

Excerpt from: *Jacob's Triumphant Triuinty*

....."Seemingly since its inception, the SDA Church has spoken of "*Jacob's Time of Trouble*" or simply, "the Time of Trouble". Our thinking was "VAIN" as we presumed the two time periods to be the same: the *Time of Trouble & Jacob's Time of Trouble*. Both of these periods overlap and at some point are concurrent; however, they have different beginning and ending times. Considering first, the *Time of Trouble*; it was promised to us by the prophets such as Daniel and made more easily understandable by Christ. It applied to the church beginning shortly after Pentecost and continued up to approximately 1798. It describes the trouble which perplexed Christians whether they are gentile or Hebrew converted to Christianity. Speaking only of the Gentile church, Christ described the sorrow and the persecution which they would receive by saying, "*For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be...Immediately after the tribulation of those days shall the sun be darkened and the moon shall not give her light.*" —Matt 24: 21, 29. Here we see that this time of trouble actually ends in a day just before the emergence of the SDA Church. It cannot be called, *Jacob's Time of Trouble*, but his trouble also begins in that period. After searching the Lord's testimony to describe Jacob's plight, we uncover another trouble heaped upon the Hebrews with a different time schedule. He says, "*For these be the days of vengeance...and wrath upon this people... that all things which are written may be fulfilled...and they shall fall by the edge of the sword, and shall be led away captive into all nations, and Jerusalem shall be trodden down of the Gentiles until the time of the Gentiles be fulfilled*" —Luke 21: 22-24. Notice, Christ differentiates here between the Hebrews, Jerusalem, and the gentiles. He neatly summarized the trouble heaped upon the Hebrews: He promises "*wrath upon this people*", an obvious reference to the Jews, the people among whom He taught, and Jerusalem. Prior studies have shown that Jerusalem represent a subset of Israel who pays double for their sins (*Isa 7, 40, 52, Matt 23*). Since Jacob was the father of the Hebrew people, then troubles heaped upon his antitypical house must be included in this period. This being the case, it must next be discerned that not only should we integrate this testimony, the Lord's definition of Jacob's children's troubles, into our study of Jacob typology.....,