

# How Many Times of Trouble; When and Where Are They?

**Introduction:** At the present time within Davidian circles there are many viewpoints and much confusion regarding the trouble(s) we as a people are to experience in the near future, specifically, the nature and exact sequence of events involving the sealing of the 144,000, the purification of the church, the solemn assembly, and Jacob's time of trouble. Two questions we want to examine within the context of these events are:

- **Is there more than one time of trouble for the 144,000 to experience?**
- **If so, then what are they called and when do they occur?**

To set as a guide for our inquiry an important *sequence of events* is given in *2 Timely Greetings*, Vol. 2, No. 10, pages 29 and 30. This hallmark sets the proper time frame for Jacob's time of trouble in relation to the sealing of the 144,000 and the purification of the church, which is crucial to sorting out the various troubles and events mentioned.

4. That the destruction of the tares from among the first fruits of the living (Matt. 13:30, 48, 49; Ezek. 9:6, 7) results in the purification of the church.
5. That *immediately thereafter*, the angels loose the 4 winds (Rev. 7:1-3), whereupon ensues the time of trouble and Michael's standing up to deliver from it, all whose names are written in the Lamb's book of Life (Dan. 12:1).
6. That the angel's letting loose the four winds to blow over the four corners of the earth (Rev. 7:1), does not anticipate a world war but rather a world-wide decree enforced throughout Babylon by the image-beast, and that then no one may buy or sell save he who worships "the image." Rev. 13:15-17.
7. That *subsequently*, the time of Jacob's trouble (Jer. 30:7) for the 144,000, the sons of Jacob, logically develops on their way home (Gen. 32:1, 24) to the land of their fathers (Ezek. 36:28; 37:21, 25).
8. That the foregoing epochal event shall cause the 144,000 to have their names changed as did their father, Jacob (Gen. 32:28), and as a body receive a new name which the mouth of the Lord shall name (Isa. 62:2).
9. That these events shall ultimate in the setting up of the Kingdom (Dan. 2:44, Isa. 2:1-4, Mic. 4; Ezek. 37), wherein the 144,000, those who follow the Lamb "whithersoever He goeth" (Rev. 14:4), shall stand with Him on Mt. Zion (Rev. 14:1), and there "receive the forces of the Gentiles." Isa. 60:5, 11.
10. That with this *sequence of events* will ensue the Loud Cry of the angel that lightens the earth with his glory (Rev. 18:1), as that other Voice cries, "Come out of her,

My people that ye be not partakers of her sins, and that ye receive not of her plagues.” Rev. 18:4..

“The darkest hour to the church’s struggle with the powers of evil, is that which immediately precedes the day of her final deliverance.”—**PK 725**.

“The final movements will be rapid ones.”—**9 T 11**

Sinking the shaft deeper into the mine of truth we shall see that at least two times of trouble are brought to view, one before Ezekiel 9, the other after, with the first being identified as the . . .

## I. “Present Trouble”

This time of trouble (Dan. 12:1) is foreshadowed by the present trouble which the church is bringing upon the first fruits, those who are being sealed, marked, in her midst, to be removed to the kingdom—the barn (Matt. 13:30), the vessels (Matt. 13:48).

Consequently, as the making of the image of the beast (Rev. 13:11-18) is, in prophecy, the only world-wide event of this kind, and as the great multitude with palms in their hands come out of great tribulation, the only logical conclusion is that after the 144,000 are sealed, and while the winds are blowing, the second fruits will be gathered and the work of the gospel closed.”—**9 Tr 58-59**

“The S.D.A. church, repeating the history of the Jews (5 T 160), will be swayed by its "priests" and "rulers" today to take a course against "the faithful servants of God" "similar to that followed by the priests and rulers in their treatment of Christ's and the apostles' ". As the 144,000 become more and more like their Saviour, "the light of the world," making manifest the "darkness and error" enveloping the church, the leaders in their "fanatical hatred" of the saints will move "the mob to a mad fury" against them and, in desperation born of blind and raging hatred, will reach out for the civil arm of power to accomplish their evil ends, merging the following type into antitype.

