

# The Book of Daniel - Number One-Hundred and Four

## *Unveiling the Prophetic Rule: Understanding the Investigative and Executive Judgments in the Last Days*

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We are putting in place the prophetic rule that was identified by the Lion of the tribe of Judah in His work of unsealing the last six verses of Daniel eleven, at the “time of the end,” in 1989, when the Soviet Union was swept away by an secret alliance between Ronald Reagan and the pope of Rome. We have shown that the triple applications of Rome and the fall of Babylon identify the woman and the beast she rides upon and reigns over in Revelation seventeen.

The portrayal of the woman and the beast in chapters seventeen and eighteen identify the progressive judgment which God brings upon Modern Babylon, beginning at the soon-coming Sunday law and lasting until Michael stands up and human probation closes. That period of time marks the first part of God’s Executive Judgment that is accomplished with a mixture of His mercy. Then with the seven last plagues, no mercy is mixed with His judgments. The two steps have been also inferred in the Investigative Judgment, which began on October 22, 1844. The investigative judgment began with the investigation and judgment of the dead, and on September 11, 2001, the investigative judgment of the living began.

The judgment of the living is also divided into two periods, the first beginning on September 11, 2001, with the investigation and judgment of those that are candidates to be among the one hundred and forty-four thousand, for judgment begins with the house of God. The investigative judgment of the dead was only accomplished upon those whose names had, at some time in their life, been recorded in the book of life. The names of the dead that were written and registered were then compared with the book of sins. If they had unconfessed sins their names were removed from the book of life. The investigative judgment of the Living is qualified as beginning with the house of God, whereas there needed to be no qualification in the investigative judgment of the dead.

In the investigative judgment of the living, God’s Word was careful to identify that judgment during the sealing time of the one hundred and forty-four thousand began at Jerusalem, which is God’s church. The Bible provides a second direct witness to this fact.

For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God? 1 Peter 4:17.

The judgment of the living begins at Jerusalem, the house of God, and there is a specific time when that judgment begins. The judgment of the living begins in Jerusalem when the writer’s inkhorn goes through Jerusalem and places a mark upon the men and women who sigh and cry for the abominations that are done in the church and also the land.

The class that does not obey the gospel is identified in Revelation chapter seven in contrast with the one hundred and forty-four thousand, where John there identifies them as the great multitude. The great multitude represents a class of living souls that are judged during the period of the judgment of the living who have not fully obeyed God's law, for they have been worshipping on the pope's day of the sun. At the soon-coming Sunday law in the United States those who have been sealed by the angel with the writer's inkhorn in Ezekiel chapter nine, which is also the sealing of Revelation chapter seven, are lifted up as an ensign. Then those who are currently not obeying the gospel will be held accountable to the seventh-day Sabbath.

“But Christians of past generations observed the Sunday, supposing that in so doing they were keeping the Bible Sabbath; and there are now true Christians in every church, not excepting the Roman Catholic communion, who honestly believe that Sunday is the Sabbath of divine appointment. God accepts their sincerity of purpose and their integrity before Him. But when Sunday observance shall be enforced by law, and the world shall be enlightened concerning the obligation of the true Sabbath, then whoever shall transgress the command of God, to obey a precept which has no higher authority than that of Rome, will thereby honor popery above God. He is paying homage to Rome and to the power which enforces the institution ordained by Rome. He is worshipping the beast and his image. As men then reject the institution which God has declared to be the sign of His authority, and honor in its stead that which Rome has chosen as the token of her supremacy, they will thereby accept the sign of allegiance to Rome—‘the mark of the beast.’ And it is not until the issue is thus plainly set before the people, and they are brought to choose between the commandments of God and the commandments of men, that those who continue in transgression will receive ‘the mark of the beast.’” The Great Controversy, 449.

The ensign of those who are sealed are who calls those who obey not the gospel into obedience.

And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious. And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. Isaiah 11:10–12.

Those who currently do not obey not the gospel are judged while they are living, but their judgment must follow the investigative judgment of the living one hundred and forty-four thousand, for they can only be warned by seeing men and women with the seal of God during the crisis of the soon coming Sunday law.

