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**TO WHOM IT MAY CONCERN**

We found the original manuscript of Answerer #6. One of the question is about "Jacob's Time of Trouble." Please scrutinize it and put it on your Web Site. We have found many more Jewels to clarify Davidian confusion.



...strate, in this connection, that there is utter harmony — and no disharmony — be-  
ween the S Rod and The Spirit of Prophecy, it is but necessary to notice the  
fact that the time of trouble is during the time of the loud cry of Three Angels messa-  
ge, during the time of the emergence of the Kingdom in its first fruit complement,  
and not during the time after the close of probation. Here is the proof:

A # 6  
quote EW 85 + 8 + 50 as checked, ¶ Since the Spirit of Prophecy, as thus seen, teaches that all saints are gathered in the time of trouble, and since the Rod teaches that the Kingdom, too, begins then, there is no possibility of the one's contradicting the other, for the saints pass through the one into the other. Indeed →

Question:

The Great Controversy, p. 616, and Patriarchs and Prophets, pp. 202-203, say that the saints will go through the time of trouble, but The Shepherd's Rod literature seems contradictorily to tell us that they will be in the Kingdom. <sup>Does not this bring on a serious clash. If you are able to show harmony, I should like to see it.</sup> Please

Answer:

Still another aspect of the question is to be considered. There are ~~two~~ different conditions to be noted:

(1) By the work, "we," in The Great Controversy, pp. 613-634, and Patriarchs and Prophets, pp. 202-203, mean the saints not just the 144,000, as has been supposed. It does not collectively, as a body, not as individuals, not that every one will be persecuted in the time of trouble, — but

perhaps only some of them will be. The message of The Shepherd's Rod, however, separates the saints into two groups, first and second fruits; and goes to say that

only the first fruits, the 144,000, of the tribes of Israel, <sup>make up the nucleus of</sup> are to be in the premillennial Kingdom at first, and that the second fruits, the great multitude of all nations, will not be in the Kingdom at the beginning of the time of trouble, that the latter will have to be delivered during

the time of the trouble. Thus it is that the persecution <sup>of</sup> the 144,000, the sons of Jacob, already having passed through their persecution and probation, will mainly fall upon the second fruits. This is exactly

The church purified. The Rod then makes clear the hands of their brethren.



(the 144,000)

that Jacob is to pass through "the time of Jacob's trouble" (Jer. 30:7-11; 31:6-12)

"time of trouble such as never was" (Dan 10:1)

what the Scriptures teach. Remember that "the four winds" (Rev. 7:1), the source of the trouble, is held in check until the 144,000 are sealed and ~~put to~~ stand on Mount Zion with the Lamb (verse 3; and 14:1).

Thus the 144,000 go through the time of Jacob's trouble such as never was (Dan 12:1).

However, ~~the 144,000 after being sealed will somewhat go through the persecution also but will have no effect on them whatsoever, because being already sealed if a sword~~ should be raised against them, it will break as a straw

The Great Controversy, p. 631; Early Writings, p. 285

Although during the time of trouble, ~~because while their home is on Mount Zion after they are sealed they nevertheless being the escaped ones from the slaughter of the Lord (Is. 66:15,16), go out to all nations~~ for to bring the second fruits -- "their brethren" "out of all nations" -- "into the house of the Lord". Verses 19, 20. Moreover, the militaristic nations will war against all, even at Mount Zion. See Ezekiel 39. Ultimately all the saints, first and second fruits will be delivered -- every one whose name is found "written in the book." Dan. 12:1.

the time of trouble of Jacob's trouble, released from bondage. It does mean invisible people. It does mean that if



F. H.

OK

*during that time*

QUESTION: The Great Controversy, p. 616, and Patriarchs and Prophets, pp. 202-203, say that the saints will go through the time of trouble, but The Shepherd's Rod literature seems contradictorily to tell us that they will be in the kingdom. Does not this bring on a serious clash? If you are able to show harmony, I should like to see it.