"Thus by choosing a heathen ruler (Caesar—symbol of the power of this world), the Jewish nation had withdrawn from the theocracy. (Here see 7 T 109, par. 1 in connection with 5 T 75, last par., and 5 T 456, bottom of page.) They had rejected God as their king. Henceforth they had no deliverer. They had no king but Caesar. To this the priests and teachers had led the people. For this, with the fearful results that

followed, they were responsible. A nation's sin and a nation's ruin were due to the religious leaders." D.A. 738.—**1 SC 9:3.3**

"The work which the church has failed to do in a time of peace and prosperity she will have to do in a terrible crisis under most discouraging, forbidding circumstances. The warnings that worldly conformity has silenced or withheld must be given under the fiercest opposition from enemies of the faith. And at that time the superficial, conservative class, whose influence has steadily retarded the progress of the work, will renounce the faith and take their stand with its avowed enemies, toward whom their sympathies have long been tending. These apostates will then manifest the most bitter enmity, doing all in their power to oppress and malign their former brethren and to excite indignation against them. This day is just before us. The members of the church will individually be tested and proved. They will be placed in circumstances where they will be forced to bear witness for the truth. Many will be called to speak before councils and in courts of justice, perhaps separately and alone. The experience which would have helped them in this emergency they have neglected to obtain, and their souls are burdened with remorse for wasted opportunities and neglected privileges."—**5T 463.2**

Isa. 4:4-6—"When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning. And the Lord will create upon every dwelling place of Mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory shall be a defense. And there shall be a tabernacle for a shadow in the daytime from the heat, and for a place of refuge, and for a covert from storm and from rain."

It is to be when the purification of the church takes place, during the Judgment for the Living in the house of God (1 Pet. 4:17), during the separation of the wheat from the tares, in the harvest time, the time the good fish are separated from among the bad, the goats from among the sheep (Matt. 25:32).

In this time of trouble, when every element is at work **to bring the time of trouble such as never was (Dan. 12:1)** God is to cleanse His church in order to protect His people from the trouble that she is headed for. The people that are left after the sinners are taken, "the remnant," shall have perfect peace."—**1 TG 6:38-39**

This purified class who stand steadfast during the shaking in the midst of the land (the church—Isa. 19:24), is also brought into focus in Isaiah's prophecy, chapter 24, verse 14: ". . . they shall sing for the majesty of the Lord; . . . Thus we see plainly that the

redeemed from the church—the servants of God (the first fruits, or first-born—the Biblical term for the priesthood or the ministry)—stand firmly during the shaking "in the midst of the land," with the result that they carry the truth to all nations during the "shaking" in the world, thereby taking salvation to many.—**9 Tr 17-18**

Isa. 33:1—"Woe to thee that spoilest, and thou wast not spoiled; and dealest treacherously, and they dealt not treacherously with thee! when thou shalt cease to spoil, thou shalt be spoiled; and when thou shalt make an end to deal treacherously, they shall deal treacherously with thee."

Taking into consideration what follows in this chapter and in the next two chapters (for chapters 34 and 35 are a part of the subject that is in chapter 33), it becomes clear that the one upon whom "woe" is pronounced is the church preceding "the great and dreadful day of the Lord," the day in which the sinners of Zion perish, the day in which the repentant ones are given their reward,—"the day of the Lord's vengeance, and the year of recompenses for the controversy of Zion." Isa. 34:8.

The church is especially pointed out by the fact that, unlike the Old Testament Church, she has been spoiling but has not been spoiled; that she has been dealing treacherously but she herself has not been so dealt with. Inspiration, however, goes on to forecast a reverse of this situation: The church shall be spoiled and dealt with treacherously. His faithful ones in the midst of her, however, shall find grace, for they plead:

Isa. 33:2—"O Lord, be gracious unto us; we have waited for Thee: be Thou their arm every morning, our salvation also in the time of trouble."

