

The Great Divide Foretold

Israeli/Jewish and Arab/Muslim Conflict

Part 11

In part 10 we concluded with the story of Jacob's Ladder. The events that sent him on his way was that his mother, Rebekah became aware of Esau's plan to kill his brother and she warned Jacob. Rebekah also told Isaac that Jacob should find himself a wife from among his own people, so Isaac sent Jacob to his uncle Laban who lived in their ancestral home of Haran.

Genesis 27:43 AMPC

43 So now, my son, do what I tell you; arise, flee to my brother Laban in Haran.

During Jacob's trip to see uncle Laban, he had a dream of a ladder to heaven with God at the top and angels ascending and descending. This imagery is mirrored in Jesus' words to His disciple Nathanael (John 1:51)

Genesis 28:10-22 AMPC

10 And Jacob left Beersheba and went toward Haran.

11 And he came to a certain place and stayed there overnight, because the sun was set. Taking one of the stones of the place, he put it under his head and lay down there to sleep.

12 And he dreamed that there was a ladder set up on the earth, and the top of it reached to heaven; and the angels of God were ascending and descending on it!

13 And behold, the Lord stood over and beside him and said, I am the Lord, the God of Abraham your father [forefather] and the God of Isaac; I will give to you and to your descendants the land on which you are lying.

14 And your offspring shall be as [countless as] the dust or sand of the ground, and you shall spread abroad to the west and the east and the north and the south; and by you and your Offspring shall all the families of the earth be blessed and bless themselves.

15 And behold, I am with you and will keep (watch over you with care, take notice of) you wherever you may go, and I will bring you back to this land; for I will not leave you until I have done all of which I have told you.

16 And Jacob awoke from his sleep and he said, Surely the Lord is in this place and I did not know it.

17 He was afraid and said, How to be feared and revered is this place! This is none other than the house of God, and [a]this is the gateway to heaven!

18 And Jacob rose early in the morning and took the stone he had put under his head, and he set it up for a pillar (a monument to the vision in his dream), and he poured oil on its top [in dedication].

19 And he named that place Bethel [the house of God]; but the name of that city was Luz at first.

20 Then Jacob made a vow, saying, If God will be with me and will keep me in this way that I go and will give me food to eat and clothing to wear,

21 So that I may come again to my father's house in peace, then the Lord shall be my God;

22 And this stone which I have set up as a pillar (monument) shall be God's house [a sacred place to me], and of all [the increase of possessions] that You give me I will give the tenth to You.

God gave Jacob the assurance of His presence and reiterated His promise to Abraham. As a result of this dream/encounter with God, Jacob renamed the place "Bethel," meaning "house of God," and he vowed to serve God. Let's pick up the story from here...

Genesis 29 AMPC

1 Then Jacob went [briskly and cheerfully] on his way [400 miles] and came to the land of the people of the East.

2 As he looked, he saw a well in the field; and behold, there were three flocks of sheep lying by it, for out of that well the flocks were watered. The stone on the well's mouth was a big one,

3 And when all the flocks were gathered there, [the shepherds] would roll the stone from the well's mouth, water the sheep, and replace the stone on the well's mouth.

4 And Jacob said to them, My brothers, where are you from? And they said, We are from Haran.

5 [Jacob] said to them, Do you know Laban the grandson of Nahor? And they said, We know him.

6 He said to them, Is it well with him? And they said, He is doing well; and behold, here comes his daughter Rachel with [his] sheep!

7 He said, The sun is still high; it is a long time yet before the flocks need be gathered [in their folds]. [Why not] water the sheep and return them to their pasture?

8 But they said, We cannot until all the flocks are gathered together; then [the shepherds] roll the stone from the well's mouth and we water the sheep.

9 While he was still talking with them, Rachel came with her father's sheep, for she shepherded them.

10 When Jacob saw Rachel daughter of Laban, his mother's brother, and the sheep of Laban his uncle, Jacob went near and rolled the stone from the well's mouth and watered the flock of his uncle Laban.

11 Then Jacob kissed Rachel and he wept aloud.

12 Jacob told Rachel he was her father's relative, Rebekah's son; and she ran and told her father.

13 When Laban heard of the arrival of Jacob his sister's son, he ran to meet him, and embraced and kissed him and brought him to his house. And [Jacob] told Laban all these things.

14 Then Laban said to him, Surely you are my bone and my flesh. And [Jacob] stayed with him a month.

15 Then Laban said to Jacob, Just because you are my relative, should you work for me for nothing? Tell me, what shall your wages be?

