

# CONTRARY TO EXPECTATIONS

“SOON-COMING TIME OF TROUBLE, RUIN, AND ADVERSITY OF ALL KINDS”

## Introduction

It has come to our attention that the Kingdom is set up, **before** Jacob’s time of trouble, and **before** the execution of Ezekiel 9 takes place a “soon coming time of trouble, ruin, and adversity of all kinds” will befall the church and affect both Laodicean’s and professed Davidian Associations (GADSDA’s) alike. This treatise attempts to outline what the trouble is, and how severe the trouble is, but it does not claim to be an exhaustive study on the subject, as additional light continues to unfold.—Compilers

Note: The compilers do all **bolding**, underline, italics, and **red letter**.

## Dig... From Under an Avalanche

The cause of the fear here forecast is fundamentally needless and unnecessary, declares the Lord.

**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.—Timely Greetings, Vol. 1, No. 47 p. 14

**Note:** The following references are not given to explain Jacobs time of trouble specifically, but a trouble that will make us all feel like the world is caving in on top of us like an avalanche. So much so, that some of us may indeed have to dig desperately to find out what is going on and what to do to survive this bombshell of a calamity. —Compilers

**Foolish Virgins – events “contrary to... expectations”**

The oil, a substance which lightens ahead one's path, obviously is figurative of prophetic Truth, **Truth that lightens the heart by unveiling the future.** Concretely speaking, **the lamp** filled with oil denotes the individual's reservoir of Truth in action, Truth that meets his needs only for the time then present. The **extra oil** in the vessels, therefore, represents **additional Truth, Truth that takes up where the old Truth leaves off.** In other words, the oil in the lamps and the oil in the vessels represent **two revealed truths, at two different times, one following the other.** For example, while the Judgment for the Dead is Truth in action, **the Judgment for the Living is Truth to go into action as soon as the Judgment for the Dead is over.**

Obviously, oil that has been consumed, as is the oil in the virgins' lamps, represents past Truth, **Truth that has accomplished its purpose;** but the **oil in the vessels represents Truth ready to be activated and made to shine immediately after the oil in the lamps is consumed.** Since the ten virgins represent the church membership during the Judgment for the Dead, the oil in the lamps manifestly represents the truth of the Judgment for the Dead. The extra oil, that is in the "vessels" must, therefore, represent the truth of the Judgment for the Living, the additional Truth (Early Writings, pg. 277). Plainly then, **the lamps gone empty represent the Judgment for the Dead passing away,** and the oil in the vessels represents the **Truth of the Judgment for the Living going into action.**

Since all ten had oil in the lamps, but only half of them had the oil in the vessels, the symbolism clearly discloses that, as always, the whole church membership did not accept the message of the Judgment for the Living. The foolish virgins were satisfied with the Truth they had acquired while joining the church that bore the message of the Judgment for the Dead, but failed to acquaint themselves with the additional message — the message of the Judgment for the Living. Finally, **after the necessity for It became imperative,** they began to search for It but it did them no good, they were too late getting It.

These were left out with the tares only because they let the Devil sow in their hearts seeds of foolishness, seeds of contentment (lukewarmness) with the initial truths by which they joined the church; thus they mistakenly felt no need of additional light from the Lord. **But when prophecy began to fulfill itself beyond their scope of Divinely revealed knowledge, and as they saw the events of the gospel shaping themselves contrary to their expectations, they became alarmed and confused, saw themselves in darkness.**

The lesson is unmistakable: Those who for ever feel "rich, and increased with goods, and in need of nothing more, will not get to the "door" on time. — Timely Greetings, Vol. 1, No. 21 pp.5-7

### **Foolish Virgins – darkness “contrary to . . . assumption”**

Here is Truth that should not be lightly passed by any: The oil can but represent revealed prophetic Truth, Truth that lightens the path ahead. Oil in a vessel, before being put into a lamp, however, cannot lighten the path of anyone. Hence the oil in the vessels of the five virgins must represent an **extra supply, extra Truth, that came to them during the period of**

