

# The Book of Daniel - Number Ninety-Eight

## *The Triple Application of Elijah and the Last Days' Judgment: Understanding the Investigative and Executive Phases*

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The triple application of Elijah identified that in the last days there would be an Elijah at the beginning of the last days and at the ending of the last days. The “last days” are the days of judgment, which is progressive and divided into two types of judgment. The investigative judgment which began in the beginning of the last days, and the executive judgment which takes place in the ending of the last days. The triple application of Elijah is primarily representing the history of the executive judgment which begins at the soon-coming Sunday law.

The investigative judgment is restricted to those who have made a profession to be a follower of God, primarily by direct profession, but also in a minority of occurrences by an indirect profession of lifestyle.

(For not the hearers of the law are just before God, but the doers of the law shall be justified. For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: Which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another.) Romans 2:13–15.

The investigative judgment has two primary divisions, for it began with the investigation of the lives of the dead (from the days of Adam onward), who had professed to believe in the true God, and on September 11, 2001, it began the process of the investigative “judgment of the living.” The investigative judgment has another division beyond dead to living, for judgment begins with God’s house, and in the last days God’s house is Laodicean Adventism. Once the judgment of God’s house concludes at the soon-coming Sunday law, then God’s other flock that are then in Babylon are judged.

The executive judgment is God’s punishment upon those who rejected His offer of salvation. The executive judgment begins at the soon-coming Sunday law. The United States will then have filled up its cup of wrath, which is also the cup of its probationary time, and national apostasy will be followed by national ruin. Every nation on planet earth will follow the example of the United States in enforcing a Sunday law, and each of those nations will then fill up their cups and also suffer national ruin.

“As America, the land of religious liberty, shall unite with the Papacy in forcing the conscience and compelling men to honor the false sabbath, the people of every country on the globe will be led to follow her example.” Testimonies, volume 6, 18.

The executive judgment is also divided into two parts. From the Sunday law in the United States until human probation closes when Michael stands up, God's judgments are mixed with mercy, but when Michael stands up, God's wrath, as represented by the pouring out of the seven last plagues, contains no mercy. During the period of the Sunday law crisis the executive judgments upon men and nations will be mixed with mercy, for there will still be some in Babylon that are then being given opportunity to understand the distinction between the worship of Sabbath and Sunday.

"Oh, that the people might know the time of their visitation! There are many who have not yet heard the testing truth for this time. There are many with whom the Spirit of God is striving. The time of God's destructive judgments is the time of mercy for those who have had no 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, while the door is closed to those who would not enter.

"The mercy of God is shown in His long forbearance. He is holding back His judgments, waiting for the message of warning to be sounded to all. Oh, if our people would feel as they should the responsibility resting upon them to give the last message of mercy to the world, what a wonderful work would be done!" Testimonies, volume 9, 97.

The "time of God's destructive judgments is the time of mercy for those who have had no opportunity to learn what is truth." Those two "times" begin together when "the door is closed" upon Laodicean Adventists "who would not enter."

"I saw that the holy Sabbath is, and will be, the separating wall between the true Israel of God and unbelievers; and that the Sabbath is the great question, to unite the hearts of God's dear waiting saints. And if one believed, and kept the Sabbath, and received the blessing attending it, and then gave it up, and broke the holy commandment, they would shut the gates of the Holy City against themselves, as sure as there was a God that rules in heaven above. I saw that God had children, who do not see and keep the Sabbath. They had not rejected the light on it. And at the commencement of the time of trouble, we were filled with the Holy Ghost as we went forth and proclaimed the Sabbath more fully. This enraged the church, and nominal Adventists, as they could not refute the Sabbath truth. And at this time, God's chosen, all saw clearly that we had the truth, and they came out and endured the persecution with us." A Word to the Little Flock, 18, 19.

The door is closed at the soon-coming Sunday law, making the period which precedes the Sunday law "the time" of God's people's "visitation."

How do ye say, We are wise, and the law of the Lord is with us? Lo, certainly in vain made he it; the pen of the scribes is in vain. The wise men are ashamed, they are dismayed and taken: lo, they have rejected the word of the Lord; and what wisdom is in them? Therefore will I give their wives unto others, and their fields to them that shall inherit them: for everyone from the least even unto the greatest is given to covetousness, from the prophet even unto the priest every one dealeth falsely. For they have healed the hurt of the daughter of my people slightly, saying, Peace, peace; when there is no peace. Were they ashamed when they had committed abomination? nay, they were not at all ashamed, neither could they blush: therefore shall they

fall among them that fall: in the time of their visitation they shall be cast down, saith the Lord. Jeremiah 8:8–12.

As with ancient Israel, so with modern Israel, they are both destroyed, for they knew not the time of their visitation. The time of God's visitation for Laodicean Adventism began on September 11, 2001, and concludes at the soon coming Sunday law.

And when he was come near, he beheld the city, and wept over it, Saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation. Luke 19:41–44.

At the time of God's visitation the wise and foolish are forever separated.

“We know that unconsecrated Seventh-day Adventists, who have a knowledge of the truth, but who have linked themselves with worldlings will depart entirely from the faith, giving heed to seducing spirits. The enemy will gladly hold out inducements to them, to lead them to carry on a warfare against the people of God. But those who are true and steadfast will have a strong and powerful defense in God.” Manuscript Releases, volume 7, 186.

Their time of visitation began on September 11, 2001, as typified by the time of visitation upon the Protestant churches on August 11, 1840, and as the time of visitation had begun for ancient Israel when the Holy Spirit descended at the baptism of Christ.

