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The Triple Application of Elijah: Unveiling the Prophetic Dynamics of Modern Babylon's Confrontation

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The triple application of Elijah represents the external elements of the Elijah of the last days. Elijah represents one man, but also a movement of people. The movement of people who join with the messenger Elijah are taken out of the condition and experience represented by Laodicea.

And Elijah came unto all the people, and said, How long halt ye between two opinions? if the Lord be God, follow him: but if Baal, then follow him. And the people answered him not a word. Then said Elijah unto the people, I, even I only, remain a prophet of the Lord; but Baal's prophets are four hundred and fifty men. 1 Kings 18:21, 22.

Whether in the movement of the first or third angel, those who joined with the messenger of that period were either taken out of the history represented by the church of Sardis or the church of Laodicea. Either church is represented by the question of Elijah, concerning how long the people would halt between two opinions. The two opinions they halt between are represented by Habakkuk's "debate." The "debate" of Habakkuk chapter two, is a debate between either correct or incorrect methodology. The people that exist when the time of the debate arrives, either in Millerite history or those in the history of the last days are uncertain whether to get off the fence, and if so, they are uncertain as to which side of the fence they should descend to. They therefore answer not a word.

The Lord ordained a test in the history of the first and the history of the third angels which would manifest whether the one side of the debate, represented by the theological methodology of apostate Protestantism, or the methodology of Miller's rules of prophetic interpretations, including the rules adopted by Future for America, was the actual message of the latter rain. The test of Mount Carmel that is to begin at the soon coming Sunday law in the United States requires that God identifies who His representative messenger is, as He did with Elijah and in the Millerite history of 1844. As with Elijah, and those who watched but were unwilling to take a position, the methodology was and will be confirmed by the fulfillments of public predictions.

"The prophecies of Daniel and of John are to be understood. They interpret each other. They give to the world truths which everyone should understand. These prophecies are to be witness in the world. By their fulfillment in these last days, they will explain themselves." Kress Collection, 105.

When fire came down and consumed Elijah's offering, God was confirming to those who silently watched that Elijah was His representative, but by then it was too late for Ahab, Jezebel and her false prophets. This also happened in advance of October 22, 1844 in the Millerite history, and it will happen again in advance of the soon coming Sunday law, which is typified by October 22,

1844. Unfortunately, those who wait until that event to decide, will have by default already decided on the wrong side of the question. The selection of the Elijah messenger must precede his confrontation with Ahab, Jezebel and her false prophets. After the confirmation was accomplished by fire consuming Elijah's offering, Elijah slew the false prophets.

The false prophet is the sixth kingdom of Bible prophecy, and it ends its reign as the sixth kingdom at the soon-coming Sunday law, which is where Elijah slew the false prophets. Thereafter the full outpouring of rain began. In Millerite history, the messenger and his message were identified in contrast with those who in the context began to fulfill their role as apostate Protestantism (which is the false prophet of Elijah's testimony), and one of the three powers that lead the world to Armageddon. God ordained that after October 22, 1844, the newly identified true prophetic movement would finish His work on earth, but the movement transitioned into Laodicea and shortly thereafter ceased to be a "movement", because it became a legally accepted Church.

With these elements of the first Elijah in our minds, we will now address the prophetic characteristics of the second Elijah for the purpose of identifying and establishing who is the third Elijah of the last days. Jesus identified John the Baptist as the one who fulfilled the last prophecy of the Old Testament.

Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse. Malachi 4:5, 6.

Though Jesus identified John as the Elijah who was to come, John did not fully meet all the elements of the prediction of the Elijah to come, for the third and final Elijah comes before the great and dreadful day of the Lord, which is the time of the Seven Last Plagues, that conclude with the Second Coming of Christ. John was never-the-less the second Elijah, and his witness combined with the first Elijah identifies and establishes the third and final Elijah.

Just as Elijah confronted a threefold representation of modern Babylon's dragon, beast and false prophet, so too, John was confronted with a Roman authority (Herod), an impure woman (Herodias) and her daughter (Salome). Mount Carmel typified October 22, 1844, which in turn represents the Sunday law in the United States. At the Sunday law crisis the threefold union is brought about.

"By the decree enforcing the institution of the Papacy in violation of the law of God, our nation will disconnect herself fully from righteousness. When Protestantism shall stretch her hand across the gulf to grasp the hand of the Roman power, when she shall reach over the abyss to clasp hands with Spiritualism, when, under the influence of this threefold union, our country shall repudiate every principle of its Constitution as a Protestant and republican government, and shall make provision for the propagation of papal falsehoods and delusions, then we may know that the time has come for the marvelous working of Satan and that the end is near."
Testimonies, volume 5, 451.

