**The Time of**

**Jacob’s Trouble**

**A Study About Israel, with a Particular Emphasis on the Woman and the Beast in Revelation Chapters 17-19a**

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Rear Cover

The identity of both *the political power and the harlot* in **Revelation 17:1-19:6** is, more often than not, associated with “Rome” --- viewing matters as “a revived Roman Empire” forming *the political power*, and “the Roman Catholic Church” forming *a religious power within the political*. However, neither identity-view is correct.

The Church has never departed from ideology coming out of the Reformation concerning the interpretation of this part of the book of **Revelation**. Almost five hundred years ago the Reformers generally saw everything as “Roman” in these three chapters — *a Roman political power* and *a Roman Catholic religious power*, often viewing the Pope as the Antichrist.

And, aside from viewing the Papacy in this manner (though some Christians still do today), this whole interpretative ideology has remained essentially unchanged since the time of the Reformation.

Suffice it to say, ideology associating either *the political power* or *the harlot* with “Rome” was wrong at the time of the Reformation, and it remains just as wrong today. In short, that part of Christendom following either or both parts of this interpretation has been wrong for almost five hundred years concerning that which is taught in these three chapters in the book of **Revelation**.

The book of **Revelation**, as any other part of Scripture, *must be understood and interpreted in the light of Scripture*. Material in this book *must be understood and interpreted contextually*, and the entire book rests upon *that which is previously revealed in the Old Testament*.

Seeking to identify the political power as a revived Roman Empire has *absolutely no basis in Scripture*. The book of **Daniel** is usually referenced, but *this book identifies this final form of Gentile world power as other than Roman*.

And seeking to associate the harlot with the Church of Rome, as well, has *absolutely no basis in these three chapters*, *or elsewhere in the book*, *or in other Scripture.* In fact, *the book of* ***Revelation*** *clearly identifies the harlot*, and this identification is completely in line with and rests upon that which is previously revealed in the Old Testament.

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Foreword

The Old Testament presents the complete history of Israel, from the nation’s call through Abraham (**Genesis 12:1-3**) to that future day when the Jewish people will be brought into a full realization of their calling (**Isaiah 53:1ff**; **54:1ff**). But by and through the course of this revealed history, because of *continual disobedience* extending over centuries of time, God eventually uprooted the Jewish people from their land and drove them out among the Gentile nations. And God’s purpose for dealing with His people after this fashion was *to effect repentance by and through Gentile persecution*, *resulting in both the nation of Israel and the Gentile nations ultimately realizing that which is stated in* ***Genesis12:3***:

. . . *in you* [Abraham and his seed through Isaac and Jacob] *all the families of the earth* [individuals comprising all the surrounding Gentile nations (cf. **Genesis 18:18**)] *shall be blessed*.

**Revelation** chapters **six** through **nineteen** have to do with the final seven years of God’s dealings with a disobedient people that are scattered among the nations in the preceding respect. These chapters provide numerous details concerning a sequence of events surrounding Israel and the nations during and at the end of the final seven years of the 6,000 years comprising Man’s Day (during and at the end of Daniel’s unfulfilled Seventieth Week), anticipating the 1,000-year Lord’s Day to follow.

Gentile persecution will reach an apex during these final seven years under the reign of the one to whom Satan will give “*his power*, *his throne*, *and great authority*” (**Revelation 13:2**); and Israel in that coming day, left with no place to turn other than to the God of their fathers, will be brought *to the place of repentance, with Gentile world power destroyed at the end of this time*.

This climax seen in the book of **Revelation** is the identical climax seen in the Old Testament account, previously revealed through “*Moses and all the Prophets*” (cf. **Luke 24:25-27**). The structure of the latter *must* be the same as the structure of the former. Later revelation *must* be completely in line with and rest upon former revelation.

Thus, the book of **Revelation** couldn’t possibly be structured after any fashion other than that which is previously seen in the Old Testament. The only logical and possible way one could expect **Revelation** chapters **six** through **nineteen** to end, preceding events seen in chapter **twenty** (events as they pertain to the 1,000-year Messianic Era), would be *the same way* matters surrounding Israel and the nations are brought to a conclusion in the Old Testament, preceding the same events seen in **Revelation** chapter **twenty** — Israel’s harlotry being done away with, Gentile world power destroyed, and the Messianic Era then ushered in.

Bringing all of these things to light and reaching this climax, chapters **six** through **sixteen** form foundational material and they build into the climax seen beginning in chapter **seventeen**.

Then, beginning with chapter **seventeen** and continuing through the first part of chapter **nineteen**, *Israel is brought to the place where the nation is no longer involved in harlotry*, *followed by cleansing*; and the latter part of chapter **nineteen** continues with *the subsequent destruction of Gentile world power*, followed by *the long-awaited Messianic Era* in the first part of chapter **twenty**.

The book of **Revelation**, in the preceding respect, is simply a detailed reiteration of numerous events in the Old Testament that bear on the subject. The book consists simply of closing and final commentary on that which is previously opened up and revealed in the Old Testament.

Interpretation in the book of **Revelation** *must* come from Scripture itself. *Scripture must be compared with Scripture*, *under the leadership of the indwelling Spirit* (**1 Corinthians 2:9-13**). One *must* begin with that which is revealed elsewhere in the book of **Revelation** and then move back into other New Testament as well as Old Testament Scriptures. There is *no other way* to come into a proper understanding of this book or any other book in Scripture.