**slumber and sleep.** For **when the call was made**, "Behold the Bridegroom cometh," **all ten virgins found the oil in their lamps consumed.** The vessels of the wise, however were full and so they could refill their lamps. In contrast, the foolish found that not only were **their lamps out**, but their vessels were empty, too. **They then went to obtain the oil**, but it did them no good, for they found the door closed to them. They had been satisfied with what they had in their lamps, presuming that there was no need for more. **Contrary to their assumption though during the period of slumber and sleep they suddenly saw their lamps go out.** Finding themselves in **spiritual darkness** and **confusion** they were then **anxious to get oil....**

Now what is the difference between the oil in the lamp and the oil in the vessel? — Just this: **The oil that is in the lamp**, that already lightens the traveler's path toward the Master's mansion, must **represent Truth in progress.** **But the oil in the vessel**, must **represent Truth that is to lighten one's path after the former Truth has accomplished its work.** For example, after the harvest (Investigative Judgment) of the dead is past, other truths even more important must be introduced for the harvest of the living....

As the oil was available to all ten virgins, the parable makes clear that the message of the judgment of the living is brought to the Church, but that only half the virgins availed themselves of it. **When the judgment of the living begins and the cry is made, "Behold, the Bridegroom cometh: go ye out to meet Him," they will all arise, but only half of them will gain admittance.** The other half will have sinned against the Holy Spirit, will have rejected His Truth! Consequently when they knock on the door, the Bridegroom's answer will be, "I never knew you." What foolishness! and what a disappointment that will be!—Timely Greetings, Vol. 2, No. 11 p.12-13

**Question:** What is it that can possibly "alarm", "confuse", and cause "anxiety" to the foolish virgins that circumstantially is "contrary to their expectations" and "Contrary to their assumption"? If the Church is aggressively engaged in worldwide evangelistic efforts (i.e. well over 14 TV Stations, countless internet broadcast, and well over 21 radio stations) what can possibly catch the attention of EVERY Seventh Day Adventist before Ezekiel 9? —Compilers

### **Jerusalem ruined—Famine for SDA Church Only!**

**Isa. 3:1** — "For, behold, the Lord, the Lord of hosts, **doth take away from Jerusalem and from Judah the stay and the staff, the whole stay of bread, and the whole stay of water.**" The time is at hand when the sinners in Jerusalem and in Judah — **the General Conference men and the church as a whole, will not have a drop to drink or a bite to eat....**—Timely Greetings, Vol. 1, No. 5 p.16

**Question:** Can it be that the lack of drink and food spoken of in this passage is figurative of a spiritual famine for the word of God? Or, is this a real famine (complete bankruptcy of all tangible goods) coming to our church? The passage below gives us very specific clarification: — Compilers

**Isa. 3:6** — "When a man shall take hold of his brother of the house of his father, saying, Thou hast clothing, be thou our ruler, and let **this ruin** be under thy hand."

To say "come and rule over us because you have clothing," is perhaps equivalent to saying, "If you rule over us you can at least give us something to wear, and **this ruin shall be under your control, you can remedy the situation.**"

The people's way of thinking and acting in this **soon-coming time of trouble, ruin, and adversity of all kinds**, clearly reveals that they are not taking God into consideration, — no, not at all. They are trusting in men and goods. **They hope that someone can yet remedy the situation, can save them from ruin.** Thus by their calling on men to help instead of calling on God, they are acting as if God has forsaken the earth.

**Isa. 3:7** — "In that day shall he swear, saying, I will not be an healer; for in my house is neither bread nor clothing: make me not a ruler of the people."