ANSWER: ~~Still another aspect of the question is to be considered.~~

To demonstrate, in this connection, that there is utter harmony--and no disharmony--between the SRod and The Spirit of Prophecy, it is but necessary to notice the fact that the time of trouble is during the time of the Loud Cry of the Three Angels' Messages, during the time of the emergence of the kingdom in its first fruit complement, and not during the time after the close of probation. Here is the ~~pro~~ proof:

"...I saw that God had children who do not see and keep the Sabbath. They have not rejected the light upon 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."..."The commencement of the time of trouble," here mentioned, does not refer to the time ~~of~~ when the plagues shall begin to be poured out, but to a short period just before they are poured out, while Christ is in the sanctuary..."--Early Writings, p. 85.

"In the time of confusion and trouble before us, a time of trouble such as has not been since there was a nation, the uplifted Saviour will be presented to the people in all lands, that all who look to Him in faith may live."--Testimonies, Vol. 8, p. 50.

Since the Spirit of Prophecy, as thus seen, teaches that all saints are gathered in the time of trouble, and since the ~~rod~~ Rod teaches that the kingdom, too, begins then, there is no possibility of the one's contradicting the other, for the saints pass through the one into the other. Indeed

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were it not for the time of trouble, the saints would not want to leave spiritual Egypt today any more than Israel of old wanted to leave Egypt of old till their time of trouble began for them then. And were it not for the kingdom into which the saints flee, they would have no place of deliverance! Obviously, therefore, the Rod is in perfect harmony with the Spirit of Prophecy, the only difference being that the one is teaching one phase and the other another phase of the same truth.

Still another aspect of the question is to be considered. By the ~~word~~ word, "we," The Great Controversy, pp. 613-634, and Patriarch and Prophets, pp. 202-203, mean the saints collectively, as a body, not as individuals, not just the 144,000, as has been supposed. It does not necessarily mean that every one will be persecuted in the time of trouble. The Shepherd's Rod, however, breaks down the collective body of saints into their Scriptural groups, the 144,000 (Rev. 7:3; 14:4), "the first ~~and second~~ fruits," and the great multitude (Rev. 7:9), the second fruits. The Rod then makes clear that the first fruits, the 144,000 saints of the tribes of Israel, make up the nucleus of the premillennial kingdom--the church purified, and that the second fruits, the great multitude of saints of all nations, come into the kingdom--church subsequently during the time of trouble. Thus it is that the persecution then will mainly fall upon the second



fruits, the 144,000, the sons of Jacob, <sup>their</sup> already having passed through their persecution and trouble at the hands

of their <sup>former</sup> brethren. This is exactly what the Scriptures teach--<sup>is to pass through "the time of Jacob's trouble" (Jer. 30:7-11; 31:6-12), and</sup> that "the four winds" (Rev. 7:1), the source of the "

"time of trouble such as never was" (Dan. 12); Testimonies, Vol. 5, p. 157; Early Writings, p. 38), are held in check until the 144,000 are sealed and they stand on Mount Zion with the Lamb (verses 3, and 14:1). Thus the 144,000 go through the time of Jacob's trouble, whereas the great multitude (7:9) "come out of great tribulation" (verse 14), "the time of trouble such as never was" (Dan. 12:1).

The sealing and deliverance of the 144,000 from the former trouble does not, however, mean that they do not, go through the latter trouble. It does mean, <sup>though,</sup> however that it will have no effect on them whatsoever, for their being sealed has made them invulnerable and invincible so that if a sword should be raised against them, it will break as a straw (The Great Controversy, p. 631; Early Writings, p. 285). Although during the time of trouble their home <sup>at</sup> is/Mount Zion, where no plagues shall come nigh their dwelling ( ), they nevertheless will come in contact with the persecution, as they, the escaped ones from the slaughter of the Lord (Isa. 66:15, 16), go forth "as servants," as missionaries, to bring the second fruits--

that Jacob (the 144,000)



4. Questions~~d~~ and Answers.

FH

"their brethren" "out of all nations"---"into the house of the Lord." Verses 19, 20. Moreover, the militaristic nations will war against all, even at Mount Zion. (See Ezekiel 39.) So in the final analysis all the saints, first and second fruits alike, will have to be delivered---every one whose name is found "written in the book." Dan. 12:1.