“The work of the Holy Spirit is to convince the world of sin, of righteousness and of judgment. The world can only be warned by seeing those who believe the truth sanctified through the truth, acting upon high and holy principles, showing in a high, elevated sense, the line of demarcation between those who keep the commandments of God, and those who trample them under their feet. The sanctification of the Spirit signalizes the difference between those who

have the seal of God, and those who keep a spurious rest-day. When the test comes, it will be clearly shown what the mark of the beast is. It is the keeping of Sunday. Those who after having heard the truth, continue to regard this day as holy, bear the signature of the man of sin, who thought to change times and laws.” Bible Training School, December 1, 1903.

The executive judgment, which is where the work of the third Elijah is accomplished, begins at the soon-coming Sunday law. It is two periods of time; in the first period God’s judgments are mixed with mercy for those who do not now obey the gospel, and then it is followed by the seven last plagues that are poured out without mercy.

“Probationary time will not continue much longer. Now God is withdrawing his restraining hand from the earth. Long has he been speaking to men and women through the agency of his Holy Spirit; but they have not heeded the call. Now he is speaking to his people, and to the world, by his judgments. The time of these judgments is a time of mercy for those who have not yet had opportunity to learn what is truth. Tenderly will the Lord look upon them. His heart of mercy is touched; his hand is still stretched out to save. Large numbers will be admitted to the fold of safety who in these last days will hear the truth for the first time.” Review and Herald, November 22, 1906.

Those who obey not the gospel are the “other sheep,” Jesus promised to call, and they will hear His voice when He calls.

And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd. John 10:16.

The “voice” they hear is the second “voice” of Revelation chapter eighteen, that cries loudly at the soon-coming Sunday law when the judgment of the great whore is doubled, for she has filled up her probationary cup of sin.

“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.

At the soon coming Sunday law in the United States the progressive executive judgment upon Modern Babylon commences, and the last period of the judgment of the living begins as the two judgments overlap. The third messenger who prepares the way for the Messenger of the Covenant work represents the work during the time of the judgment of the living that began on September 11, 2001, and ends when the last of those who currently do not obey the gospel hear the second voice of Revelation chapter eighteen, and come out of Babylon. That work identifies the purification and purging of the temple of the one hundred and forty-four thousand at the beginning of the ministry of the messenger who prepares the way, and then a purging and purification of the temple of the great multitude at the ending of the ministry of the messenger who prepares the way for the Messenger of the Covenant.

At the soon coming Sunday law the manifestation of the power of God that occurred at Pentecost is repeated.

"Not one of us will ever receive the seal of God while our characters have one spot or stain upon them. It is left with us to remedy the defects in our characters, to cleanse the soul temple of every defilement. Then the latter rain will fall upon us as the early rain fell upon the disciples on the Day of Pentecost....

"What are you doing, brethren, in the great work of preparation? Those who are uniting with the world are receiving the worldly mold and preparing for the mark of the beast. Those who are distrustful of self, who are humbling themselves before God and purifying their souls by obeying the truth these are receiving the heavenly mold and preparing for the seal of God in their foreheads. When the decree goes forth and the stamp is impressed, their character will remain pure and spotless for eternity." Testimonies, volume 5, 214, 216.

It is here that a seeming discrepancy in the prophetic Word might be stumbled over, though it is not necessary to do so. At Pentecost in the time of the disciples the message that was empowered was not carried to the Gentiles, which are those who do not obey the gospel at the soon-coming Sunday law. The message that was empowered at Pentecost was carried to ancient Israel, that for another three and a half years were still in their final probationary time.

Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy. Daniel 9:24.

The message that was empowered at Pentecost would not be carried to those who obeyed not the gospel until Stephen was stoned in the year 34. Sister White often identifies this fact.

"Then, said the angel, 'He shall confirm the covenant with many for one week [seven years].' For seven years after the Saviour entered on His ministry, the gospel was to be preached especially to the Jews; for three and a half years by Christ Himself; and afterward by the

apostles. 'In the midst of the week He shall cause the sacrifice and the oblation to cease.' Daniel 9:27. In the spring of A. D. 31, Christ the true sacrifice was offered on Calvary. Then the veil of the temple was rent in twain, showing that the sacredness and significance of the sacrificial service had departed. The time had come for the earthly sacrifice and oblation to cease.

