

SESSION 12: JACOB'S TROUBLE

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- I. Prayer
- II. Purpose of Today's Class: to understand...
 - A. [Show schedule, timeline]
[..\01 the mystery of the jews\israel 02 01 schedule.doc](#)
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 - B. The tribulation as Daniel's seventieth seven, the fulfillment of Jeremiah's predicted time of Jacob's trouble.
 - C. Aspects of the tribulation which are specifically Jewish.
 - D. A dual purpose for the tribulation: pouring wrath on the "earth dwellers" while bringing Israel to the point of recognizing her rejection of Messiah Jesus.
 - E. The tribulation as a precondition for the second coming and the millennial kingdom to follow. "[Jerusalem,] you shall see me no more 'till you say..." (Mat. 23:39)
- III. Time of Jacob's Trouble
 - A. A future time of trouble for Israel (Jeremiah 30:1-11, 24)
 - B. Jeremiah's ministry to the southern kingdom (Judah and Benjamin)
 - 1. 627 B.C. to at least 570 B.C.
 - 2. Historic Timeline <[..\01 the mystery of the jews\israel 02 01 timeline.doc](#)>
 - 3. warning of Babylonian judgment
 - 4. final fall of Judah to Babylon (3rd captivity) in 586 B.C.
 - C. A mixing of near and far prophecy
key phrases indicate a distant fulfillment in addition to the near future return of Israel under Nehemiah at the end of the Babylonian captivity
 - 1. v. 7, "the day is great, so that *none is like it*"
 - 2. v. 8, "foreigners shall *no more* enslave them"
 - 3. v. 9, "David their king ... *I will raise up* for them"
 - 4. v. 24, "In the *latter days*..."
 - D. The trouble is specifically *Jacob's*, that is, *Jewish*.

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E. Other passages which refer to this same period.

1. Dan. 9:24-27

- a) Seventy sevens are determined *for your people (the Jews) and your holy city (Jerusalem)*.
- b) A covenant for one 'seven', but at the mid-point, He brings an end to sacrifice and offering
 - (1) Why? Probably to substitute himself in the place of worship (2Th. 2:4; Rev. 13:15). This is likely the same reason the whore riding the beast is also destroyed (Rev. 17:16-17).
- c) See session on "Seventy Sevens of Daniel" for additional details.

2. Dan 11:36 - 12:4, not yet fulfilled

- a) The predictions of the latter part of Daniel 11 (from 11:36 on) are not characteristic of Antiochus Epiphanes
 - (1) "In v. 36 things are predicted concerning this person under consideration that are not historically true with reference to [Antiochus]. He was not the sort of person there described." -- H.C. Leupold (Amillennialist)
 - (2) "In no sense can Antiochus be called an Atheist; nor does the language of the writer of 2 Macc 9:12, 'think of himself as if he were God,' corresponding to the words of this verse. The character... finds a parallel in Paul's description of Antichrist (2Th 2:4)." -- John Ellicott (Amillennialist)
 - (3) "'Saying things against every god.' This does not agree with Antiochus. He was not an atheist. He even wished universal worship to Zeus. On the contrary, these words before us are expressly referring to Antichrist, 2Th 2:4." -- Keil & Delitzsch
- b) v. 1, a time of trouble such as never was since there was a nation
 - (1) what nation? The context tells us: Israel!
 - (2) Who does this sound like? The words of Jesus! (see below)
 - (3) What sort of trouble? Jacob's trouble.
- c) v. 2, reference to the two resurrections (both yet future)²

² "Tregelles translates Da 12:2 as follows. '*And many from among the sleepers of the dust of the earth shall awake; these shall be unto everlasting life; but those [the rest of the sleepers] shall be unto shame and everlasting contempt.*' ... Nathaniel West supplies a similar translation as follows. '*The true rendering of Dan. xii. 1-3, in connection with the context, is 'And (at that time) Many (of thy people) shall awake (or be separated) out from among the sleepers in the earth-dust. These (who awake) shall be unto life everlasting, but*