In the story of Herod, we find that as a representative of pagan Rome, he is a representative of the "ten kings" of pagan Rome, and therefore symbolizes the ten kings of Revelation seventeen that

give their kingdom to the whore for one hour. Herod was typified by Ahab. Both were in marriages that were unlawful. Ahab, who was of Israel was forbidden to marry a woman who was not an Israelite woman, and Herod had taken his brother's wife to marry. The fornication of the whore of Tyre and Babylon with the kings of the earth is represented by Ahab and Herod's unlawful relationship with Jezebel and Herodias.

The confrontation at Mount Carmel with Ahab, was represented as a birthday celebration for Herod. At the Sunday law the United States ceases to be the sixth kingdom of Bible prophecy, and the ten kings become the seventh kingdom. At their birthday as the seventh kingdom, Herod in a drunken feast agrees to give up to half of his kingdom to Salome, the daughter of Herodias. The ten kings agree to give their kingdom unto the beast, and they do so for they have been deceived by the false prophet (the United States) and are spiritually "drunken".

At Mount Carmel the false prophets danced all day in an attempt to deceive, and at Herod's birthday party Salome, the daughter of Herodias did a dance to deceive the drunken king. In doing so the daughter of Herodias secured Ahab's authority to kill John the Baptist. At the Sunday law in the United States, the United States will deceive the entire world into accepting a world-wide image of the beast that consists of a kingdom that is half churchcraft and half statecraft. The deception of the world by the United States, who is the false prophet of the threefold union, was prefigured by the dance of Jezebel's prophets and the daughter of Jezebel (Salome), for Jezebel is Catholicism and apostate Protestantism is her daughters (as Salome).

Persecution begins at the soon-coming Sunday law that involves death, as represented by the second Elijah's head being removed and placed into a basket for the papacy, represented by Herodias. At that point the deadly wound of the papacy is fully healed, she is no longer forgotten and the latter rain is poured out without measure, as the ensign of the one hundred and forty-four thousand is lifted up. At that point Islam of the third Woe strikes, and the progressive judgment of the great whore who sits upon many waters begins. Her judgment is doubled.

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. For her sins have reached unto heaven, and God hath remembered her iniquities. Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled fill to her double. Revelation 18:4-6.

Her judgment is doubled, for she was not yet judged for the murders she accomplished during the Dark Ages from the year 538 unto 1798. In the fifth seal, those the papacy had murdered are symbolically portrayed beneath the altar asking when God would judge the whore of Rome, and they are told to rest in their graves until a second group of martyrs that are to be murdered as they had been murdered are made up. When her judgment comes it is doubled for she will have twice murdered God's faithful people.

And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them

that dwell on the earth? And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellowservants also and their brethren, that should be killed as they were, should be fulfilled. Revelation 6:9–11.

Sister White places the passage of the martyrs of the fifth seal at the Sunday law where God's other flock is called out of Babylon, which is Herod's birthday party when the ten kings agree to give their seventh kingdom unto the eighth kingdom that is of the seven.

“When the fifth seal was opened, John the Revelator in vision saw beneath the altar the company that were slain for the Word of God and the testimony of Jesus Christ. After this came the scenes described in the eighteenth of Revelation, when those who are faithful and true are called out from Babylon. [Revelation 18:1–5, quoted.]” Manuscript Releases, volume 20, 14.

Those who are called out of Babylon make up the second group of martyrs that are murdered by the papacy as Herodias did to the second Elijah. Sister White also places the fifth seal at the opening of the final seal.

““And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: and they cried with a loud voice, saying, How long, O Lord, Holy and true, doest Thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them [They were pronounced pure and holy]; and it was said unto them, that they should rest yet for a little season, until their fellowservants also and their brethren, that should be killed as they were, should be fulfilled’ [Revelation 6:9–11]. Here were scenes presented to John that were not in reality but that which would be in a period of time in the future.

“Revelation 8:1–4 quoted.” Manuscript Releases, volume 20, 197.

The prayers of those murdered by the papacy during the Dark Ages are “remembered” during the opening of the “seventh seal,” which identifies that the “seventh seal” is opened at the soon-coming Sunday law, for it is there that God remembers her iniquities.

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. For her sins have reached unto heaven, and God hath remembered her iniquities. Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled fill to her double. Revelation 18:4–6.

