive it, and all the children of the Lord that remain in Babylon will heed the call: ‘Come out of her, My people’ (Revelation 18:4).” The Great Controversy, 389, 390.

At the soon-coming Sunday law the former covenant people will receive strong delusion. From September 11, 2001, until the strong delusion is poured out at the Sunday law the second angel’s message is repeated, and the rejection represents the rejection of “the threefold warning of Revelation fourteen, verses six through twelve.” In this sense, the three angels are represented by the message of the second angel. The second angel’s message is Babylon is fallen, is fallen, and the second angel’s message is placed between the first and third message.

The pronouncement of the first voice in Revelation chapter eighteen, is a repetition of the second angel’s message, but it represents a rejection of all three angels of Revelation fourteen. The second angel’s message represents all three messages, and it possesses the signature of Alpha and Omega, for it was proclaimed in the history of the movement of the first angel, and then will be again in the movement of the third angel. The message identifies that Babylon has twice fallen, and in this prophetic sense it is identifying a “triple application of prophecy.”

The first two times Babylon fell, as represented by Babel and Babylon, represent the final fall of modern Babylon. The twofold pronouncement of Babylon's fall is bookended by the first and last message of the three angels. The structure of the three angels possesses the signature of Alpha and Omega, for the first message is identified as the "everlasting gospel," which by definition means it is the eternal gospel, or the same gospel message for all time. The message of the third angel is the gospel message that warns against receiving the mark of the beast, so the first message and the third message, which are the first and the last messages, are the same messages, for both are the gospel.

Alpha and Omega placed His signature of "Truth" upon the three messages, for the Hebrew word translated as "truth," was created by the Wonderful Linguist by combining the first, thirteenth and last letters of the Hebrew alphabet. "Thirteen" as a symbol represents rebellion, and it is in the second message that the rebellion of Babylon, as represented by her false doctrines and fornication, is identified. As already noted, the second message also contains the signature of Alpha and Omega, for the message that was proclaimed in Millerite history to announce the opening of the judgment is repeated in the movement of the third angel to identify the close of judgment.

The fall of Babel in Genesis chapter eleven, is the first reference of the fall of Babylon, and the witness of Nimrod's highhanded rebellion contains the signature of the first angel's message. As demonstrated in previous articles all three messages of the three angels are also located within the first angel. In the message of the first angel the expression, "fear God," represents the first message, and the expression, "give Him glory," represents the second angel's message. The third message is found in the first, when it announces that "the hour of His judgment is come."

In Nimrod's fall, which is the first fall of Babylon, the three steps of the three angels is also identified. It is represented by the expression "go to."

And the whole earth was of one language, and of one speech. And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there. And they said one to another, Go to, let us make brick, and burn them throughly. And they had brick for stone, and slime had they for mortar. And they said, Go to, let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth. And the Lord came down to see the city and the tower, which the children of men builded. And the Lord said, Behold, the people is one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do. Go to, let us go down, and there confound their language, that they may not understand one another's speech. So the Lord scattered them abroad from thence upon the face of all the earth: and they left off to build the city. Therefore is the name of it called Babel; because the Lord did there confound the language of all the earth: and from thence did the Lord scatter them abroad upon the face of all the earth. Genesis 11:1-9.

The first fall of Babylon, represented as Babel, is expressed in "go to," three times. The three angels are all represented in the first angel. Daniel chapter one also represents the first angel's message, and as previously identified in these articles, the three-step testing process of the

everlasting gospel is found in step one, when Daniel refused to eat the Babylonian diet, and chose instead to give glory to God. His first test was the test of the first angel who descended in Millerite history on August 11, 1840 with a little book, which John was commanded to eat.

He was then given a visual test of ten days, which demonstrated a distinction between those who ate the Babylonian diet, and those who, like Daniel, chose to eat pulse. The second test produced two classes, just as did the arrival of the second angel in 1844. That second test was followed by the test at the end of three years, where Nebuchadnezzar manifested his judgment, as represented by the arrival of the third angel on October 22, 1844.

After the flood Noah was instructed to build altars and when doing so he was never to cut or trim the rocks he used, nor was he to use mortar for his altar. The rebel Nimrod used bricks and mortar, counterfeiting the altar of the covenant relationship that had been directed to be employed by those who repopulated the earth. The first “go to” in Nimrod’s testimony represents a “covenant of death” that was formed in rebellion to the first message. The second “go to” represents the construction of a tower (a Church) and a city (a State). The second “go to” in Nimrod’s testimony was the combination of Church and State, which is the fornication of the second angel’s message. The third “go to” represented the judgment of scattering the people and confounding the language.