The executive judgment begins when the United States fills the cup of its probationary time at the soon coming Sunday law, which is also when the Laodicean Adventist church has filled their cup. Judgment begins with the house of God, and the cup of probationary time for both corrupted horns of the United States. The corrupted horn of Protestantism that has previously been represented by the Laodicean Adventist church then ceases, and the Philadelphian movement of the third angel is then the true horn of Protestantism, and spiritual Jerusalem that is lifted up as an ensign. At that point Jerusalem changes from the church militant into the church triumphant.

The executive judgment begins, with the time of God's destructive judgments, which is also a time of mercy for God's other flock that is still in Babylon. It begins when the time of God's visitation upon Laodicean Adventism ends. The executive judgment progresses to the Seven Last Plagues where the judgments are no longer mixed with mercy, and then Jesus returns.

When Jesus returns, the millennium (one thousand years), of Revelation chapter twenty, identifies that Satan is bound upon a desolated earth, alone with only the rebellious angels that participated in the attack against God.

And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years

should be fulfilled: and after that he must be loosed a little season. Revelation 20:1–3.

During that thousand years the redeemed will perform an investigative judgment upon the lost who are still sleeping in their graves waiting for the conclusion of the individual judgments. The redeemed will consider the lives and circumstances of the lost, including Satan and his angels, in order to determine which deserves greater punishment at the end of the thousand years.

And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.  
Revelation 20:4.

The millennium therefore contains an investigative judgment, that when finished brings the final executive judgment when the wicked dead are raised, and Satan who then has entire control over them convinces the wicked to attack Jerusalem which at the end of the thousand years comes down out of heaven. As the wicked mount their attack, fire comes down out of heaven and the final executive judgment is accomplished.

And when the thousand years are expired, Satan shall be loosed out of his prison, And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them. Revelation 20:7–9.

Though the triple applications of Elijah and the messenger that prepares for the Messenger of the Covenant to suddenly come to His temple are closely related, a distinction of their work can be noted in that Elijah is primarily identifying the work of the messenger, and the movement associated with the message of the messenger, that is accomplished during the executive judgment that begins at the soon-coming Sunday law. The messenger that prepares the way for the Messenger of the Covenant primarily identifies a work that is accomplished during the investigative judgment. Laodicean Adventism does not know the time of their visitation, which represents a specific time period of judgment.

Neither do they understand the “present truth” message that is proclaimed during the time of their visitation. They were required to know both the judgment, and the message of those days. They were also required to know the messenger of that period of time. In their Laodicean blindness they oppose the message of the hour, deny the time of their visitation with a message of “peace and safety,” and are uncertain who the chosen messenger of that period is. This truth was clearly identified in the witness of the second Elijah, who was John the Baptist.

The Jews knew that prophecy identified a messenger to come, and Jesus directly taught that John was that messenger who was to come.

For all the prophets and the law prophesied until John. And if ye will receive it, this is Elias, which was for to come. He that hath ears to hear, let him hear. Matthew 11:13–15.

At the very conclusion of the period of their visitation (the time in the history of Christ that typifies the soon-coming Sunday law), as Christ hung upon the cross the Jews conjectured whether Elijah would then come to save Jesus. If they did not recognize the messenger that was to prepare for the Messenger of the Covenant, that was then confirming the covenant with His own blood, they could not recognize their Messiah. Laodicean Adventism in the last days is required to know their judgment, which is the time of their visitation. They are required to recognize the message of that period of time, and they are required to recognize the chosen messenger of that time. The rebellion of 1888, represented September 11, 2001, when the angel of Revelation chapter eighteen descended. The rebels of 1888, refused to acknowledge the chosen messengers of the history that was typifying the last days.

We will continue this study in the next article.

For thus saith the Lord God of Israel unto me; Take the wine cup of this fury at my hand, and cause all the nations, to whom I send thee, to drink it. And they shall drink, and be moved, and be mad, because of the sword that I will send among them. Then took I the cup at the Lord's hand, and made all the nations to drink, unto whom the Lord had sent me: To wit, Jerusalem, and the cities of Judah, and the kings thereof, and the princes thereof, to make them a desolation, an astonishment, an hissing, and a curse; as it is this day; Pharaoh king of Egypt, and his servants, and his princes, and all his people; And all the mingled people, and all the kings of the land of Uz, and all the kings of the land of the Philistines, and Ashkelon, and Azzah, and Ekron, and the remnant of Ashdod, Edom, and Moab, and the children of Ammon, And all the kings of Tyrus, and all the kings of Zidon, and the kings of the isles which are beyond the sea, Dedan, and Tema, and Buz, and all that are in the utmost corners, And all the kings of Arabia, and all the kings of the mingled people that dwell in the desert, And all the kings of Zimri, and all the kings of Elam, and all the kings of the Medes, And all the kings of the north, far and near, one with another, and all the kingdoms of the world, which are upon the face of the earth: and the king of Sheshach shall drink after them. Therefore thou shalt say unto them, Thus saith the Lord of hosts, the God of Israel; Drink ye, and be drunken, and spue, and fall, and rise no more, because of the sword which I will send among you. And it shall be, if they refuse to take the cup at thine hand to drink, then shalt thou say unto them, Thus saith the Lord of hosts; Ye shall certainly drink. For, lo, I begin to bring evil on the city which is called by my name, and should ye be utterly unpunished? Ye shall not be unpunished: for I will call for a sword upon all the inhabitants of the earth, saith the Lord of hosts. Therefore prophesy thou against them all these words, and say unto them, The Lord shall roar from on high, and utter his voice from his holy habitation; he shall mightily roar upon his habitation; he shall give a shout, as they that tread the grapes, against all the inhabitants of the earth. A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations, he will plead with all flesh; he will give them that are wicked to the sword, saith the Lord. Thus saith the Lord of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground. Jeremiah 25:15-33.