



Lesson 53

The Time of Trouble

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We are in the Time of Trouble. This time can also be called Jacob's Time of Trouble. In today's lesson, we are going to look at Jacob's life and his time of trouble to understand where this phrase came from. We will also look at the reason for the Time of Trouble. And, we will look at what Ellen G. White says about this time. What she says about the Time of Trouble happens on the line of the 144,000. If we fractalize what she says, one of the lines that we get is the line of the Priests. Our line has a Time of Trouble too. So, we will focus on the Time of Trouble that we are currently in.

Jacob's Time of Trouble

Jacob's pre-Bethel tricking

Jacob always had a problem of tricking people. The first time in the Bible he tricked someone was in Genesis 25:29-34. Jacob was making a pot of lentils when Esau came from hunting. Esau was starving and asked for some lentils. In return for the lentils Jacob asked for Esau's birthright. Esau didn't see the use of the birthright at that point so he sold it for the lentils. That was the first time in the Bible Jacob tricked someone. He took advantage of Esau's hunger and used it for gain. The second time Jacob tricked someone in the Bible was in Genesis 27. Isaac was old and blind; he didn't know when he would die so he called Esau and told him to go hunt, make some meat, and give it to him (Isaac) and Isaac would bless him (Esau). All the while Rebekah was listening in. While Esau was hunting she told Jacob to bring her two goats, so she could make some meat, give it to Jacob, and Jacob would give it to Isaac and take the blessing. But Jacob brought up the fact that Esau was hairy and he was "smooth", so if Isaac felt his hands, the absence of hair would give him away. To solve this Rebekah put the hair from the goats on Jacob's hands and neck. Jacob then took the meat (and some bread) to Isaac and Isaac blessed him. Those were the first two times in the Bible that Jacob tricked someone.

Jacob at Bethel

"And Jacob went out from Beersheba, and went toward Haran.
And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put [them for] his pillows, and lay down in that place to sleep.
And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it.
And, behold, the LORD stood above it, and said, I [am] the LORD God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed;
And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed.
And, behold, I [am] with thee, and will keep thee in all [places] whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done [that] which I have spoken to thee of.
And Jacob awaked out of his sleep, and he said, Surely the LORD is in this place; and I knew [it] not.
And he was afraid, and said, How dreadful [is] this place! this [is] none other but the house of God, and this [is] the gate of heaven.
And Jacob rose up early in the morning, and took the stone that he had put [for] his pillows, and set it up [for] a pillar, and poured oil upon the top of it.
And he called the name of that place Bethel: but the name of that city [was called] Luz at the first.

And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on,
So that I come again to my father's house in peace; then shall the LORD be my God:
And this stone, which I have set [for] a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee." Genesis 28:10-22.

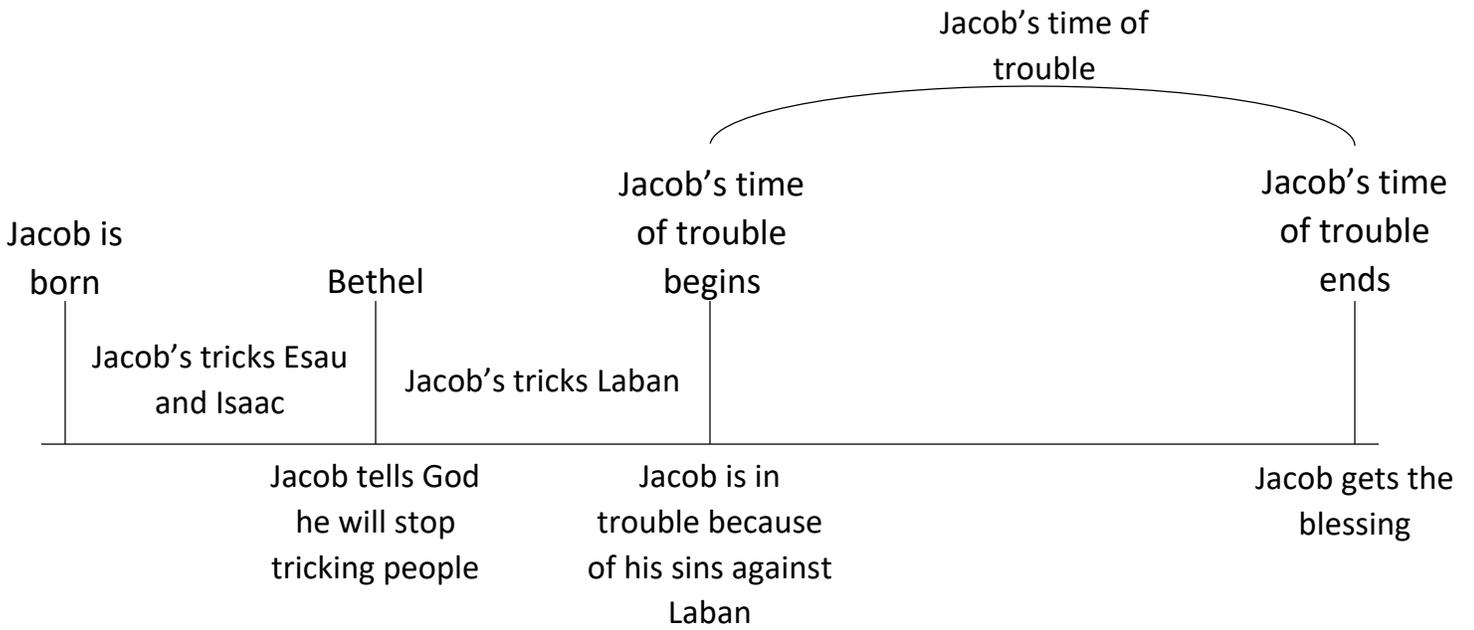
Jacob got to Bethel and had a dream. After seeing the dream and realizing he was on holy ground, he was afraid. He vowed to follow God. He vowed to stop tricking people like he had tricked Esau and Isaac.