16 Now Laban had two daughters; the name of the elder was Leah and the name of the younger was Rachel.

17 Leah's eyes were weak and dull looking, but Rachel was beautiful and attractive.

18 And Jacob loved Rachel; so he said, I will work for you for seven years for Rachel your younger daughter.

19 And Laban said, It is better that I give her to you than to another man. Stay and live with me.

20 And Jacob served seven years for Rachel; and they seemed to him but a few days because of the love he had for her.

21 Finally, Jacob said to Laban, Give me my wife, for my time is completed, so that I may take her to me.

22 And Laban gathered together all the men of the place and made a feast [with drinking].

After Jacob settled in Haran, Laban offered him payment for the work he had been doing as a shepherd looking after his flocks. Jacob offered to work for Laban for seven years in return for Laban's daughter Rachel, whom he loved deeply. However, Jacob was to discover that his uncle Laban could be just as much a deceiver as he had been. On Jacob's wedding night, Laban substituted his older daughter, Leah, for Rachel...

Genesis 29:23-25 AMPC

23 But when night came, he took Leah his daughter and brought her to [Jacob], who had intercourse with her.

24 And Laban gave Zilpah his maid to his daughter Leah to be her maid.

*25 But in the morning [Jacob saw his wife, and] behold, it was Leah! And he said to Laban, What is this you have done to me? Did I not work for you [all those seven years] for Rachel? **Why then have you deceived and cheated and thrown me down [like this]?***

Note: _____

26 And Laban said, It is not permitted in our country to give the younger [in marriage] before the elder.

27 Finish the [wedding feast] week [for Leah]; then we will give you [Rachel] also, and you shall work for me yet seven more years in return.

28 So Jacob complied and fulfilled [Leah's] week; then [Laban] gave him Rachel his daughter as his wife.

29 (And Laban gave Bilhah his maid to Rachel his daughter to be her maid.)

30 And Jacob lived with Rachel also as his wife, and he loved Rachel more than Leah and served [Laban] another seven years [for her].

31 And when the Lord saw that Leah was despised, He made her able to bear children, but Rachel was barren.

32 And Leah became pregnant and bore a son and named him Reuben [See, a son!]; for she said, Because the Lord has seen my humiliation and affliction; now my husband will love me.

33 [Leah] became pregnant again and bore a son and said, Because the Lord heard that I am despised, He has given me this son also; and she named him Simeon [God hears].

34 And she became pregnant again and bore a son and said, Now this time will my husband be a companion to me, for I have borne him three sons. Therefore he was named Levi [companion].

35 Again she conceived and bore a son, and she said, Now will I praise the Lord! So she called his name Judah [praise]; then [for a time] she ceased bearing...

Laban agreed to give Jacob Rachel as well, provided Jacob finish the wedding week with Leah before taking Rachel as a wife, and then work another seven years for him. Jacob agreed to this plan. While both women remained Jacob's wives, Jacob loved Rachel more than Leah (Genesis 29:30), a source of continued family strife.

This period of time, 7 years that Jacob (later called Israel) endured is referred to as the time of "Jacob's Trouble". This story in Genesis is referred to by the "Never Wrong" Prophet Jeremiah when he is speaking prophetically about the "Time of the End".

In Matthew 24, Jesus uses the same verbiage and imagery as the Prophet Jeremiah in speaking to the Jewish people who many will have to go thru the 7 year Tribulation as a result of their unbelief of who Jesus was and their habitual sin.

The phrase the time of “Jacob’s Trouble” comes from Jeremiah 30:7, which says,

Jeremiah 30:7 KJV

*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.*

Jeremiah 30:7 AMPC

*7 Alas! for that day will be great, so that none will be like it; **it will be the time of Jacob's [unequaled] trouble**, but he will be saved out of it.*

The the time of Jacob’s trouble is speaking of the seven-year tribulation and reveals how Israel will be deceived once again. In the previous verses of Jeremiah 30, the Lord is speaking to Jeremiah the prophet about Judah and Israel...

Jeremiah 30:1-11 AMPC

1 The word that came to Jeremiah from the Lord:

2 Thus says the Lord, the God of Israel: Write all the words that I have spoken to you in a book.

*3 **For, note well, the days are coming, says the Lord, when I will release from captivity My people Israel and Judah, says the Lord, and I will cause them to return to the land that I gave to their fathers, and they will possess it.***

4 And these are the words the Lord spoke concerning Israel and Judah:

5 Thus says the Lord: We have heard a voice of trembling and panic—of terror, and not peace.

6 Ask now and see whether a man can give birth to a child? Why then do I see every man with his hands on his loins like a woman in labor? Why are all faces turned pale?

*7 Alas! for that day will be great, so that none will be like it; **it will be the time of Jacob's [unequaled] trouble**, but he will be saved out of it.*

Jeremiah 30:7

7 A terrible day is coming; no other day can compare with it - a time of distress for my people, but they will survive."

Jeremiah 30:7 KJV

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.

8 For it will come to pass in that day, says the Lord of hosts, that I will break [the oppressor's] yoke from your neck, and I will burst your bonds; and strangers will no more make slaves of [the people of Israel].