- d) v. 4, the words are for *the time of the end*
- e) v. 7, times, time, and $\frac{1}{2}$ a time (3.5 years, 1260 days)³
 - (1) remember Daniel 9:27, in the *middle of the week* the "prince who is to come" apparently violates his covenant with Israel
- 3. Jesus predicts this time (Mat. 24)
 - a) v. 21
 - (1) note similarity of terminology with 12:1
 - (2) this is intentional
 - b) Not yet fulfilled
 - (1) v. 3, what will be the sign of your [Jesus'] coming?
 - (2) v. 9, hated by all nations for *My name's sake* (this had not happened by 70 A.D.)
 - (3) v. 14, gospel preached to all the world (Rev. 14:6, by an *angel*)
 - (4) v. 14, then the *end will come*
 - (5) v. 21, great tribulation, *such as has not been since the beginning of the world ... nor ever shall be* (see also Mark 13:19; Rev. 3:10)
 - (a) *great tribulation*, Rev. 7:14
 - (6) v. 22, unless days shortened, *no flesh would be saved*⁴
 - (7) v. 29, undeniable astronomical signs
 - (8) v. 30, all the tribes of the earth will mourn... and *see* the Son of Man coming (Zec. 12:10; Rev. 1:7, *every eye will see Him*, even they who pierced Him)
 - c) Don't miss the Jewishness of this passage!
 - (1) v. 15, the abomination of desolation *standing in the Holy place*
 - (a) the Holy of Holies in the *Jewish* temple
 - (b) spoken of by Daniel the prophet

those (who do not awake at that time) shall be unto shame and contempt everlasting.' So, the most renowned Hebrew Doctors render it, and the best Christian exegetes." John Walvoord, *The Millennial Kingdom* (Grand Rapids: Zondervan Publishing House, 1959), pp. 282-283.

³ Da 7:25; 9:24,27; 12:7,11-12; Jas 5:17; Re 11:2-3; 12:6,14; 13:5

⁴ This was not fulfilled in the destruction of Jerusalem in 70 A.D. Many Jews were alive, well, and out of harms way, especially Christian Jews, outside of Jerusalem in 70 A.D.

- i) Da 9:27 Then he shall confirm a covenant with many for one week; But in the middle of the week He shall bring an end to sacrifice and offering. And on the wing of **abominations** shall be one who makes **desolate**, Even until the consummation, which is determined, Is poured out on the desolate."
- ii) Da 12:11 "And from the time [that] the daily [sacrifice] is taken away, and the **abomination of desolation** is set up, [there shall be] one thousand two hundred and ninety days.⁵

(2) v. 16, those in *Judea* flee to the mountains (Rev. 12:14)

(3) v. 20, pray that flight is not on *Sabbath*

4. The Jewish purpose for this time, *repentance*

- a) Mt 23:37-39 "O Jerusalem, Jerusalem, the one who kills the prophets and stones those who are sent to her! How often I wanted to gather your children together, as a hen gathers her chicks under [her] wings, but you were not willing! "See! Your house is left to you desolate; "for I say to you, *you shall see Me no more till you say, 'Blessed [is] He who comes in the name of the LORD!'*"
- b) Ho 5:15 I will return again to My place Till they acknowledge their offense. Then they will seek My face; In their affliction they will earnestly seek Me."
- c) Zec 12:9-10 "It shall be in that day [that] I will seek to destroy all the nations that come against Jerusalem. "And I will pour on the house of David and on the inhabitants of Jerusalem the Spirit of grace and supplication; then they will look on Me whom they pierced. Yes, they will mourn for Him as one mourns for [his] only [son], and grieve for Him as one grieves for a firstborn.
- d) Zec 13:8-9 And it shall come to pass in all the land," Says the LORD, "[That] two-thirds in it shall be cut off [and] die, But [one] -third shall be left in it: I will bring the [one-third] through the fire, Will refine them as silver is refined, And test them as gold is tested. They will call on My name, And I will answer them. I will say, 'This [is] My people'; And **each one** will say, 'The LORD [is] my God.'"⁶

⁵ Not fulfilled in Antiochus Epiphanes and the events leading to Hanukah since it is *yet future to the time of Jesus*. Nor was it fulfilled in the events of the fall of Jerusalem (see especially 2Th. 2:14).