This verse shows that while the pronouncement of woe (Isa. 33:1) is being made, at the same time a deep-rooted reformation is taking place among God's Truth-seeking people. They are praying, not for themselves alone, but for their brethren also. They fully realize that they are approaching the time of trouble, and their hope lies in the fact that they have waited for the Lord. God's power shall be felt throughout the earth: . . .

Upon the unfaithful who are *approaching* "the great and dreadful day of the Lord," God pronounces a curse: The church is to be stripped of the spoil which she has acquired and is to be dealt with treacherously just as she has dealt with others.

Very obviously, at the time this pronouncement is made, a deep-rooted reformation is taking place among God's Truth-seeking people. They recognize the fact that they

are approaching the time of trouble, and they are reassured that their stability and strength of salvation are to be found in wisdom and knowledge, in the Spirit and in the Truth for the day. The fear of the Lord is to be their greatest treasure.—**1 TG 34:10-11, 16**

### **Some conclusions regarding the trouble coming to the church *before* Ezekiel 9.**

- It is a “present trouble” that the church brings upon the first fruits that *foreshadows* the the time of trouble found in Dan. 12:1.
- As the 144,000 become more like Christ, the church will repeat the history of the Jews and use the arm of the state to persecute them.
- This time of trouble (Isa. 4:4-6) will bring on the time of trouble such as never was (Dan. 12:1).
- It is referred to as a “shaking in the midst of the land” (Isa. 19:24) in contrast to the shaking that will take place in the world during the loud cry.
- It is a time of deep rooted reformation taking place among God’s people at the same time a proclamation of woe (Isa. 33:1) is being made to the church.
- They (God’s people, the 144,000) fully realize they are approaching “the time of trouble”

“In visions of the night, representations passed before me of a great reformatory movement among God's people. Many were praising God. The sick were healed, and other miracles were wrought. A spirit of intercession was seen, even as was manifested before the great Day of Pentecost. Hundreds and thousands were seen visiting families and opening before them the word of God. Hearts were convicted by the power of the Holy Spirit, and a spirit of genuine conversion was manifest. On every side doors were thrown open to the proclamation of the truth. The world seemed to be lightened with the heavenly influence. Great blessings were received by the true and humble people of God. I heard voices of thanksgiving and praise, and there seemed to be a reformation such as we witnessed in 1844.”—**9T 126**

### **II. Jacob’s Time of Trouble: (Jer. 30:9)**

Some important questions to be addressed.

- **At what time are the 144,000 be sealed?**

- **Is there a gap of time between the sealing and the slaughter of Ezekiel 9 as suggested by 11 SC 7:8?**
- **Is there evidence that Jacob's time of trouble occurs *before* Ezekiel 9 as many Davidians insist?**
- **How does the solemn assembly fit into this picture?**

"We quote from the writings of the "Spirit of Prophecy": "This was the time of Jacob's trouble. Then all the saints cried out with anguish of spirit, and were delivered by the voice of God. The one hundred and forty-four thousand triumphed. Their faces were lighted up with the glory of God." -- "Life Sketches," page 117. Note that the 144,000 in number, were present in "the time of Jacob's trouble." According to the following quotation, that time of trouble commences immediately after the close of probation: "When Christ shall cease His work as mediator in man's behalf, then this time of trouble will begin." -- "Patriarchs and Prophets," page 201. That time of trouble is before any of the sleeping saints are resurrected, therefore the 144,000 are not resurrected, but are living saints who have never tasted death and are to be translated at the second coming of Christ."—**2 SR 163.2**