Jacob's post-Bethel tricking

Jacob promised to be righteous at Bethel, but unfortunately he did not stop sinning. Specifically, he did not stop tricking people. He went to Haran after he left Bethel; there he lived with his uncle Laban. But Laban didn't treat him well: he tricked him- with Leah and Rachel and by changing his wages. Jacob did not stay faithful though, and he tricked Laban. He and Laban made a deal that all of the speckled, spotted, and brown cattle were his and all of the normal ones were Laban's. So, Jacob made it so that all of the strong cattle were spotted and all of the weak cattle were normal looking. That way he tricked Laban and got a better flock. Soon after that Jacob fled Haran with everything he owned. But after he fled Laban found him and he was mad, so they made an agreement that they would not hurt each other. Then Jacob with his family and his possessions left to go back to Canaan.

Jacob's time of trouble

Jacob's time of trouble was caused by his sins after Bethel. When Laban found out that Jacob had been tricking him, God told Jacob to return to the land of his fathers. So Jacob sent a message to Esau (who was in that land) saying that he was coming. The only message Jacob got back was that Esau was coming with 400 men. Jacob was scared because he knew that Esau was going to make him pay for taking the blessing. It was that night that Jacob had his time of trouble. Jacob wrestled with what he thought was an enemy, but this was Jesus tricking him by dressing up like an enemy. Jacob's time of trouble ended in the morning when Jesus blessed him. Jacob went through this time of trouble because he knew he wasn't right with God because of his sins against Laban. We have to see cause and effect relationships as we trace through history, in this case, Jacob's history. In Genesis 28:2, Isaac tells Jacob to go to Padanaram- where Laban lived. It was Jacob's history living with Isaac that caused Jacob to go live with Laban. So his history with Isaac was the cause and the history with Laban was the effect. If we can see that then we should be able to also see that the actions of Jacob when he was living with Laban were also a cause. Since they are a cause, what would be effect? It would be the next time period. What happens after the history with Laban? Jacob's time of trouble. So. we can see that Jacob's history with Laban was the cause, and the effect was Jacob's time of trouble. What was Jacob doing in the history with Laban? Tricking him. Therefore, it was Jacob's sins after Bethel, which was him tricking Laban, that was the cause of his time of trouble; it was not the sins against Esau because those were forgiven at Bethel.