The one that is called to rule, also shares the people's attitude. **He declares that he is not able to heal the evil, that he, too, is poor.** God, though, makes clear the cause of the trouble: Let us read

**Isa. 3:8** — "For Jerusalem is ruined, and Judah is fallen: because their tongue and their doings are against the Lord, to provoke the eyes of His glory."

Not the world, but Jerusalem is ruined, and Judah is fallen. Why? — **Because** their doings and their tongues are against the Lord; that is, **they are against His Judgment Truth**. What are the eyes of His glory? According to Isaiah 62:3 and 4:5, His glory is the ever-living Zion, His Truth-enlightened church. **The depository of His revealed Truth is, therefore, His glory**, His seers are His "eyes." See 1 Samuel 9:9. That is, **God's Spirit-filled servants** who lead into all Truth, **are the eyes of His glory whom the sinners shamelessly provoke.**—Timely Greetings, Vol. 1, No. 5 pp.17-18

## **Jerusalem ruined—Ends in Destruction**

**Isa. 4:2** — "In that day shall the Branch of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel."

In that day, — in the day the daughters of Zion become haughty, in the day the seven women take hold of the one man, at that time the Branch of the Lord shall be beautiful and glorious, and the fruit of the earth excellent and comely for them that are the escaped of Israel. **From what are His people to escape?** Here is the answer:

**Isa. 3:1-3** — "For, behold, the Lord, the Lord of hosts, doth take away from Jerusalem and from Judah the stay and the staff, the whole stay of bread, and the whole stay of water, the mighty

man, and the man of war, the judge, and the prophet, and the prudent, and the ancient, the captain of fifty, and the honourable man, and the counsellor, and the cunning artificer, and the eloquent orator."

It is obvious that they **escape the destruction of these sinners in the church**.—Timely Greetings, Vol. 1, No. 6 p.37-38

## **The church shall be spoiled**

**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**. —Timely Greetings, Vol. 1, No. 34 pp.10-11

## **All missionary work cease**

**Isa. 33:7** — "Behold, their valiant ones shall cry without: the ambassadors of peace shall weep bitterly."

Here we see that those who are proclaiming peace rather than the day of God, shall "weep bitterly."

**Isa. 33:8** — "The highways lie waste, the wayfaring man ceaseth: he hath broken the covenant, he hath despised the cities, he regardeth no man."...

In the language of today this verse would read: The missionary routes lie waste; the missionary himself ceaseth; he has broken his contract; he has despised the cities; he regards no man....

**Isa. 33:10** — "Now will I rise, saith the Lord; now will I be exalted; now will I lift up Myself."

**At the time the conditions here described materialize, then it is that the Lord will arise and be exalted and lifted up.** But to those that are at fault He forewarns:

**Isa. 33:11** — "Ye shall conceive chaff, ye shall bring forth stubble: your breath, as fire, shall devour you."

Turning to the sinners and hypocrites among His people, those upon whom the woe of verse one is actually pronounced, God reveals that the fruit of their doings shall be chaff and stubble, that their own breath shall devour them as if it were fire. Moreover, concerning their followers He adds:

**Isa. 33:12** — "And the people shall be as the burnings of lime: as thorns cut up shall they be burned in the fire."

Having commenced His purifying work in Zion, He declares:

**Isa. 33:13, 14** — "Hear, ye that are far off, what I have done; and, ye that are near, acknowledge My might. The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings?"

When the righteous Judge rises to sift the people, then the hypocrites will not be boasting that they "are just as good Christians as any." Neither will they say anymore, "We do not need more Truth." Instead, **fearfulness and surprise will overtake them.** The greatest and most honorable question will then be, "Who among us shall dwell with the devouring fire? Who among us shall dwell with everlasting burnings?" —Timely Greetings, Vol. 1, No. 34 pp.12-13

**Isa. 33:23** — "Thy tacklings are loosed; they could not well strengthen their mast, they could not spread the sail: then is the prey of a great spoil divided; the lame take the prey."