"About four months since, I had a vision of events, all in the future. And I saw the time of trouble, such as never was,—Jesus told me it was the time of Jacob's trouble, and that we should be delivered out of it by the voice of God. Just *before* we entered it, we all received the seal of the living God. Then I saw the four Angels cease to hold the four winds. And I saw famine, pestilence and sword, nation rose against nation, and the whole world was in confusion. Then we cried to God for deliverance day and night till we began to hear the bells on Jesus' garment. And I saw Jesus rise up in the Holiest, and as he came out we heard the tinkling of bells, and knew our High Priest was coming out. Then we heard the voice of God which shook the heavens and earth, and gave the 144,000 the day and hour of Jesus' coming."—**Day Star, March 14, 1846 par. 2.**

"As the members of the body of Christ approach the period of their last conflict, "the time of Jacob's trouble," they will grow up into Christ, and will partake largely of His Spirit. As the third message swells to a loud cry, and as great power and glory attend the closing work, the faithful people of God will partake of that glory. It is the latter rain which revives and strengthens them to pass through the time of trouble. Their faces will shine with the glory of that light which attends the third angel."—**RH May 27, 1862 (also 1T 353).**

“Jacob and Esau represent two classes. Jacob, the righteous; and Esau, the wicked. Jacob's night of wrestling and anguish represents the time of trouble through which the people of God must pass just prior to the second coming of Christ. Jeremiah refers to this time: "Wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness? Alas! for that day is great so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it." Daniel, in prophetic vision looking down to this point, says: "And at that time shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble such as never was since there was a nation even to that same time; and at that time thy people shall be delivered, every one that shall be found written in the book." Isaiah speaks of the same time: "Come, my people, enter thou into thy chambers, and shut thy door about thee, hide thyself for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity; the earth also shall disclose her blood, and shall no more cover her slain."—**ST, November 27, 1879 par. 1**

....“Let none be discouraged in view of the severe trials to be met in the time of Jacob's trouble, which is yet before them. They are to work earnestly, anxiously, not for that time, but for today. What we want is to have a knowledge of the truth as it is in Christ now, and a personal experience now. In these precious closing hours of probation, we have a deep and living experience to gain. We shall thus form characters that will insure our deliverance in the time of trouble.

The time of trouble is the crucible that is to bring out Christ-like characters. It is designed to lead the people of God to renounce Satan and his temptations. The last conflict will reveal Satan to them in his true character, that of a cruel tyrant, and it will do for them what nothing else could do, up-root him entirely from their affections. For to love and cherish sin, is to love and cherish its author, that deadly foe of Christ. When they excuse sin and cling to perversity of character, they give Satan a place in their affections, and pay him homage.”—**RH, August 12, 1884 par. 10, 11**

“Jacob and Esau represent two classes: Jacob, the righteous; and Esau, the wicked. Jacob's distress when he learned that Esau was marching against him with four hundred men, represents the trouble of the righteous as the decree goes forth to put them to death, just before the coming of the Lord. As the wicked gather about them, they will be filled with anguish; for, like Jacob, they can see no escape for their lives. The angel placed himself before Jacob, and he took hold of the angel, and held him, and wrestled with him all night. So also will the righteous, in their time of trouble and anguish, wrestle in prayer with God, as Jacob wrestled with the angel. Jacob in his distress prayed all night for deliverance from the hand of Esau. The righteous in their mental anguish will cry to God day and night for deliverance from the hand **of the**

wicked [from where?—apostate protestants] who surround them.”—**Spirit of Prophecy, Vol. 1, p. 121.1** [bracket added]

“Jacob's night of anguish, when he wrestled in prayer for deliverance from the hand of Esau (Genesis 32:24-30), represents the experience of God's people in the time of trouble. Because of the deception practiced to secure his father's blessing, intended for Esau, Jacob had fled for his life, alarmed by his brother's deadly threats. After remaining for many years an exile, he had set out, at God's command, to return with his wives and children, his flocks and herds, to his native country. On reaching the borders of the land, he was filled with terror by the tidings of Esau's approach at the head of a band of warriors, doubtless bent upon revenge. Jacob's company, unarmed and defenseless, seemed about to fall helpless victims of violence and slaughter. And to the burden of anxiety and fear was added the crushing weight of self-reproach, for it was his own sin that had brought this danger. His only hope was in the mercy of God; his only defense must be prayer. Yet he leaves nothing undone on his own part to atone for the wrong to his brother and to avert the threatened danger. So should the followers of Christ, as they approach the time of trouble, make every exertion to place themselves in a proper light before the people, to disarm prejudice, and to avert the danger which threatens liberty of conscience.”—**GC 616.2**