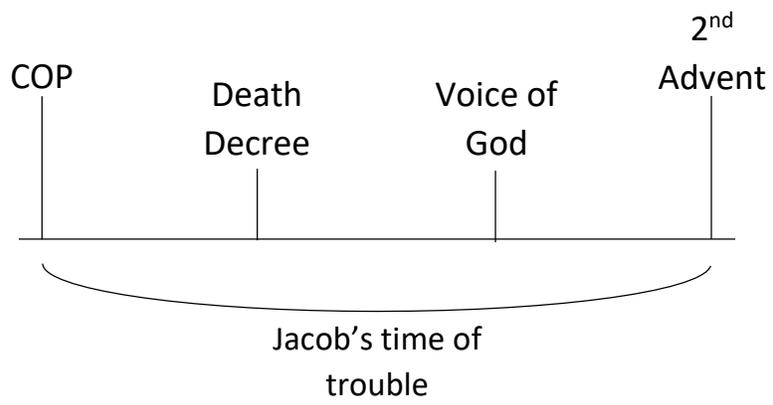
The 144,000's Time of Trouble

Ellen White's time of trouble

Ellen White describes a time of trouble in the Great Controversy. She writes a whole chapter on it: chapter 39- *The Time of Trouble*. She begins the chapter off by quoting Daniel 12:1, which says there will be a time of trouble unlike anything mankind has ever seen. She says it's after the latter rain has fallen, when everyone who proved themselves received the seal of God. She says that the people of God have to stand before Him without an intercessor. They are blamed for the judgments that are falling. She goes on to talk about the time of Christ and how the Jews rejected and then crucified Him. She then talks about the death decree, when some evil people pass a law saying the people of God will be put to death in cold blood. "The people of God will then be plunged into those scenes of affliction and distress described by the prophet as the time of Jacob's trouble. 'Thus saith the Lord: We have heard a voice of trembling, of fear, and not of peace.... 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.' Jeremiah 30:5-7." She then talks about Jacob's time of trouble when he wrestled with the angel. As Satan accused Jacob, he will accuse the people of God. They will be tested to the utmost. All around them will be wicked men plotting their destruction. They are trembling, but not from fear of persecution, but for fear that all their sins haven't been forgiven. They agonize with God, pointing to their past repentance and claiming Christ's promises. Satan would have them believe that God will overlook their minor unfaithfulness, but from the story of Jacob we know this is not correct. Those who believed him will now ask for repentance, but these "confessions are of the same character as was that of Esau or of Judas." But that is not the only lesson that can be learned from the story of Jacob. All those who sincerely repent will not be cast away. During the time of trouble, there will be the voice of God. It's when God will speak the day and hour of Christ's second coming. The time of trouble "will require a faith that can endure weariness, delay, and hunger—a faith that will not faint though severely tried. The period of probation is granted to all to prepare for that time. Jacob prevailed because he was persevering and determined. His victory is an evidence of the power of importunate prayer. All who will lay hold of God's promises, as he did, and be as earnest and persevering as he was, will succeed as he succeeded."

The 144,000's time of trouble

The Time of Trouble that Ellen G. White was talking about is the Time of Trouble on the line of the 144,000. Of course she doesn't know about the reform lines, but she lays out what happens at the end of the world (according to her dispensation). What she says is a pattern for our time. Because of the scale of this pattern we know that it is the story of the 144,000. The last three waymarks on that line can be seen directly in the pattern found in her writings. She places the Time of Trouble after Daniel 12:1- the Close of Probation. Daniel 12:1 is the close of probation only on the line of the 144,000. Therefore, the Time of Trouble after that waymark is for the 144,000. This is the primary Time of Trouble. We use the model from Ellen G. White (the 144,000's line) as a pattern for other reform lines, in other words we fractalize the line of the 144,000. One of those fractals is the line of the Priests. The 144,000 have a Time of Trouble, so the Priests have one too. It is a fractal so it is not exactly the same- it just follows the same pattern.



The Priests' Time of Trouble

The Priests' pre-2001 conservatism

Before 2001, this Movement was conservative. We saw that from the beginning, Jacob had been tricking people, like Esau and Isaac- that was his great sin. We can parallel this Movement with Jacob. From the beginning, Jacob was sinning, so what was the sin of this Movement from the beginning? Conservatism. The first leader of the Movement was Jeff, and he is conservative. Other than Jeff, the Priests come from conservative Adventism, specifically the Priests that were in the Movement before 2001. They didn't drop their conservatism when they joined, so the Movement continued to be conservative. So the Priests' great sin is conservatism. We can parallel this Movement with Jacob and see that both us and him began with a great sin: his was tricking, and ours was conservatism.