**They that obey not the voice of the Lord, are here fore-warned that the day is at hand when they will find themselves unable any longer to gather spoil. Then it is that their spoil shall be divided, and the lame** — the seemingly weak and helpless — shall take the prey.—Timely Greetings, Vol. 1, No. 34 pp.16

## "SPOIL" DEFINED:

**Isa. 3:13, 14** -- "The Lord standeth up to plead, and standeth to judge the people. The Lord will enter into judgment with the ancients of His people, and the princes thereof: for ye have eaten up the vineyard; the **spoil** of the poor is in your houses."

This scripture emphatically declares that the Lord is pleading while He stands to judge the people, showing that the Judgment of the Living begins after this announcement of it has sounded throughout Laodicea. The charge against the ancient and the princes (leaders and ministers) is that **they have eaten up the vineyard, that they have consumed the entire income, and that they have robbed His people to enrich themselves.** It is a known fact that not only **the tithe** (the only lawful allowance for the ministry) but also **the offerings** (the portion for the poor) and **all else are consumed by the ministry**, and that they have turned even the Sabbath and the house of worship into institutions of money raising, using all kinds of means and devices in the name of religion by which to make the poor poorer and themselves richer. Not I, but the Lord is the One Who says so. It is no exaggeration, therefore, to say that the house of God is become a house of merchandise, run by thieves, that the dwelling places of the ancients and the princes thereof are used as pack rat nests, and that the Sabbath day has been turned into a market day. — Timely Greetings, Vol. 1, No. 5 p.21

**Now to review a few of the high points of our study:**

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. **When God manifests His power among His people, even the world will feel the effects of it. The missionary routes lie waste, the missionary himself ceases; he regards no man.** God reveals that the fruit of the sinners and hypocrites among His people, shall be chaff and stubble; their own breath shall devour them as if it were fire. **Fearfulness and surprise shall overtake them.**

Then it is that Zion, the church purified, is to be filled with judgment and righteousness. God is at that time to be exalted and lifted up. His people who have walked uprightly, shall be blessed with His Divine care. Their eyes shall see the King and His beauty; the church shall be steadfast and sure, never to be disturbed; **the spoil which the denomination has acquired, will be taken by the lame — by God's true people.** They shall be forgiven their iniquities, and their health shall be restored. Yes, the promise to you is sure: . . . **thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy reward"** (Isa.

**58:8), if you will but give heed to this solemn warning and remain faithful to it.**—Timely Greetings, Vol. 1, No. 34 pp.16-17

**Conclusion:** It is our observation from all of the references presented, that the Seventh Day Adventist Church as a corporation and all of its membership will be utterly bankrupt. As stated by Br. Houteff, “the General Conference men and the church as a whole, will not have a drop to drink or a bite to eat”, and also “The one that is called to rule, also shares the people's attitude. He declares that he is not able to heal the evil, that he, too, is poor.” The Church’s missionary efforts will also come to a complete end! This is certainly an unexpected turn of events. A crisis that is sure to cause us all to seek the Lord more earnestly than we have heretofore.

## **What Must We Do To Be Ready**

Let us all, as a Davidian band, remember that we are called to the high office of conservators of the gospel, restorers of the old paths, repairers of the breach. We are called as the first of the "firstfruits" from Laodicea, and thus **we are to serve as "saviours" to and of Laodicea** (Obad. 17, 21). Hence, obviously, **before we can save our brethren** from the fatally pernicious malady of Laodiceanism, **we must first save ourselves from it**. And to do this, we must now and forever absolutely **stop treating symptoms**, and instead **get at the cause**; stop dosing ourselves first for this, then for that, but instead **correctly apply the sovereign remedy, the message in the heart, until a complete cure is effected**. —Vol. 9 Symbolic Code Nos. 1-12 p.7-8