One of the elders before the throne said of them: "These are they which came out of great tribulation" (the time of Jacob's trouble). (Rev. 7:14.)—**2 SR 165**

The “great tribulation” is identified in this passage as “the time of Jacob’s trouble” but elsewhere inspiration also calls “the time of trouble such as never was since there was a nation.”

“They sing “a new song” before the throne, a song which no man can learn save the hundred and forty and four thousand. It is the song of Moses and the Lamb—a song of deliverance. None but the hundred and forty-four thousand can learn that song; for it is the song of their experience—an experience such as no other company have ever had. “These are they which follow the Lamb whithersoever He goeth.” These, having been translated from the earth, from among the living, are counted as “the first fruits unto God and to the Lamb.” Revelation 15:2, 3; 14:1-5. "These are they which came out of great tribulation; they have passed through the time of trouble such as never was since there was a nation; they have endured the anguish of the time of Jacob's trouble; they have stood without an intercessor through the final outpouring of God's judgments.”—**GC 648.3** (see also: **2 Ans 90**)

Question No. 46:



If the angel who seals the first fruits, the 144,000, goes right on with the sealing of the second fruits, the great multitude (Rev. 7:9), will the four angels be holding the four winds (Rev. 7:1) throughout the sealing of both fruits?

Answer:

As Revelation 7:14 says that the great multitude (the second fruits) "came out of great tribulation," it is conclusive that the four winds will be held, as the angel commanded, "till we have sealed the servants of our God..." Rev. 7:3. The winds, therefore, are loosed and blowing after the 144,000 are sealed and while the great multitude is being gathered and sealed. Thus only can it be said that the multitude came out of "great tribulation," out of "a time of trouble, such as never was since there was a nation even to that same time." Dan. 12:1.—**2 Ans 90**

"As a flaming torch in the blackness of night, stands forth the truth that the time of trouble such as never was, finds the church free from the flood of tares, free from the "bad fish," and consequently able not only to withstand the Devil but also to go forth conquering and to conquer in the mighty power of Michael, Whose standing up delivers "every one that shall be found written in the book." Dan. 12:1.—**2 Ans 20**

Jer. 30:7 -- "Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble, but he shall be saved out of it."

The people that have come to this antitypical time of trouble are returning to the homeland, are comforted. Apparently it is bad enough to frighten all, but God's encouraging counsel is, "Fear not."

Plainly, the burden of this chapter is concerning the antitypical returning to the homeland. Though terrible the trouble may seem, yet the outcome of it is to be the same as in the type. Right now we may not appreciate this study as we ought to, but the time is soon coming in which we will dig as fast and as hard for it as we would to get out from under an avalanche. Those who have but little faith in the Word of God though, the study will not do them much good. Now is the time to start cultivating the faith we need to have then.—**1 TG 47:14**

Following the completion of the "slaughter," and just preceding the scattering of the "coals of fire" "over the city," "the cherubims stood on the right side of the house,...and the cloud filled the inner court." Ezek. 10:2, 3. Later they "lifted up their wings, and mounted up from the earth in my sight," says the prophet. Ezek. 10:19. Then

subsequently he saw them again "lift up their wings" (Ezek. 11:22, 23), showing that though they had departed after the separation took place (Ezek. 10:3, 19), they had later returned, and were now departing for the second time.—**1 Tr 39.2**