The Priests in 2001

Stories from the Bible can be put on a reform line. The story of Jacob at Bethel can be put on a reform line. It can be placed on the line of the Priest at 9/11. One proof of that is his dream. He saw angels coming down (and going up) and at 9/11 we see angels coming down. At Bethel, Jacob vowed that he would stop tricking people. So at 9/11, the Priests "vowed" to stop doing something. Obviously, as a whole, the Priests weren't going around tricking their families to further their own end, so they had to have vowed to stop doing something else. What was the issue with the Priests back then? They were ultra-conservative. They "vowed" to stop being conservative. So 9/11- Bethel, is where the Priests "vowed" to stop being so conservative, but did they keep that vow?

The Priests' post-2001 conservatism

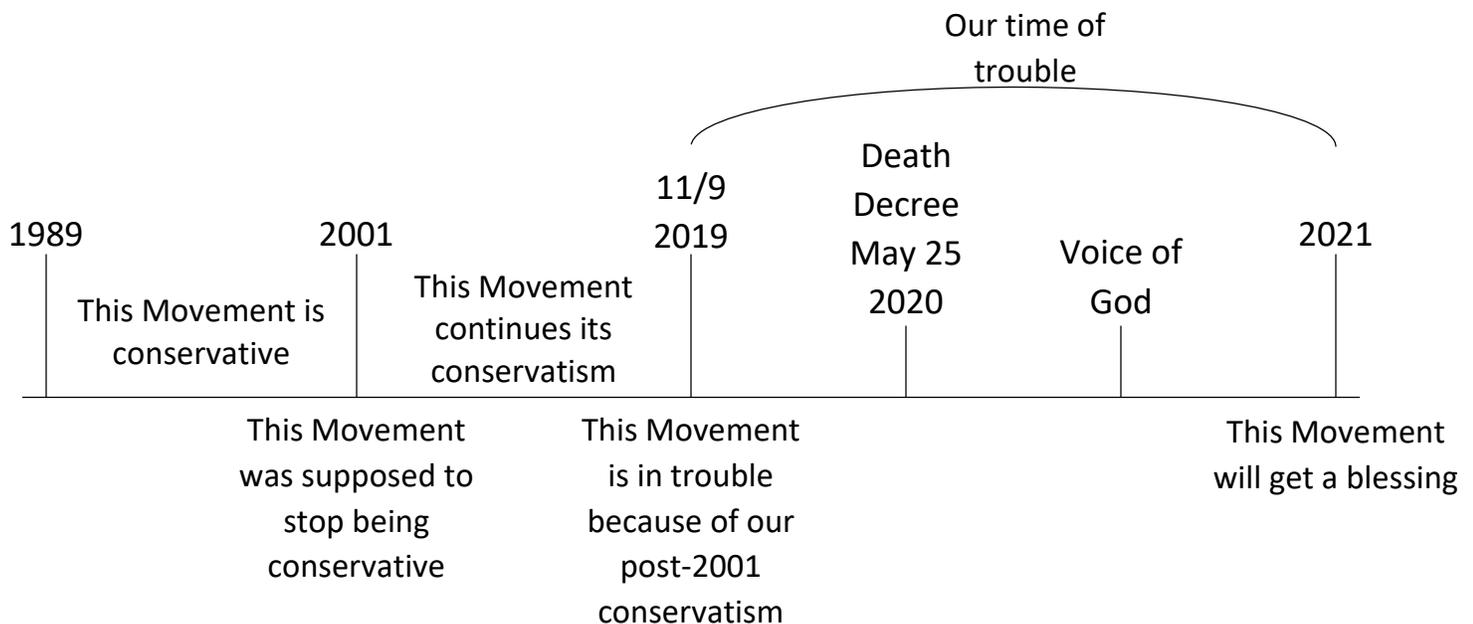
At 9/11 we (the Priests) were supposed to give up conservatism but we did not. We were still socially conservative; we practiced inequality. For example, many people in this Movement didn't like things that President Obama did- like giving rights to homosexual people in 2015. We did not practice equality. But our conservative mindset was clearly seen in 2016. Some in the Movement liked what Donald Trump was saying, and they hated Hillary Clinton because she is a globalist. Our mindset and actions did not start to change until 2018 when the Midnight Cry message arrived. The message of equality did not become clearly visible until 2019. At 9/11 the Priests were supposed to give up our sins but we did not until 2019 (and many people in this Movement still hold on to those sins by not practicing equality).