The first Elijah witnesses to the confrontation that occurs between the one hundred and forty-four thousand and the threefold union which leads the world to Armageddon in the last days. The second Elijah (John the Baptist), repeats and enlarges the testimony of the first Elijah and together (line upon line), they identify and establish the prophetic characteristics of the third and final Elijah. The third Elijah is represented by a beginning Elijah (Miller), and an ending Elijah, for the movement of the first angel is repeated in the movement of the third angel.

“God has given the messages of Revelation 14 their place in the line of prophecy, and their work is not to cease till the close of this earth’s history. The first and second angel’s messages are still truth for this time, and are to run parallel with this which follows.” The 1888 Materials, 803, 804.

The third Elijah possesses the signature of Alpha and Omega, for it represents a beginning and ending Elijah. Both the first and the last Elijah represent a movement, either of the first or third angel of Revelation fourteen.

“The work of John the Baptist, and the work of those who in the last days go forth in the spirit and power of Elijah to arouse the people from their apathy, are in many respects the same. His work is a type of the work that must be done in this age. Christ is to come the second time to judge the world in righteousness. The messengers of God who bear the last message of warning to be given to the world, are to prepare the way for Christ’s second advent, as John prepared the way for his first advent. In this preparatory work, ‘every valley shall be exalted, and every mountain shall be made low; and the crooked shall be made straight, and the rough places plain’ for history is to be repeated, and once again ‘the glory of the Lord shall be revealed, and all flesh shall see it together; for the mouth of the Lord hath spoken it.’” Southern Watchman, March 21, 1905.

The triple application of Elijah represents the confrontation between Elijah and the movement associated with Elijah and the threefold union of Modern Babylon. It is closely related to the triple application of the messenger who prepares the way for the Messenger of the Covenant, but that line represents the internal dynamics of the movement and messenger. In both triple applications the third and final fulfillment of the messenger and movement are represented by Alpha and Omega as representing a beginning fulfillment and an ending fulfillment.

The third and final Elijah represents the movement of the third angel, which is the movement of the one hundred and forty-four thousand, who will be lifted up as an ensign to call the great multitude out of Babylon when the hour of the great earthquake of Revelation eleven arrives. Before that hour, the messenger and the movement will be identified in contrast with the counterfeit movement that presents a counterfeit latter rain message of peace and safety.

The distinctions between the true and false message and messenger are to be recognized by the fulfillment of the message. These articles began at the end of July, 2023, and well before the massacre of October 7, the articles were identifying that the true latter rain message identifies Islam of the third Woe, and that the message began on September 11, 2001. The articles identified that the angering of the nations which began at that time according to inspiration was as a woman in travail, and therefore the angering and troubles brought upon planet earth would continue to escalate until the close of probation.

We will continue the study in our next article.

“O that God’s people had a sense of the impending destruction of thousands of cities, now almost given to idolatry! But many of those who should be proclaiming the truth are accusing and condemning their brethren. When the converting power of God comes upon minds, there

will be a decided change. Men will have no inclination to criticize and tear down. They will not stand in a position that hinders the light from shining to the world. Their criticism, their accusing, will cease. The powers of the enemy are mustering for battle. Stern conflicts are before us. Press together, my brethren and sisters, press together. Bind up with Christ. 'Say ye not, A confederacy,... neither fear ye their fear, nor be afraid. Sanctify the Lord of hosts himself; and let him be your fear, and let him be your dread. And he shall be for a sanctuary; but for a stone of stumbling and for a rock of offense to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem. And many among them shall stumble, and fall, and be broken, and be snared, and be taken.'

"The world is a theater. The actors, its inhabitants, are preparing to act their part in the last great drama. God is lost sight of. With the great masses of mankind there is no unity, except as men confederate to accomplish their selfish purposes. God is looking on. His purposes in regard to his rebellious subjects will be fulfilled. The world has not been given into the hands of men, though God is permitting the elements of confusion and disorder to bear sway for a season. A power from beneath is working to bring about the last great scenes in the drama,—Satan coming as Christ, and working with all deceivableness of unrighteousness in those who are binding themselves together in secret societies. Those who are yielding to the passion for confederation are working out the plans of the enemy. The cause will be followed by the effect.

"Transgression has almost reached its limit. Confusion fills the world, and a great terror is soon to come upon human beings. The end is very near. We who know the truth should be preparing for what is soon to break upon the world as an overwhelming surprise." Review and Herald, September 10, 1903.