### **From these passages we can gather the following conclusions about Jacob's time of trouble.**

- That it commences immediately *after* the close of probation, when the 144,000 are returning to the homeland (the kingdom).
- That before they (the 144,000) enter it, they have received the seal of the living God.
- It occurs as the message of the third angel swells to a loud cry.
- It comes to pass just prior to the second coming of Christ.
- It was seen, antitypically, as the same event by Jeremiah, Daniel, and Isaiah.
- It involves a death decree that goes forth against the righteous (144,000).
- It reveals the true character of the 144,000 in the midst of crisis.
- It is also known as the "great tribulation" or the time of trouble such as never there was a nation (Dan. 12:1).
- That it involves the blowing of the four winds mentioned in Rev. 7 (the image of the beast).
- It finds the church purified, free from tares.
- The slaughter of Eze. 9, just proceeds the scattering of the coals (Eze. 10:2), the outpouring of the Holy Spirit.

Let us look at several more passages from the *Rod* specifically concerning "the time of trouble since as never was since there was a nation" (Dan. 12:1) which we have seen parallels, or overlaps with Jacob's time of trouble.

### **III. The Time of Trouble Since as Never was Since There was a Nation (Dan. 12:1)**

"As a flaming torch in the blackness of night, stands forth the truth that the time of trouble such as never was, finds the church free from the flood of tares, free from the "bad fish," and consequently able not only to withstand the Devil but also to go forth conquering and to conquer in the mighty power of Michael, Whose standing up delivers "every one that shall be found written in the book." Dan. 12:1."—**2 Ans 20**

“ . . . it is clear that the hurting by the winds, also the hurting by the angels both of which are kept back until the 144,000 are sealed, must be figurative of holding back the "time of trouble, such as never was since there was a nation." Dan. 12:1.

Accordingly, God's restraining of the four winds is His holding back the image of the beast's activity (Rev. 13:15-17) against the saints, while His restraining the four angels that they hurt not is His holding back the executing of His vengeance (Isa. 63:1-4; Jer. 51:18) upon the sinners who trouble the church, until after the sealing of the 144,000 is completed. Being coupled, these two hurtings bring the time of trouble such as never was.”—**8 Tr 22**

“In the light of the clear cut facts be fore us, we see that the main object of the sealing or marking of the servants of God is to cleanse the church from sin and sinners, so that she may be able to stand strong against the image-beast in the time of trouble; and that when this purifying work is completed "it shall come to pass that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem: when the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning." Isa. 4:3, 4.”—**8 Tr 25**

“The angels' holding back the winds at the four corners of the earth denotes that they are holding back some world-wide trouble which, should it break out while the church is in her Laodicean condition, would block the sealing. And from this fact, it follows that immediately after the 144,000 are sealed, the trouble will begin, signaling the angels' loosing the winds. With this trouble "such as never was since there was a nation" (Dan. 12:1), the great multitude is to be brought face to face while being called out of Babylon (Rev. 18:4) into the kingdom.

*This time of trouble* is foreshadowed by *the present trouble which the church is bringing upon the first fruits*, those who are being sealed, marked, in her midst, to be removed to the kingdom—the barn (Matt. 13:30), the vessels (Matt. 13:48).

Consequently, as the making of the image of the beast (Rev. 13:11-18) is, in prophecy, the only world-wide event of this kind, and as the great multitude with palms in their hands come out of great tribulation, the only logical conclusion is that after the 144,000 are sealed, and while the winds are blowing, the second fruits will be gathered and the work of the gospel closed.”—**9 Tr 58-59**

### **Question:**

"Will the nominal churches be united, before the slaughter of Ezekiel 9, and before the Loud Cry of the Third Angel's message takes place?"

**Answer:**

The churches may incompletely confederate almost any time, but the union of church and state (the image of the beast) will take place only after the "investigative judgment" of the dead is completed, for the fact that the "anger of the nations" (the time of trouble, Dan. 12:1), "the wrath of God" (the seven last plagues, Rev. 15:1, and the "time to judge the dead" (Dan. 8:14), are events separate and distinct, one following the other."—"Early Writings," p. 36.