The Priests' time of trouble

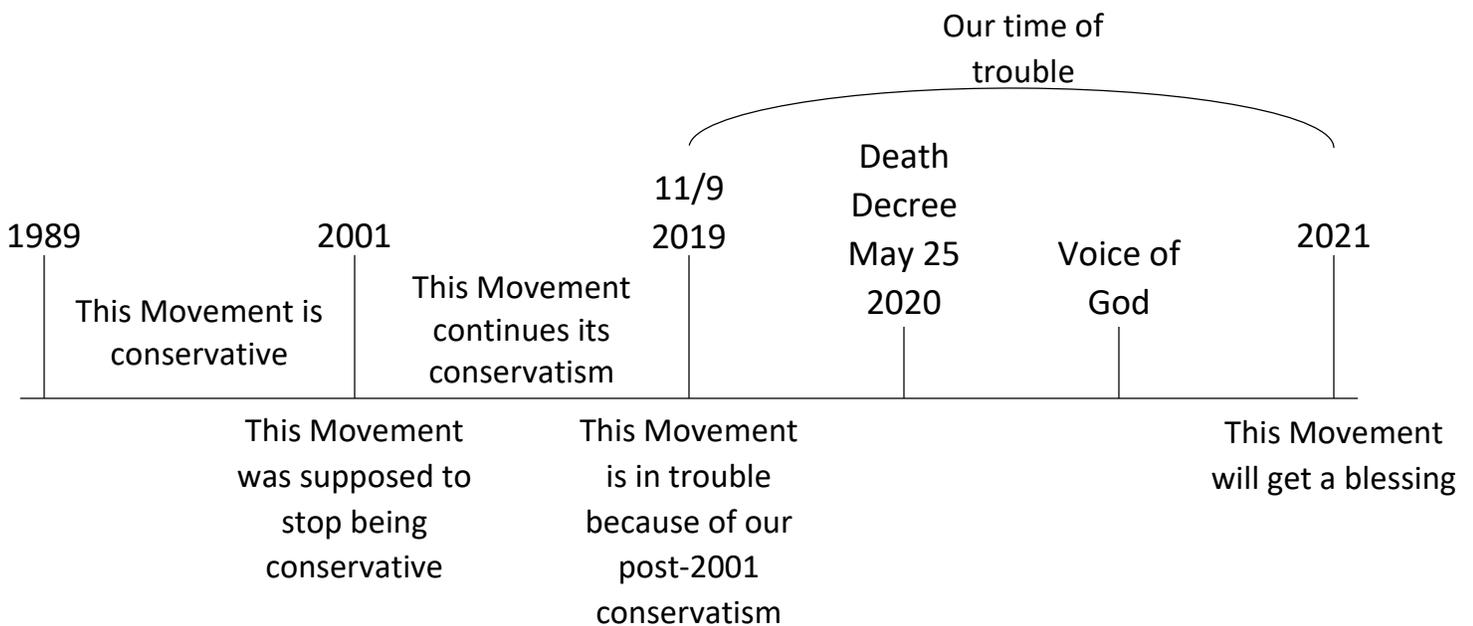
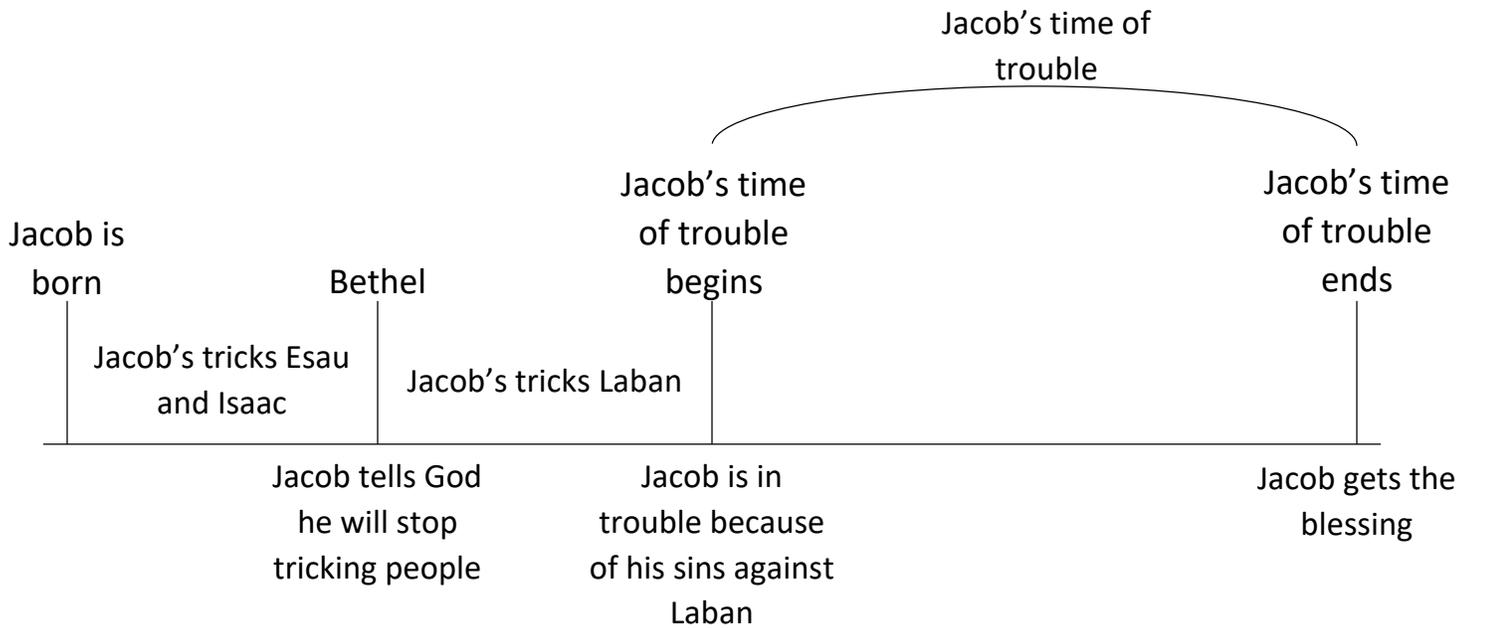
The Priests are in a time of trouble. We saw that in Jacob's time of trouble, he wrestled with God because of his sins after Bethel. We know it couldn't be because of the sins pre-Bethel because he was forgiven of those. Our time of trouble began on November 9, 2019, and it ends next year in 2021. Bethel parallels 2001, so we know that it was the sins of this Movement after 2001 that caused our time of trouble. We have seen that those sins are conservatism. This Movement has been conservative since the beginning, but it is only in a time of trouble because of its conservatism after 2001. Just think, Jacob wrestled with Jesus because of his sins, the same is with us. This Movement would not be wrestling with Jesus, who's character is revealed in equality, if we were not conservative. Right now we have to put aside the belief that we believe in equality because we accept the form. Along with it, we have to focus on the character if we want to get the blessing at the end like Jacob did.

