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**Seventy Years = 777
Hebrew Year 5777
The Time of Jacob's Trouble ?**

Could the Zechariah 7:5 be a second reference to "those seventy years" between Gregorian 1947/48 and 2016/17 ? Gregorian Years 2016 and 2017 are Hebrew Years 5776 and 5777. Could this be a dual prophetic reference with the first reference being the 70-Year Babylonian exile ? May we interpret these times as 70-Years of physical exile (Babylon) followed by 70-Years of spiritual exile (Modern Israel) ? Israel remains separated from Messiah Yeshua/Jesus mired in Jacob's transgression, the rejection of Messiah.

Zechariah 7:5 states: "Speak unto all the people of the land, and to the priests, saying, When you fasted and mourned in the fifth and seventh month, even those seventy (70) years, did you fast unto me, even to me ?" Since 1947/48 has Israel fasted and mourned unto Messiah Yeshua/Jesus. The answer is no, but during the Time of Jacob's Trouble, a remnant of Jacob will certainly mourn during the time of refining trouble.

The words "seventy years" have a gematria value of 777. This may be associated with Hebrew Year 5777. It is Jewish tradition to drop the 5 when speaking of the year. The Jew believes that the Messiah will come this millennia, the sixth one. The number 5 is omitted because it is understood that when you speak about the Messiah, you speak to 5,000, or the sixth millennia.

This approaching seventy (70) year period is certainly within the Jewish "generation" that will see the Time of Jacob's Trouble, if we believe what Jesus states in Matthew 24:32.

In Matthew 21:18 we find Jesus approaching Bethany, which means "house of figs", hungering in the morning. As he walked toward a fig tree, hoping for a fruit snack, he found no figs on the tree. He smote the tree and it withered away. The fig tree represented Israel and its lack of fruit production. Jesus was looking for the spiritual fruit of belief. This was a sign of things to come, as He would give away the Kingdom of God to a people who would produce fruit. (Matthew 21:43) This would fulfill the words of the prophets, as Isaiah says of God, "I am sought by them that asked not for me; I am found of them that sought me not: I said, Behold me, behold me, unto a nation that was not called by my name." (Isaiah 65:1; Romans 10:20) Therefore, God gave them Paul, the apostle to the Gentiles.

Matthew 24 is spoken in the doctrinal context of the Time of Jacob's Trouble (Jeremiah 30:7), a time of Jewish trouble and chastening toward obtaining the testimony and faith of Jesus. (Revelation 12:17; 14:12) This entire chapter is in the context of the "end of the age" just before Jesus sets up the Millennial Kingdom.

Jesus speaks in a parable about the end of the age with a sign of Israel. Matthew 24:32, states: "Now learn the parable of the fig tree; When his branch is yet tender, and putteth forth leaves, you know that summer is near:" 33 "So likewise you, when you shall see all these things, know that it is near, even at the doors." 34 "Verily, I say unto you, This generation shall not pass, till all these things be fulfilled." Psalm 90:10 speaks to a generation as seventy years or eighty if by strength. Jesus is not doctrinally speaking about rapture of the Christ's own in these passages. He is speaking doctrinally about Jews at the end of the age who are going to go through the Time of Jacob's Trouble, the tribulation, the subject matter of the Book of Revelation.

By way of contrast to Matthew 21:18, Jesus called Nathanael, an Israelite after Jesus' heart. He found him sitting under a fig tree. (John 1:47-48) Here we see an example of a fruitful Israelite, in whom was no guile. Nathanael immediately identified Jesus as the Son of God, the King of Israel. That is the kind of fruit Jesus was seeking, His identification as Israel's Messiah King.

As a result of these foregoing Scriptures, we can reasonably conclude that Jesus is speaking about the nation of Israel in Matthew 24:32 in reference to the "fig tree". We can interpret this fig tree prophesy as a future Israel which would bud as a nation. Remember prophesy is of "no private interpretation". (2 Peter 1:20) So, we interpret this prophesy with other Scriptures. The Scriptures interpret the Scriptures.

The "time of Jacob's trouble" as described in Jeremiah 30:7 refers to the period of time encompassing the day of the Lord which finds its ultimate fulfillment in the Second Coming of King Jesus. He will deliver the remnant of Jesus believing seed of Jacob from the hands of the Antichrist. We may also consider that this chapter and verse 30-7 may be read as 37 or 3-7's or 777.

God has historically used 70-year periods in association with Israel. See article: <http://www.fivedoves.com/letters/dec2014/70.70.70%20Jacobs%20Trouble.pdf>

The single most important feature of Daniel's 70th Week, the Time of Jacob's Trouble, the subject matter of the Book of Revelation is the SALVATION OF REMNANT ISRAEL. (Romans 11:27, Isaiah 59:20-21; Jeremiah 30:7)

The event which precedes the Time of Jacob's Trouble is the "fullness of the Gentiles" which immediately results in the great departure of Christ's own. (Romans 11:25; 1 Corinthians 15:20-28; 1 Corinthians 15:52; 1 Thessalonians 4:17)

We should consider this window of years 2016/2017 aka 5776/5777 as "high hopeful" watch years as we wait for the "shout of the Lord" calling Christ's Own" to glory. (1Thessalonians 4:17)

The day approaches, draw near to the Lord.