⁶ *All Israel shall be saved* (Jer. 31:34; Rom. 11:26)

- (1) "The Great Tribulation has two purposes from God's vantage point—to destroy the unbelieving part of Israel and to purify the believing part of Israel and cause them to come to saving faith in Him"⁷
- (2) "From the midst of their fiery refinement, the elect remnant of Israel will see Jesus Christ, their Messiah and call on Him as their Savior and Lord. Israel will thus be saved and restored to covenant relationship with the Lord."⁸
- (3) "Two-thirds of the Jewish nation were to perish in the Roman wars, and a third to survive. Probably from the context (Zec 14:2-9), which has never yet been fulfilled, the destruction of the two-thirds (literally, "the proportion of two," or "portion of two") and the saving of the remnant, the one-third, are still future, and to be fulfilled under Antichrist."⁹

IV. A Snapshot History of Israel: The Woman of Revelation 12

A. Who is the woman (Rev. 12:1-5)?

1. sun, moon, and stars
Joseph's dream Gen. 37:9 (Jacob, Leah, 11 brothers)¹⁰
2. clothed in the sun... with the moon under her feet
 - a) clothed = *periball** - to 'throw around' as in a covering

⁷ KJV Bible Commentary, Zec 13:9. Nashville: Thomas Nelson, 1997, c1994.

⁸ MacArthur, John Jr. *The MacArthur Study Bible*. electronic ed., Zec 13:9. Nashville: Word Pub., 1997, c1997.

⁹ Jamieson, Robert, A. R. Fausset, A. R. Fausset et al.. *A Commentary, Critical and Explanatory, on the Old and New Testaments*. On spine: Critical and explanatory commentary., Zec 13:8-9. Oak Harbor, WA: Logos Research Systems, Inc., 1997.

¹⁰ "By far the majority interpretation is that the woman is 'the church' which is entirely unsatisfactory and ignores all sorts of basic interpretive cues: (1) Christ birthed the church (Mt 16:18), not the other way around. (2) The sun/moon/stars have a direct corollary in Joseph's dream (Ge 37:9). Sun = Joseph's Father (Jacob), moon = Jacob's mother, 11 stars = brothers (12 stars meaning all twelve tribes). Hence a strong reference to Israel. (3) The reference to 'clothed with the sun' and 'the moon under her feet' refer to many passages which declare that the promises made to Israel (especially for a Davidic ruler and the continuation of the nation) can be thwarted only if the sun and moon can be made to cease from before God (Ps 89:35-37; Jer 31:36). Hence the reference is to the permanence of Israel and its promises in the mind of God as evidenced by His oaths involving the sun and moon. (4) The woman travails to give birth to the man-child (singular, male) who is caught-up. This would seem a clear allusion to the promise of the seed of the woman (Ge 3:15) and the man-child is obviously Christ and not (the rapture of) the church." "Rachel died...giving birth to Benjamin...Leah, no doubt, raised Joseph and Benjamin...Clearly, [in Ge 37:10] Jacob was referring to Leah." *Israel My Glory* (Friends of Israel Gospel Ministry) <<http://www.foi.org>>. See Isa 46:13, September/October 2001, p. 34. [Note that Jacob interprets the moon as representing Leah. The dream was not fulfilled until much later in Egypt while Leah was presumably still alive (Ge 44:14). Her death is not mentioned until Ge 49:31]