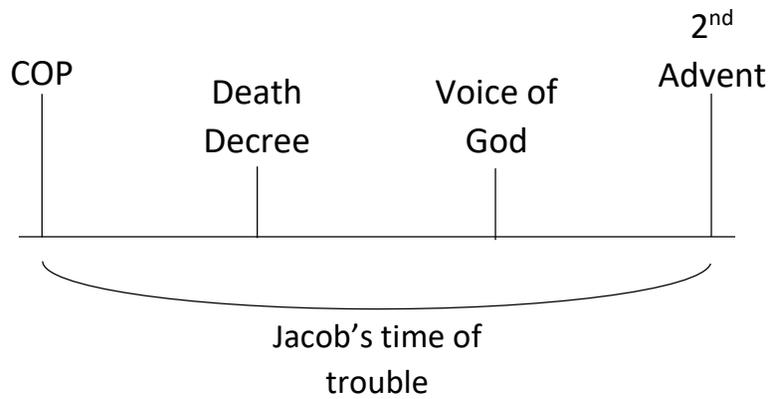
The Death Decree and voice of God

On every reform line, there is a Close of Probation and a Second Advent. On the line of the Priests, the Close of Probation was on November 9, 2019. The Second Advent will be in 2021. On every reform line you see the repeating pattern of Boston, Concord, Exeter, Shut door. November 9th was Boston and 2021 will be the shut door, so we need to see a Concord and Exeter between that. Concord was on May 25, 2020 with the killing of George P. Floyd. We have yet to reach Exeter. On the line of the 144,000, the Concord and Exeter after the Close of Probation (Daniel 12:1) have different names. Concord is the Death decree and Exeter is the voice of God. So on the reform line of the Priests, May 25 was the Death decree. We have passed the Death decree and are coming to the voice of God. They are the waymarks that we pass during the Time of Trouble.



In Summary:





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