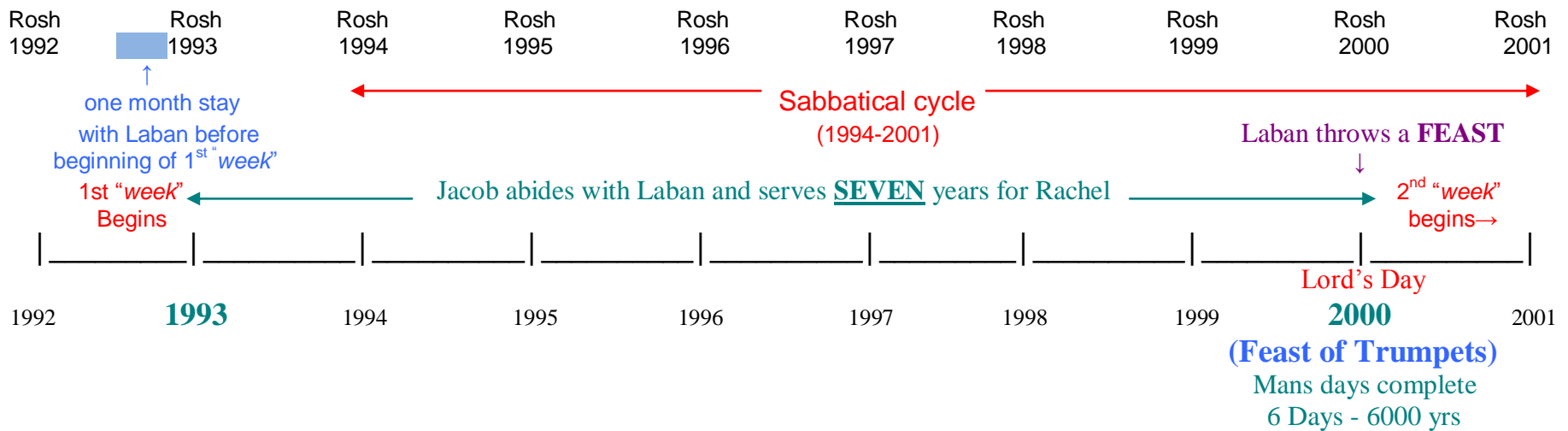


The 1st Week of the “Time of Jacob’s Trouble” Rosh Hashanah 1993 (Feast of Trumpets) to Rosh Hashanah 2000



Genesis 29:10-11: these verses are a preview of the end (2nd Advent). The “well” Jacob went near and the stone rolled away (vs. 10) reveal the water, prophetic of the Jews finding Christ (the “living water”) at His 2nd Coming. Jacob “*kissed Rachel...and wept*” (vs. 11). This is a type of the 2nd Advent in that it is a reference to Zechariah 12:10 (“*they shall look upon me whom they have pierced, and they shall mourn for him*”) and Psalm 2:12 (“*kiss the son, lest he be angry*”). This is looking toward the goal that God is putting Jacob through. It is prophetic of the nation of Israel finally being saved at the 2nd Advent (Romans 11:26).

Genesis 29:14-15: “*abode with him the space of a month*”-before Jacob proposes to Rachel, Jacob stays with Laban for one month.

Genesis 29:18-19-(“*abide with me*”)-Jacob and Laban make this contract (7 years) on Rosh Hashanah. Therefore the previous one month period that Jacob stayed with Laban before proposing to Rachel is prophetic of the 30 day period prior to the actual Advent on Rosh Hashanah 2014 (see “70th Week and Days of Daniel” chart). This is preparatory time for Christ to bring in the kingdom leading to **Rosh Hashanah (the Feast of Trumpets)**. The contract for Rachel begins on Rosh Hashanah and at the end of a six year Sabbatical cycle, beginning the 7th year or Sabbatical year.

Genesis 29:21-“*give me my wife, for my days are fulfilled*”-refers to mans days of dominion (6000 years-6 “prophetic” days, 1000 years each). The 6 days have to end at the same time of a “*feast*” (verse 22), which is the Feast of Trumpets (Rosh Hashanah)! This is the typology showing the end of the 6000 years and the beginning of the Lord’s Day. Though the “*day of the Lord*” began on Rosh 2000, the type here in the passage (the days fulfilled by Jacob) is showing that they end on a cyclical Sabbath cycle, always on Rosh Hashanah. Though the time of Jacob’s trouble began on Rosh 1993, the type here (in the passage) is showing the cyclical Sabbath cycle as well. Jacob’s first “week” (of 7 years) ended on a

Sabbath cycle of 6 years on Rosh Hashanah (which corresponds to 1994 to 2000). The end of 6000 years occurred (“*fulfilled my days*”- corresponding to Rosh 2000), and the Lord’s Day (the 7th “day”) began at the beginning of the 2nd “*week*” in the account (even though that same year was the 7th or Shmita/Sabbath year of the Sabbatical cycle).

Jacob’s 2nd “*week*” begins on Rosh 2000, which was the beginning of the “*day of the Lord*”. The seven year cyclical pattern of the Sabbatical cycle is shown to be intact throughout the entire 21 year period (**7 7 7**) of Jacob’s trouble. The Lord **cannot** return and establish His Kingdom other than in a Sabbatical year in a seven year Sabbatical cycle! That is the difference between the “*time of Jacob’s trouble*” and the sabbatical cycles. However, they must BOTH be seen as being in harmony with each other and WITH NO CONTRADICTIONS!