9 But they will serve the Lord their God and David's [descendant] their King, Whom I will raise up for them.

10 Therefore fear not, O My servant Jacob, says the Lord, nor be dismayed or cast down, O Israel; for behold, I will save you out of a distant land [of exile] and your posterity from the land of their captivity. Jacob will return and will be quiet and at ease, and none will make him afraid or cause him to be terrorized and to tremble.

11 For I am with you, says the Lord, to save you; for I will make a full and complete end of all the nations to which I have scattered you, but I will not make a full and complete end of you. But I will correct you in measure and with judgment and will in no sense hold you guiltless or leave you unpunished.

In verse 3, the Lord promises that, one day in the future, He will bring both Judah and Israel back to the land He had promised their forefathers. But their return will involve many distresses: "How awful that day will be!" (Jeremiah 30:7). It will be "the time of Jacob's trouble". Jacob being a synecdoche for all the nation of Israel.

Synecdoche defined:

a figure of speech in which a part is made to represent the whole or vice versa

Verse 5 describes Jacob's trouble as a time of great fear, panic and trembling. Verse 6 describes it in terms of the pains of childbirth, indicating a time of agony. But there is hope for the people of Israel, for the Lord promises He will save them. Even though this is "the time of Jacob's distress or trouble unlike any other time. However, God will deliver His people by offering them a way of escape.

In Jeremiah 30:10–11 the Lord references what will come after the time of Jacob's trouble: ... "Jacob will return and will be quiet and at ease, and none will make him afraid or cause him to be terrorized and to tremble. For I am with you, says the Lord, to save you; for I will make a full and complete end of all the nations to which I have scattered you, but I will not make a full and complete end of you. But I will correct you in measure and with judgment and will in no sense hold you guiltless or leave you unpunished."

Like Jeremiah, Jesus described the tribulation as a unique time of suffering...

Matthew 24:21 KJV

21 For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.

Matthew 24:21 AMPC

21 For then there will be great tribulation (affliction, distress, and oppression) such as has not been from the beginning of the world until now—no, and never will be [again].

Jesus also used some of the same imagery as Jeremiah. In Matthew 24:6–8, He said the appearance of people proclaiming a different Jesus or this is Jesus (the Word) now or false christ's, wars and rumors of wars, famines, and earthquakes are "the beginning of birth pains."

Matthew 24:6-8 AMPC

6 And you will hear of wars and rumors of wars; see that you are not frightened or troubled, for this must take place, but the end is not yet.

7 For nation will rise against nation, and kingdom against kingdom, and there will be famines and earthquakes in place after place;
8 All this is but the beginning [the early pains] of the [a]birth pangs [of the [b]intolerable anguish].

Paul also described an event that will occur during the 7 year Tribulation using the simile of birth pains.

1 Thessalonians 5:3 AMPC

3 When people are saying, **All is well and secure, and, There is peace and safety,** then **in a moment** unforeseen destruction (ruin and death) **will come upon them as suddenly as labor pains come upon a woman with child;** and they shall by no means escape, for there will be no escape.

This event in 1 Thessalonians 5 follows the rapture in 1 Thessalonians ... the Rapture take place before the 7 year Tribulation. There will be a 42 months of peace and safety for the Jewish people regarding attacks from Islam and the EU.

1 Thessalonians 4:13-18 AMPC

13 Now also we would not have you ignorant, brethren, about those who fall asleep [[a]in death], that you may not grieve [for them] as the rest do who have no hope [beyond the grave].

14 For since we believe that Jesus died and rose again, even so God will also bring with Him through Jesus those who have fallen asleep [[b]in death].

15 For this we declare to you by the Lord's [own] word, that we who are alive and remain until the coming of the Lord shall in no way precede [into His presence] or have any advantage at all over those who have previously fallen asleep [in Him [c]in death].

16 For the Lord Himself will descend from heaven with a loud cry of summons, with the shout of an archangel, and with the blast of the trumpet of God. And those who have departed this life in Christ will rise first.

17 Then we, the living ones who remain [on the earth], shall simultaneously be caught up along with [the resurrected dead] in the clouds to meet the Lord in the air; and so always (through the eternity of the eternities) we shall be with the Lord!

18 Therefore comfort and encourage one another with these words.

1 Thessalonians 4:13-18 KJV

13 But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope.

14 For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.

15 For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep.

16 For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:

17 Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

18 Wherefore comfort one another with these words.

Once again the labor pains speaking to the Jewish people regarding the 42 months period when the 7th Beast or Empire with the Anti-christ and False Prophet beginning the 8th Beast or Empire follows the rapture/peace treaty and the removal of the church in 1 Thessalonians 4:13–18.