- b) standing on the moon *as support*
 - c) sun and moon as *witnesses* to the permanence of Israel (Ps. 89:36; Jer. 31:35).
3. v. 4, the dragon attempts to devour the child
- a) Historic evidence of Satan's attempt to thwart the Messianic promise is abundant: Cain's murder of Abel (*Ge* 4:8); the pollution of the offspring of men by the "sons of God" with the "daughters of men" (*Ge* 6:2); Pharoah's attempt to kill all male Hebrews (*Ex* 1:22); Haman's attempt to wipe out the Jews (*Es* 3:6); Athaliah, Ahaziah's mother, attempts to wipe out all the royal heirs of Judah (*2Ch* 22:10); Herod's slaughter of the babies in his attempt to murder Jesus (*Mt* 2:16).
4. v. 5, *she bore a male Child*
- a) why no mention of the father in all this? A virgin birth!
 - b) The fulfillment of the promised redeemer of *Genesis* 3:15, the *seed of the woman*
 - c) She represents the promise to Eve through the Jews: *...of whom according to the flesh, Christ came* (*Rom.* 9:5)
- B. The Flight of the Woman, the Casting down of Satan (*Rev.* 12:6-12)
1. v. 6, *to rule... with a rod of iron* (see *Ps.* 2:8-9; *Rev.* 19:5)
2. v. 6, *caught up = harpaz** = same word used in *1Th.* 4:17 (to *take, snatch away, 'raptured!'*).
- a) the church (*1Th.* 4:17)
 - b) Paul to the 3rd heaven, paradise (*2Cor.* 12:2-4)
 - c) Philip (*Acts* 8:39)
 - d) The resurrection of Jesus
3. v. 6, she flees to the wilderness (*Mat.* 24:15-20)
- a) fed 1,260 days (42 months, 3 $\frac{1}{2}$ years)
4. v. 7, *Michael* battles with the dragon
- a) *Da* 12:1 "At that time Michael shall stand up, The great prince who stands [watch] over the sons of your people; And there shall be a time of trouble, Such as never was since there was a nation, [Even] to that time. And at that time your people shall be delivered, Every one who is found written in the book.
- C. The continued persecution of the woman (*Rev.* 12:13-17)

1. Why persecute the woman if she has *already completed her mission* in giving birth to the male child?
 - a) Ro 11:12 Now if their fall [is] riches for the world, and their failure riches for the *Gentiles*, how much more their fullness!
 - b) Ro 11:15 For if their being cast away [is] the reconciling of the world, what [will] their acceptance [be] but life from the dead?
 - c) We will never understand anti-Semitism until we realize it has a *demonic origin!* It will never be completely eradicated until *Messiah* comes.
2. v. 14, protected in the *wilderness* for "times, time and $\frac{1}{2}$ a time" = $3 \frac{1}{2}$ years
3. v. 17, the rest of *her offspring*
 - a) the woman is the nation Israel
 - b) the rest of her offspring are the 144,000 sealed of Israel (Rev. 7; 14)

D. Jewish Aspects of Revelation 11

1. vv. 1-2, a post 96-A.D. *Temple in Jerusalem*
2. v. 2, the holy city (*Jerusalem*) tread down by *Gentiles* for 1260 days (42 months, $3 \frac{1}{2}$ years)
3. v. 3-11, two witnesses with *MO's* like *Jewish* prophets of old (their ministries are most similar to Moses and Elijah, who appeared with Jesus in the transfiguration)
4. v. 8, their testimony and death is in *Jerusalem*

V. Implications

- A. The final week of Daniel's seventy sevens is yet future and concerns Daniel's people (the Jews) and his Holy City (Jerusalem).
- B. Therefore, expect the Jews and Jerusalem to remain an intractable 'problem' for the world as we move toward this time.
- C. Anti-Semitism is, at its core, demonic in origin. Double-check your Christian bones: are you already infected with the seeds of this anti-God bias from the ruler of this world?

VI. Prayer