The first fall of Babylon typifies the first angel’s message, and the second fall of Babylon in the two manifestations that establish the elements of modern Babylon’s fall, typifies the second angel’s message. It does so for the fall of Babylon as recorded in the book of Daniel represents a beginning and an ending, as does the second angel’s message which is proclaimed in the beginning and ending of Adventism. Sister White specifically identified that the judgment brought upon Belshazzar had been typified by the judgment that was brought upon Nebuchadnezzar.

“To the last ruler of Babylon, as in type to its first, had come the sentence of the divine Watcher: ‘O king,... to thee it is spoken; The kingdom is departed from thee.’ Daniel 4:31.”
Prophets and Kings, 533.

The second fall of Babylon has the signature of Alpha and Omega, as does the second angel’s message. The signature is represented by the fall of the first and the last kings of Babylon. Nebuchadnezzar’s judgment and fall is represented as “seven times,” which is a reference to the “seven times” of Leviticus twenty-six, and the “scattering” in Nimrod’s judgment and fall is also a reference to the “seven times” of Leviticus twenty-six. Belshazzar’s judgment and fall is represented by the fiery letters that add up to twenty-five hundred and twenty, also identifying a reference to the “seven times,” of Leviticus twenty-six.

A “triple application of prophecy” is established by the first two witnesses that identify and establish the characteristics of the third and final fulfillment. With the three falls of Babylon, the very message that identifies the fall of Babylon, also identifies the rule which the triple application of prophecy is based upon. The first two falls of Babylon identify the prophetic characteristics of the third and final fall.

The Millerite history is repeated to the very letter in the history of Future for America. In Millerite history a compilation of rules which William Miller became familiar with, and employed to establish the framework of truth he used to present the message of the first angel, was a waymark of that history. A “triple application of prophecy” is one of the rules that has been compiled in these last days to establish the framework of truth in which the message of the third angel is identified.

The three manifestations of Rome, combined with the three manifestations of Babylon’s fall, are closely related, but have distinctions. The whore of Tyre, or Babylon, who commits fornication with the kings of the earth is one flesh with them, but she reigns over those kings as Jezebel reigned over king Ahab. Modern Rome is the beast of Revelation seventeen that the whore of Modern Babylon rides upon and reigns over.

We will continue this study in the next article.

“Then my eyes were taken from the glory, and I was pointed to the remnant on the earth. The angel said to them, ‘Will ye shun the seven last plagues? Will ye go to glory and enjoy all that God has prepared for those who love Him and are willing to suffer for His sake? If so, ye must die that ye may live. Get ready, get ready, get ready. Ye must have a greater preparation than ye now have, for the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate and to destroy the sinners thereof out of it. Sacrifice all to God. Lay all upon His altar—self, property, and all, a living sacrifice. It will take all to enter glory. Lay up for yourselves treasure in heaven, where no thief can approach or rust corrupt. Ye must be partakers of Christ’s sufferings here if ye would be partakers with Him of His glory hereafter.’

“Heaven will be cheap enough, if we obtain it through suffering. We must deny self all along the way, die to self daily, let Jesus alone appear, and keep His glory continually in view. I saw that those who of late have embraced the truth would have to know what it is to suffer for Christ’s sake, that they would have trials to pass through that would be keen and cutting, in order that they may be purified and fitted through suffering to receive the seal of the living God, pass through the time of trouble, see the King in His beauty, and dwell in the presence of God and of pure, holy angels.

“As I saw what we must be in order to inherit glory, and then saw how much Jesus had suffered to obtain for us so rich an inheritance, I prayed that we might be baptized into Christ’s sufferings, that we might not shrink at trials, but bear them with patience and joy, knowing what Jesus had suffered that we through His poverty and sufferings might be made rich. Said the angel, ‘Deny self; ye must step fast.’ Some of us have had time to get the truth and to advance step by step, and every step we have taken has given us strength to take the next. But now time is almost finished, and what we have been years learning, they will have to learn in a few months. They will also have much to unlearn and much to learn again. Those who would not receive the mark of the beast and his image when the decree goes forth, must have decision now to say, Nay, we will not regard the institution of the beast.” *Early Writings*, 67.