"The one week—seven years—ended in A. D. 34. Then by the stoning of Stephen the Jews finally sealed their rejection of the gospel; the disciples who were scattered abroad by persecution 'went everywhere preaching the word' (Acts 8:4); and shortly after, Saul the persecutor was converted, and became Paul, the apostle to the Gentiles." *The Desire of Ages*, 233.

The message which was empowered at Pentecost, fifty days after Christ's resurrection, aligns with the Sunday law where the gospel calls Christ's other flock out of Babylon, yet it was not for three and a half years after the cross that the Jews "sealed their rejection of the gospel," and the message then went to the Gentiles, who are those who then did not obey the gospel. The seeming contradiction is magnified by the identification that in 34 AD the Jews sealed their rejection of the gospel, for Sister White says otherwise.

"Since the whole ritual economy was symbolical of Christ, it had no value apart from Him. When the Jews sealed their rejection of Christ by delivering Him to death, they rejected all that gave significance to the temple and its services. Its sacredness had departed. It was doomed to destruction. From that day sacrificial offerings and the service connected with them were meaningless. Like the offering of Cain, they did not express faith in the Saviour. In putting Christ to death, the Jews virtually destroyed their temple. When Christ was crucified, the inner veil of the temple was rent in twain from top to bottom, signifying that the great final sacrifice had been made, and that the system of sacrificial offerings was forever at an end." *The Desire of Ages*, 165.

Did the Jews seal their rejection of the gospel at the stoning of Stephen or the cross of Christ? This seeming contradiction is associated with the seeming contradiction of identifying the manifestation of the power of God at Pentecost to the soon-coming Sunday law.

We intend to sort the seeming contradiction out in the next article, but I wish to remind us that the purpose of this particular consideration is based upon the fact that is identified by the prophets that God's Laodicean people in the last days do not understand the judgment. We have taken time to review the various periods and purposes of the judgment in order to be clear about how the investigative and executive judgments both meet at the soon-coming Sunday law. In order to see the revelation associated with the seeming contradictions we have just raised these elements needed to be reviewed.

We will continue this study in the next article.

"Roman Catholics acknowledge that the change in the Sabbath was made by their church, and they cite this very change as evidence of the supreme authority of the church. They declare that by observing the first day of the week as the Sabbath, Protestants are recognizing her power to

legislate in divine things. The Roman church has not relinquished her claim to infallibility; and when the world and the Protestant churches accept a spurious Sabbath of her creating, while they reject the Sabbath of Jehovah, they virtually acknowledge this claim. They may cite the authority for this change, but the fallacy of their reasoning is easily discerned. The papist is sharp enough to see that Protestants are deceiving themselves, willingly closing their eyes to the facts in the case. As the Sunday institution gains favor, he rejoices, feeling assured that it will eventually bring the whole Protestant world under the banner of Rome.

“The change of the Sabbath is the sign or mark of the authority of the Roman church. Those who, understanding the claims of the fourth commandment, choose to observe the false Sabbath in the place of the true, are thereby paying homage to that power by which alone it is commanded. The mark of the beast is the papal Sabbath, which has been accepted by the world in the place of the day of God’s appointment.

“But the time to receive the mark of the beast, as designated in prophecy, has not yet come. The testing time has not yet come. There are true Christians in every church, not excepting the Roman Catholic communion. None are condemned until they have had the light and have seen the obligation of the fourth commandment. But when the decree shall go forth enforcing the counterfeit Sabbath, and when the loud cry of the third angel shall warn men against the worship of the beast and his image, the line will be clearly drawn between the false and the true. Then those who still continue in transgression will receive the mark of the beast in their foreheads or in their hands.

“With rapid steps we are approaching this period. When Protestant churches shall unite with the secular power to sustain a false religion, for opposing which their ancestors endured the fiercest persecution, then will the papal Sabbath be enforced by the combined authority of church and state. There will be a national apostasy, which will end only in national ruin.” Bible Training School, February 2, 1913.