It is one thing to have a message of theoretical truth which cannot be gainsaid by the wisest of earth, **but it is altogether another thing to have a life that will back it up 100%**. My plea to my fellow workers in Present Truth is that we shall not move one step toward a mission field until we have settled it in our own hearts that we **mean business**, and that we are **willing to die**, if need be, for the meanest S.D.A. leader or lay member in the denomination. **Thus we shall emulate the example of the Master Worker of Whom it was said, 'He reviled not again.'**—Vol. 1 Symbolic Code No. 5 p. 1

"There is no Bible sanctification for those who cast a part of the truth behind them" ("Testimonies for the Church," Vol. 1, p. 338), for "this work cannot go on in the heart while the light on any part of the truth is rejected or neglected. **The sanctified soul will not be content to remain in ignorance, but will desire to walk in the light and to seek for greater light. As a miner digs for gold and silver, so the follower of Christ will press from light to greater light, ever increasing in knowledge.** He will continually grow in grace and in the knowledge of the truth." (R. & H., June 17, 1890.) — Vol. 4 Symbolic Code Nos. 4 9 p.9

"The time has come for a thorough reformation to take place. When this reformation begins, **the spirit of prayer will actuate every believer, and will banish from the church the spirit of discord and strife. Those who have not been living in Christian fellowship will draw close to one another.** One member working in right lines will lead other members to unite with him in making intercession for the revelation of the Holy Spirit. There will be no confusion, because all will be in harmony with the mind of the Spirit. **The barriers separating believer from believer**



**will be broken down, and God's servants will speak the same things.** The Lord will cooperate with His servants. All will pray understandingly the prayer that Christ taught His servants: 'Thy kingdom come. Thy will be done on earth, as it is in heaven.' Matt. 6:10." — Testimonies Vol. 8, p. 251. —Tract 8 p.107

We again warn our people to remain faithful to God **and follow complete instructions in every move they make.** There can be **no success** in the work of God and He cannot use us **if we exercise our wisdom independent of His.**

Let everyone remain at the post of duty as though all the work of God rested on his shoulders. God has forewarned that everyone must remain in the church where he belongs, regardless of what may happen to his church membership. It is not our names on the church books that saves us, but the keeping of the truth. Complete instructions have been given in the SRod, Vol. 1, pp. 28-9, also 245-252; tract #2, p. 41; tract #4, p. 45. **Let every one aim to be one of the 144,000 by careful observance of the instructions given, and then the barriers now erected against the truth will crumble to the ground like the walls of Jericho.** The Lord "shall appear to" our "joy" and **those that cast us out "shall be ashamed."** (Isa. 66:5.)—Vol. 1 Symbolic Code No. 8 pg. 2

Now is the time start cultivating the faith we need to have then.... There is therefore no need of fear, but there is a need for faith in the promises of God....

We should now know that faith removes mountains, while doubt ruins nations. We should no longer be fools and slow of heart to believe all that the prophets have written (Lu. 24:25) "Believe" was Jesus' motto, and it should be ours, too. No doubters will ever enter His Kingdom. These things are written "that ye might believe...." John 20:31. There is but one sensible conclusion that you can come to, and that is to **whole-heartedly accept and to comply with all the prophets have written.** Let no one divert your attention from this Truth.—Timely Greetings, Vol. 1, No. 47 p.14, 16, 18

## **In Closing**

Should we not now consider ourselves the most fortunate people in the world for knowing these things beforehand? Shall we not be glad and thankful for having been warned beforehand that we have come almost to the time of the harvest, and that we have been given the opportunity to make ready for it? Shall we not be glad that we are not left in darkness, and that we are now plainly shown that these are the closing hours of the pre-harvest period, that the harvest will soon begin?—Timely Greetings, Vol. 1, No. 21 p. 19 Seeing then that all these things shall be dissolved, **what manner of persons ought ye to be** in all holy conversation and godliness, looking for and hasting unto the coming of the day of God. —2 Peter 3:11, 12

—*Truth Syndicate*  
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