Therefore, the persecution against the church by the "image beast" arises in the time of the judgment of the living -- the time of the Loud Cry -- after the sealing of the 144,000. (Study our tract, "The Dardanelles of the Bible," and "The Shepherd's Rod," Vol. 2, pp. 84-125.)"—**2 SC 7, 8:12**

This church and state union will bring "a time of trouble, such as never was since there was a nation." Dan. 12:1."—**12 Tr 55**

**In summary, the time of trouble such as never was . . .**

- Finds the church free from the flood of tares.
- Requires that the church must be purified beforehand is so that she may be able to stand strong against the image-beast system.
- Is a worldwide event symbolized by the angels letting lose the four winds.
- Occurs after the 144,000 are sealed, and is a persecution against the church by the "image beast" system.

**IV. Solemn Assembly:**

"Joel 2:15, 16 -- "Blow the trumpet in Zion, sanctify a fast, call a solemn assembly: gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts: let the bridegroom go forth of his chamber, and the bride out of her closet."

In these verses, as in Joel 2:1, the command is given to blow the trumpet in Zion. This second trumpet, however, is not to announce the day of God, but to sanctify both a fast and the people, to call a solemn assembly, from which not one is to be excluded from the assembly.

Joel 2:17 -- "Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare Thy people, O Lord, and give not Thine heritage to

reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God?"

Here we are plainly told that God's people are to face persecution and distress, and that unless they keep close to the Lord their very existence may be at stake, God's name dishonored, and the heathen allowed to rule over them and to challenge their faith in God.—**2 TG 8:22-23**

**v. 17 God's people are to face distress and persecution (seems to tie in with 1 SC 9:3)**

"Blow the trumpet in Zion, sanctify a fast, call a solemn assembly: gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breast: let the bridegroom go forth of His chamber, and the bride out of her closet. Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare Thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God?" (Joel 2:15-17.)

Joel's prophecy above quoted must meet its fulfillment in the time when probation's hours are fast closing, for the Word says, "Let the bridegroom go forth of His chamber, and the bride out of her closet." The term, "let", means to allow it to be so; and as the bridegroom is Christ at the time when He is to be crowned or married to the New Jerusalem—His bride—(Rev. 21:9), this scripture can not meet its fulfillment at any time other than when this event, to which all heaven and earth have been looking forward, is about to take place. Therefore, the Lord is urging us to "blow the trumpet in Zion" (the church), and to hasten the time of crowning Him King of kings and Lord of lords -- the time in which He closes His mediatorial work, -- "goes forth of His chamber" -- the Most Holy place.

The command, "Gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts," signifies a complete separation from the world of "old and young, both maids and little children, and women" "that sigh and that cry for all the abominations that be done in the midst thereof" (Ezek. 9:4,6): and being prophetically made to the church (Zion), this command evidences the fact that when the trumpet shall blow in fulfillment of this scripture, it will find Zion, His church, unsanctified and commingled with the world. Therefore, comes the call for sanctification.

The conditions further prove that this scripture meets its fulfillment now, because the church at the present time has, by her institutions, entangled herself with the

institutions of the world, but we thank the Lord that years ago the "Spirit of Prophecy" predicted that "somebody was to come in the spirit and power of Elijah" ("Testimonies to Ministers," p. 475), and that "God will have men who are true to duty. At the right time He sends His faithful messengers to do a work similar to that of Elijah." ("Testimonies for the Church," Vol. 5, p. 254.)