These “birth pains” are described in detail in Revelation chapter 6—12 which takes in the first 42 months of the 7 year Tribulation and then suddenly destruction comes.... One purpose of the Tribulation or the “the time of Jacob’s Trouble” is to bring Israel back to the Lord

Jeremiah 30:22 AMPC

22 Then you will be My people, and I will be your God.

Zechariah 12 AMPC

1 The burden or oracle (the thing to be lifted up) of the word of the Lord concerning Israel: Thus says the Lord, Who stretches out the heavens and lays the foundation of the earth and forms the spirit of man within him:

2 Behold, I am about to make Jerusalem a cup or bowl of reeling to all the peoples round about, and in the siege against Jerusalem will there also be a siege against and upon Judah.

3 And in that day I will make Jerusalem a burdensome stone for all peoples; all who lift it or burden themselves with it shall be sorely wounded. And all the nations of the earth shall come and gather together against it.

4 In that day, says the Lord, I will smite every horse [of the armies that contend against Jerusalem] with terror and panic and his rider with madness; and I will open My eyes and regard with favor the house of Judah and will smite every horse of the opposing nations with blindness.

5 And the chiefs of Judah shall say in their hearts, The inhabitants of Jerusalem are our strength in the Lord of hosts, their God.

6 In that day will I make the chiefs of Judah like a big, blazing pot among [sticks of] wood and like a flaming torch among sheaves [of grain], and they shall devour all the peoples round about, on the right hand and on the left; and they of Jerusalem shall yet again dwell and sit securely in their own place, in Jerusalem.

7 And the Lord shall save and give victory to the tents of Judah first, that the glory of the house of David and the glory of the inhabitants of Jerusalem may not be magnified and exalted above Judah.

8 In that day will the Lord guard and defend the inhabitants of Jerusalem, and he who is [spiritually] feeble and stumbles among them in that day [of persecution] shall become [strong and noble] like David; and the house of David [shall maintain its supremacy] like God, like the [a]Angel of the Lord Who is before them.

9 And it shall be in that day that I will make it My aim to destroy all the nations that come against Jerusalem.

10 And I will pour out upon the house of David and upon the inhabitants of Jerusalem the Spirit of grace or unmerited favor and supplication. And they shall look [earnestly] upon Me Whom they have pierced, and they shall mourn for Him as one mourns for his only son, and shall be in bitterness for Him as one who is in bitterness for his firstborn.

11 In that day shall there be a great mourning in Jerusalem, as the mourning of [the city of] Hadadrimmon in the Valley of Megiddo [over beloved King [b]Josiah].

Note: _____

The time of Jacob's Trouble demonstrates that God keeps His promises, judges sin, and saves those who trust/rely on and obedient to Jesus or the Word. At the "Time of the End", God will pour His judgment on a wicked world and this seven-year tribulation, from Israel's point of view, is the time of Jacob's (Israel's) trouble.

In this time, God purges His chosen people of the wicked and unbelieving, but "everyone who calls on the name of the Lord will be saved; for on Mount Zion and in Jerusalem there will be deliverance, as the Lord has said...

Joel 2:32 AMPC

32 And whoever shall call on the name of the Lord shall be delivered and saved, for in Mount Zion and in Jerusalem there shall be those who escape, as the Lord has said, and among the remnant [of survivors] shall be those whom the Lord calls.

Romans 10:13 AMPC

13 For everyone who calls upon the name of the Lord [invoking Him as Lord] will be saved.

After the time of Jacob's Trouble is a time of peace, as the Lord Himself sets up His kingdom on earth for 1,000 years

Revelation 20:1-6 AMPC

1 Then I saw an angel descending from heaven; he was holding the key of the Abyss (the bottomless pit) and a great chain was in his hand.

2 And he gripped and overpowered the dragon, that old serpent [of primeval times], who is the devil and Satan, and [securely] bound him for a thousand years.

3 Then he hurled him into the Abyss (the bottomless pit) and closed it and sealed it above him, so that he should no longer lead astray and deceive and seduce the nations until the thousand years were at an end. After that he must be liberated for a short time.

4 Then I saw thrones, and sitting on them were those to whom authority to act as judges and to pass sentence was entrusted. Also I saw the souls of those who had been slain with axes [beheaded] for their witnessing to Jesus and [for preaching and testifying] for the Word of God, and who had refused to pay homage to the beast or his statue and had not accepted his mark or permitted it to be stamped on their foreheads or on their hands. And they lived again and ruled with Christ (the Messiah) a thousand years.

5 The remainder of the dead were not restored to life again until the thousand years were completed. This is the first resurrection.

6 Blessed (happy, [a]to be envied) and holy (spiritually whole, of unimpaired innocence and proved virtue) is the person who takes part (shares) in the first resurrection! Over them the second death exerts no power or authority, but they shall be ministers of God and of Christ (the Messiah), and they shall rule along with Him a thousand years.



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