The foregoing prophecies are now becoming history, and this prophetic organ "The Symbolic Code," proves to be the mouth piece of the Elijah message, leading hundreds of S.D.A.'s in the work of helping this message to restore the defunct and decadent institutes of the Christian religion; for, as it is written, "Elias truly shall first come, and restore all things" (Matt. 17:11), and "in the time of the end, every divine institution is to be restored."—"Prophets and Kings," p. 678.)"—**2 SC 9:2**

Of necessity, then, Mt. Carmel Center is being built as a base of operations for training and fitting workers to carry this special message to the church; for educating deserving youth; for caring for worthy poor, aged, widowed, and orphaned; and for ministering to the sick and infirm according to God's plan. It has heard God's double charge to it: "Cry aloud, spare not, lift up thy voice like a trumpet, and shew My people their transgression, and the house of Jacob their sins." Isa. 58:1.

"Blow the trumpet in Zion, sanctify a fast, call a solemn assembly: Gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts: let the bridegroom go forth of his chamber, and the bride out of her closet." Joel 2:15, 16.

When it has accomplished this "closing work for the church" (Testimonies, Vol. 3, p. 266), then those who have overcome every "temptation in the strength of the Might One," who have sighed and cried and escaped the destruction will "be as David; and the house of David shall be as God, as the angel of the Lord before them." Zech. 12:8. Davidians indeed!—"a great people and a strong" (Joel 2:2), "clad in the armor of Christ's righteousness,...'fair as the moon, clear as the sun, and terrible as an army with banners,'...to go forth into all the world, conquering and to conquer."—Prophets and Kings, p. 725.

In this way the Davidian Seventh-day Adventists are to gather all the saints to the house of the Lord."—**3 Ans 64**

Joel's two chapters [two and three] give us a most compact and vivid view of "the great and dreadful day of the Lord." From these alone we can clearly see what it is like. And as Elijah comes just before that day begins, he must necessarily be the one who is

to interpret these prophecies of the day, and who consequently announces that the day is at hand.”—**GCS 19**

### **In summary, the solemn assembly . . .**

- Is called *not* to announce the day of God, but to *sanctify* a fast and the people. No one is to be excluded. (ties in with Isa. 8:13 and our duty in regards to the confederacy)
- Meets its fulfillment when the hours of probation are fast closing for the church.
- Involves the closing work for the church of which Mt. Carmel Center and the Symbolic Code play key roles.
- Entails “the great and dreadful day of the Lord” which must be announced and explained by antitypical Elijah the prophet.

From these statements it is most logical that the solemn assembly occurs just *before* the church is purified and would be coincident with the “present trouble” that the church brings upon the 144,000 as they become more like Christ in their characters (see Section I above). It is *not* reasonable to conclude that this solemn assembly is the same as Jacob’s time of trouble as some theories arise among us based primarily on statements gathered from the “New Codes” published by Florence Houteff.

### **V. Unlooked for Calamity**

It is in a crisis that character is revealed. When the earnest voice proclaimed at midnight, "Behold, the bridegroom cometh; go ye out to meet him," and the sleeping virgins were roused from their slumbers, it was seen who had made preparation for the event. Both parties were taken unawares; but one was prepared for the emergency, and the other was found without preparation. So now, a sudden and unlooked-for calamity, something that brings the soul face to face with death, will show whether there is any real faith in the promises of God. It will show whether the soul is sustained by grace. The great final test comes at the close of human probation, when it will be too late for the soul's need to be supplied.”—**COL 412.1**

Since this statement involves the parable of the ten virgins it is directed to the church at the time when the wheat and tares are commingled, clearly *before* the purification. The “sudden and unlooked-for calamity” cannot be Jacob’s time of trouble since, as we have seen from Section 1 above, takes places *after* Ezekiel 9.

≈ END OF STUDY ≈

(You can print a copy of this study for yourself and share it with others as long as you agree to: make no changes, claim credit for it, charge money for it, and include the contact information at the end of the article.)

**Please address any comments or questions to:**

Universal Publishing Association-TN

PO Box 722

Rogersville, TN 37857

phone: 001 860 524-9722

email: [upa5453@gmail.com](mailto:upa5453@gmail.com)

[www.whyperish.org](http://www.whyperish.org)